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Youth's Advance. UBLISHED WEEKLY!

BRETHREN AT WORK.

Mt. Morris, Ill., Thursday, Jan. 5, 1882.

--- Set for the Briess of the Good -- Philippines 1: 1748---Fee Annum)

(Single Copies

Brethren at Work,

No. 1.

The General Arter bly of the Cumberland Probletesia Church Inst May appointed two consummittees i revise the Confession of Fuith and Form of Government of the Church. The aims of the committee is "the mail the Confession of Fuith consistent in all its parts we itself and the whole consistent with system of Truth as held and taught by the Comberland Pre-rium church."

The Bethres have a good meeting-boure in Da-kirk, Ohio. A Standay-school has been segmaized, an effects will be made be teach (odd: Weed to old at young is that way. The school meets at 2 K.M. coj. Leed's Day. Other meetings every Sunday alternate; at 10:20 A.M., neat 2.50 F.M. Ministers traveling over 2 F.R.W. & G. milroud should step and belg is the Saccian Standard Standard Standard Standard Standard Standard the Saccian Standard Standa

see that drey are filled not not shey can."

We send this paper that I our old subscriber, "she have sed, persently, subskilled with an inflation to reme." In these there is because it would not be the remeating the subskilled with the remeating of the she will have such that paper can deter specially a stable the set of the part of the subskilled with the can set the "little-there as we'll the per, provide as a pudling being to will be perfectly and in the subskilled with the subs

Bixo. George Bornaut, of Missouri, has been to Washington Co., Arkansus, and held a number of meet-ings. Six were ashled to the church, and an organiza-tion effected and called the "Romal Mountain church," Brether Marshall Eanis was chosen deacon; brether

Salado of Arthrecht Georbert and en monocon-bino, P. D. Falmery, of Isoderick GU, Mal., under John C. D. C. M., Ayar: "We first corely afficial this memory, Dalphieric fain been persisting in nor wind and this memory, Dalphieric fain been persisting in an international control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the con-trol of the con-trol of the control of the con-trol of the conman gift from our good Master. Beo. D. E. Price, of Mt. Morris, Ill., held for the the Word of God with hold-uses on Christians. He presched three times. He was necompanied by teether Price and wife, of Waynesbare.

monogould by totake Piece and veloc of Wayandows.

10: 2570. do. 15. d personnic for the their searchemed. If "frees the cost-imular from a pairs in the mast, and "from Nearcha" means from a pairs in the mast, and "from Nearcha" means from a support that sciedle before one mant from a support that sciedle before one that the search of the search of the search of the historic search of the search of the search of the historic search of the search of the search of the throught of the source-become over even in the mill. In that case of the worse to invite some one best down to veal a support, where could he said know to o'd?

Day Dreams.

BY J. M. NEWLAND

Where white-robed angels sheelt;

is a home prepared for the loyal band,

Of King Immanuel.

Through the gates of pearl which are op

Vol. 7.

see a lovely throng, th harps in their hands and over the tide, weet strains are borne along.

here dawn; an endless day, walk in dreams on that glittering stra see bright with glory's my.

There's the Tree of Life with its froit so fair. And the river clear in glass, Vho.e crystal tale, on its becom will bear Reflective scenes which pass.

My knolved are there as lovely and fair.
As though of royal line;
For beautiful robes and crowns they we
Around the Throne Divine.

"Not an eye hath soon, nor an ear both hea All that the Lord's prepared, For those that believe and receive His word, Since he has nothing spared.

GRAINS OF GOLD

A LADY friend in New York, Miss J. M. N., some excellent postry for the B. ar W. BRO. R. H. Miller's address is still Ashland, Ohio

Buo, W. C. Tester arrived home from Wisconsin the night of Dec. 31st. Howard remain a few days.

Prior Heary Landis, Bringianst, Ind., we learn the tre have been received into the church at that place.

THE extreme inclement weather militates muc against the progress of the meetings in Northern Obio.

Bno. Hiram Foracy has been appointed Towers of act Annual Meeting, by the Committee of Arrange

Smooth any of you fail to get the paper after or-ing it, please notify us at ours. Our desire is that may get it regularly.

Ar Soudan, Egypt, a false peoplet with 1,500 follows killed Geremor Forshold and totally assibilated force of 3:0 Egyptisms.

Buo. S. J. Harrison, Lausaik, Ill., will receive sub-riptions for B. vr W. Thosean that varinity will find on at the Evolungs Bank.

AT a series of meetings held in the church mear Cam-bridge City, and , conducted by brother D. N. Workman may persons were added to the church.

A nacrones in the Manni Valley scale as a list of thirty six sub-rilers and thinks be can make it forty. He has shown himself a worker indeed. Assezing soil added to the Hjorring church, De-mark, by hith, rependance, and baption. The Lord syvants over there are united and active.

BRETHERS Davi Younce and Amery Paterlangh he can a error of meetings in the Phraomtview chapel, three mules cust of Millord, Ind., Dec. 200h.

Fire Logan church, Legan Co., Ohio, is in a prosper is condition. Brother I. J. Househeyer recently held restings their and five were added to the church.

Buo, J. D. Travito has been at the Health Institute at Vernersville, Pa., for sometime and received confiden-te benefit. He will return home in a few weeks.

In the church near Milford, Indiana, on Christman day, Abraham Neff and H. J. Warstler were udence-in the ministry, and Hiram Forney chosen denom.

Buo, James Evans, of Dessitt, Misseni, arrived in Mt. Marris the morning of the libt, and is now holding a series of meetings in the Silver Creek weeting-house

The editors will be responsible only for the genera-tence of the paper, and the insertion of an article lo-not imply that they radocse every sentiment of the write-

Bno. J. T. Meyers prenched several sermons in the limits of the Green Tree, Pa., church, and five wices in-duced to throw off the sinckles of an and put on Chris-

Bno, George Cripe is bolding meetings in Beecl fewer church, Ohio. May the Lord bless him with race, and mny many couls be brought to Christ by in

But. Join Knisby is at Paro Creek, Ogle Co. III and will remain there with the Brethren during fit seek, and proach Jesus. This will be acceptable to the logs saints there.

THE numbers of the Elkhart Valley church, hellian contemplate holding a series of meetings manchine dur-ing the month. Brother William Dester will be pre-

The Beethren louit a house of worthin three armorehalf male meth of Mornil, Kan. 1 (1) of the Committee on New Year's Day.

Buo. Hope informs us that the Brethren in Deanward have decided a bould their meeting-house on a small se-land east of Synchill. It will be intented close to the railroad, near "much wider."

The Units friends in Southern Ober conduct their subathschools entirely in Ferman. They are very planted tweethers, young and old take part, and their schools are especially admired.

Big. J. P. Blue, of 'tiell, Norton Co., 'Kan., was un-fecturate in the less of his boses and all his hostolical goods. See brother Weskman's notice elsewhere. Lot the brother he assisted in this his great less.

Tipe wife of brother J. J. Emmert, Mt. Carroll, Ill., i

The Omish friends of Ohio are being visited by an other sleeping preacher. Vast crowds come together a see the spectade. Urkana, O., offers two lungified hollars for a visit, from the dutinguished preacher.

thio Henry Sho

Bug. Howard Miller is chief of the Peter Section of the Genera Buran at, Washington. He is basely engager of on the statistics of the Brellium church, and we have soon to receive information regarding their strength.

Uno, A. B. Sunder ventors "My dear companies other, Bless the Lord, D my soul for his goods

Way is brother Hope left, to want? No mossy to-crived by him ware duly 24st, and then only \$200. He happins to finite promisers no plonely and help, factors. In the freezony rought? If so, why are not the like-al-licari-cal notified so it can be replenished? Pathew he is some better taken care of, our shall strongly factor bringing

On recount of illness in the family and personal af-tion, than A. J. Ilkson says, he cannot now visid any the chargles in Seuthern Kansas. He expects, however, be able to do some work among the charches he-

ship, S. T. Borserman is slowly improving in health-be attended meeting on Christman day in Donkirk for he out time. He will not be able to preach during the Aster, he on those who expect his services should not

"Brededicatory services of the Brethrent's now house commel Ridge, Renry Co., Ohio, took place Dec. 18th-nation to H. Dickey supermitmated the revices. The soften the share labored hard and secured a good and stable source.

Fup, Edward Mason, edites of the Gospel Perocher, trike "Al well here; weather wel; roads very models for written and a very inappe New Year to Burraman or Wosse limity." Thank you, brother; may 1885 and the procedure of the Perocher family.

States, quenci Jan, 2rd with two hundred students of old. They return refreshed and unvigorated for two carrier the remainder of the school year. Thus emergency of the school year. Thus emergency along many occur to near the success of their sevents in long may occur to near the success of their

The gratifying to the many renders of the B. Arkuno that acter Mary C. Norman will continue to the flower and Family Department. Her choice that and carnets, spinitual articles by her own old, have longiful confect and gladness to many us

office amplet of the 93th of December, in the absence, Rannels is a family who were attention; acceting, robbers on the borry of brighter sector Armold in Lunark and Onnationer deltum; "They also endeavered to the sector of the property o

an date of December 20th from North Manches brother D. B. Gaban unite; "Cloud meet-als the black of Jakon by Western Friday, Or, more route in bild condition. How good under po Two restored and one haptized. Begin meeting-night in Ogan's Creek."

BHO. D. E. Price, when last being frees, was 'us Feel' crick City, Md. Has communication from that place reached us too late for this issue. He is quite favorably impressed, with the church at that place. This is matther strong evidence that churches can be healt up in bosus and cities and he maintained.

Tax proprietors of Der Braderbote, Grundy Centre

Lin, Jacob S. Hanger writes: "We the members of

That Basyratars Av Work withes all its patrons a joy all and peroperors year. It wishes all men grace man jovathers, and evicasis a sympathetic hand to like fifty ical and oppressed. It wishes every want complete thereigt to do right, and like abandomment of the wreng. That which we wish for enasolves we wish for all.

Ast, buriness communactions should be abbressed, Brethsen it Work. Post-office Orders, Derits, and Reg-ident Letters should be under possible to Jos. Autick. Communications intraded only for M. M. Eddebran-should be abbressed to him under largetace." By following these sugge-diess you will rid us very smooth.

Nove that hadden Amack is one of the workers in this office, the Forch's "defence will have or special attention. We have not best our love for children, and shall try to give them a paper that will lead them to necessary the defendance. We hope the fromis of the yeong will help to circulate the Auvance, and should be the children of the yeong will help to circulate the Auvance, and also contitude to its column.

Withness just printed 10,000 copes of the treet entit-led, "The Honor We Live tu," by Daniel Vaniman. This is the 14th themson'd; and we loop our dear breth-ren and Notes will be a diligent in distributing them rea and Briefes will be so ulargest in interiording leave their intuler for themsond will be needed seen. It is an excellent thart, and will do much seen, as totalier Vasi-man interess in highling a latter house thus that ever-point of the seen of the seen of the seen of the part of the seen of the seen of the seen of the deed, or \$0 open Homsond. Address: Western Book Exchange, Ma. Unit, Jil.

Tues will be a good year to sow charity; but at may be to part of wisdom to sow bountifully at borne. Do not ive away all of I Cor. 1315 such as you think are needy, at keep a good supply for yourself.

Ar a meeting recently held in the Eel River clearly, Ind., betthere Martin Hay and Sylvanus Pauls was aphoen decores, Samed Leckeron was endained to the bishopte, and Galariel Ulery and Wm. Neal advances in the missistry. Edders does Lecky David Reff and Jacob Fauderlung were present and assisted in the work. That church is now in person and unkno.

Bino, J. R. Gieb writers: "I am not this time confined to the home with apinal affection. On Saturday the ITM inct, we below or gratery consocial, and with edity bearines, we appointed our Finew Mission Borral, consistent of the Common of D. M., who, Wim, Dish, Wim, Borra, and Bagrid Keiners, all of Beanole. They will roblid meeting societies the societies of the state of the sta

Religious Essays.

THE CROSS AND CROWN. THE NAMED DURNS

Jesus my Savior and my friend Thy cross I'll bear till life shall end. Thy mercy will my toogue empl And never cease its strains of joy. And when my life and toils are o'er, The cross laid down that once No more I'll osed the armor bright, When from mine eyes death veils the light When Jesus comes the dead to raise, Heaven will scho with his praise, All flash shall then his glory soc, And he shall reigo from sen to sea If I the cross on earth will bear, The grown of glory I shall wear; The fruit of life's fortune I'll est, And Paradise my eyes shall gree The bride's espansals soon will come, And waiting saints he gathered home; The bride made ready and prepared, To reigo with Him whose cross she staid. What voices than shall rend the skies, What voces that shart tend that rise; Let us rejoice, exult and sing. The Lord is earth's accepted King. The Spirit says: "the man is blest Who to the feast's a bidden guest, He shall the King in beauty see, Who died, from sio to set him free Rise then, my soul, and run the race, The crown to wis, and see his face, When he in glory domes sgaio, Then will thy labors not he vain. O hear! forsake the ways of sin A pare and hamble life begin, Each day take up and bear the cross And for His sake count all things le

Such grace to ma in mercy send, That I may to the end endure, And in thy Kingdom rest secure GOD'S HABITATION.

Jesus my Savior and my friezd.

BY ENOUH EBY.

NOW therefore ye are no more strang. ers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets; Jesus Christ himself being the chief corner stone in whom all the building fitly framed together, greweth unto an holy temple in the Lord, in whom ye also are builded together for a habitation of God through the Spirit. Eph,

Foreigners coming to this country are required to take the oath of allegiance promise to abide by, and support the Government of the United States, upon which they obtain their naturalization papers, and are no more strangers and foreigners, but fellow citizens, enjoying all the liberties and blessing and protections of the Government, the same as a native born; otherwise they would be held as strangers and foreigners.

What constitutes the House hold of God?

All who are born of God, and not simply of blond, or the will of man; and to he born of God is to he born of water and spirit; and to be born of water and spirit is to believe the gospel. Repent of sin, and be baptized for the remission of sin, and receive the Holy Spirit; otherwise we are only bastards and not sone; but all who foreske sin and are willing to leave their kindred and all for Christ's sake, and accept the law of adoption into the household of

must grow, by using the sincere milk of do yet, and that shall be the rule of ac- from the world, and be without spe of the Word. The apostle John alludes tion. My opinion that I took to con-to three degrees in this growth or experience; little children, young men, and fathers. Some people are so large when property, and if they make any use of it born in the family of God, that they have not room for growth, they know it have become to he young men; others remain dwarfs, and when they ought to be teachers, have need that some one teach them, and this growth must be a growth in heliness, for without holithis brings us to the third point in our text.

How are saints builded together? By all being baptized by one spirit into knit together in love, they become a holy nation, a peculiar people, zealous of good works, and as the priests of old, holiness is inscribed on their frontlets so they can be known and read of all men, easily distinguished from the world. Buildings fitly framed together, gives

intended for the same place or purpose; fitly means properly, with propriety. Take a piece of timber four inches squere for a post, or pillar, and one eight inches square for a brace, would not make a fit frame, just so in the building of God. We don't want all pillars such as Peter, James and John, for a little brace and an inch pin are just as necessary in a good building as a pillar. Have we not heard a out werds spoken by an humble brother who seemed to feel as though he was not even an inch pin in the vast crowd? That had more power in it to unite and draw the building together, then the long elaborate speeches of many of the young sons of thunder, which often are more like a wedge to split than to draw and unite, and unless we do work together by the same rule, as no doubt clomon's workmen did when preparing the material in the mountain for the temple, we can not be a habitation for God through the Spirit: for the spirit of God never did, nor never willere ate division, but the greater the conflict with sin of all kinds, and the greater the troubles and trials, the closer the children of God will be united, for it is the liabitation of God through the spirit; God is in the midst of her; God shall belp her, and that right early. Psalms 45. And this partly answers our last thought.

How shall we know that God is in the building? First. By their one ness, or unity, for Jesus said in his pray er, "that they all may be one, that the world may believe that thou hast sent me. A union, all to he of one mind, and all to speak the same thing as the scriptures teach, is an evidence of the spirit of Christ dwelling among his people. But says the sceptic, and even some would be members of the church, that never was, and never can be, that all speak the same thing. Then the Lord requires an impossibility, and that you with me will not believe. How easy to be one when matters of difference arise. God, are no more strangers and foreign. like in the apoetlo's day and we come to

it was no more mine, it is the churches' to get a Scriptural idea, all right, and I will take home what the church give have not room for growth, they know it will take nome what the church gives all from the start, and are willing to me—whether it has any part or all of rule according to their notion, taking mine in it. When I have give my senthe place of a father, before they even timent to the church I am done with it me-whether it has any part or all of yea, of anti-christ, in its embryo form, and must be satisfied with what they give me. If I am determined to take back just what I took there, I would better stay at home and save expense. for I have just what I started with, and ness no man shall see the Lord. It is if all go there in that mind, we will be written, be ye holy for I am holy and as far apart when the meeting closes as before; we go home with what we bring, a little opinion with perhaps not as much good common sense with it as might, and so much mixed with self will oue body, and all being controlled and and self praise as to spoil the best man governed by the same rule and being on earth. Better ten times have no meeting at all; but make the different sentiment a common stock and make that the rule of action, and then we would all be of one mind, for we all have the mind of the church; we would all speak the same thing, for we all speak what the church says, and we would all have the same judgment, for we all have the judgment of a profitable thought; that all are not the church. How easy we can be one, if self is left out, which, says the decision of A. M. is not right; if the decision of the church in which God dwells by his spirit is not right, who is to be the judge? I think it is more likely to be right, than I as an individual; who can tell whether it was not the best decision that could be made at the time being? If for the want of time a decision may be somewhat faulty, next conference meeting sometimes, a few year, the church will allow another investigation. So we are united on that. and the answer is changed and we go home united and estisfied, no cause of a separation on that point. It is true the seemingly divided state of the church at this time would agree somewhat with what I have written; but fear not, the church is still standing. Those of our dear brethren who have gone out from us, cannot take the hurch, they separated themselves from

the Brotherhood, and hence do not belong to auy church, till they organize. Second. We know from the fact the building exists and that the gates of hell havenever prevailed against ber, nothing but the power of God through his spirit could support and sustain a building through all the storms of persecution, and winds and waves of scepticism and infidelity, that have beat against it and threatened its destruction. The building still stands unburt, as in the days of yore, as it came from the hands of builder; the foundation being the prophets and apostles, and Christ the chief corner stone.

Third. Another evidence is the love that exists among his children. For by this shall all men know that ye are my disciples if ye have love one for another. That love is supernatural. The Savior said, whose leve the wife or hushand more than me is not worthy of me.

Fourth, Another and that reason among the many we shall offer is the exceeding carefulness and anxiety among the children of God to preserve and carry out all the teachings of the gospel, both in letter and spirit; for ers, but fellow-citizens with the saints, gether as they did, for to consider about the spirit of Gied will lead us into truth, ties of the alice people, (the world) in and are now ready to carry out the the matter. After much disputing, and the spirit that insists on a more the hope, apparently, of obtaining their next thought in our text,—the growing they made a common stack of third dis-strict cule in clurch government, inc. re-legatic support.

process into a holy temple in the Lord. putes and settled down on the best they | der to preserve the building of God or We are now but babes in Christ, and could as the Brethren always did, and earth, (the church) so as to be separat, and wrinkle; is the spirit of God, for God's Word teaches the same. But that spirit that asks for more indulgence, and poseness in church rule and government, and conformity to the world for the sake of numbers, is a spirit of error, and is not of God. Prove the spirite whether they be of God or not.

CHURCH POLITY.

POLITY is the form or constitution of a government; a government is organized in a certain form, based upon some certain constitutional basis,

In the church of the Brethren, the Testament is the constitution, its teach ings, the form. Then the New Testament and the form therein taught is true church polity.

The term polity is not necessarily confined to the church; there is civil polity, political polity, etc. Then civil polity is of different phases in different countries. The polity of a Re-publican Government is the nearest approach to that of the church, yet in some particulars there are vital differences.

In a Republic the people make their own constitution and laws, and amend or repeal at their pleasure; in the church the constitution and laws, are made by a Divine power, and the church must simply accept and obey. It is a principle of civil polity to protect citizens from injury from aliens, either at home or abroad. This is also true of the church. If trouble arises between citizene of one country and citizens of another, requiring a trial, the case is tried under the rnlings of what is known as international law. This is not the case with the church; it can make no com promise with the world, (or aliens). There can be ne fellowship between the two; and consequently, there can be no law that will require or permit a union or partnership with the world in the trial of a church member.

Again, if a citizen of a given country. wanders into the territory of another country, and while there, violates the law of that country, he is tried in that country by its laws, subject to the ruling of in ternational law, but is in no way answer able for the same offence in his own country, though the offence might have been a capital crime, if committed at

This is not true of the church. If a member wanders into the world and commits a crime against the laws thereof, he is tried there by the offended law without any inter-meddling on the part of the church, and then the church tries the offender by church-law, without any interference or care on the part of the world.

The church, as a church, has no right under any law, either human or divine, to demand a part in, or in any way meddle with, any trial of a citizen, under a civil law. Neither does the civil government, nor the general public have any right, nor do they care to take part iu, or meddle with the church in her dealings with her refractory members, though refractory members sometimes imagine themselves of so much import ance to the world as to try to force their religious delinquencies on the no-

a citizen of a republic for violation of law, the trial is held in the presence of any number of the fellow-citizens that please to be present; this must be so, because the offence committed is against all the citizens, consequently, the per-son on trial is one party to the trial and all the people is the other party. But if an organization exists within a repulslie, whose polity in no way conflicts with the polity of the republic, that organization has a perfect right to indict and try its own members in accordance with its own laws, in the absence of members of other organizations, or of the genersl public, without being open to the undue advantage, nor is it evidence of a desire to introduce doubtful testimony.

Political and all other like organizations, and especially churches, do often conduct business with closed doors, for the simple reason that each individual organization is governed by individual law, and an individual organization is ne more called upon to make public its individual acts or words, than an individual family, or au individual person Will any one charge a family or person with a desire to do wrong because they seek to keep within their own individaslity, a something that concerns them selves only, and which, if generally known, would mjure or disgrace them?

When a charge is preferred against a citizen, the evidence is offered in open court because the general public is a party to that case. Before any one can make "tell it to the church," synonymous with "tell it to the jury," they must make "the church" and "the world" synonymous, and to that we beg leave to object. The church is instructed by its law to be "separate from the world." In order to be separate, they are commanded to "come ont from among them. That the church has anthority to enforce church law within her own limits is evident from Matt. 18: 17, 18, and the idea that a refusal by the church to invite criticism of alien organizations by open iog her councils to their presence, and in some degree at least, to their influence, should be evidence of guilt or collusion, would be a strange one indeed, one new to all the existing organi zations, and would require something more weighty and authoritative than individual assertion to make it forcible or acceptable. Church polity requires a strict execu-

tion of divine law, no matter whether the execution be pleasant or otherwise, and if all the members would live in strict accordance with the law, as du ty requires, and privilege allows, there would be no necessity of the discussion of abstruce questions of polity. But as long as strange spirits are listened to strange deeds will be done, and strange questions will arise.

SETTING TYPES.

BY O W DATEBACOE.

To sister Maggie Barkley, of " Brethren at Work." THROUGH your hands the burning

effusions of my soul find their way to the public through the columns of B. AT W. If I would dare they would often be more flaming and ecorching and cindering still. But even Boanerges have no right to call down fire from Leaven upon those who refuse to give entertainment to the Son of the

BRETHREN When an indictment is found sgainst but make seese and add intensity and point to my meaning. The compositor needs the special grace of Christ, and the large-hearted sympathy of the reading public. They are the medulla oblongata, the living link, between writer and reader. One wrong letter may not only pain the author, but may generate a thought in the reader that discolors the whole life, and the whole Eternity. never write an essay, since 1 know our mutual relation, without thinking of you. I try my hest to make your task as easy and perfect as possible. But when the tide of thought whelms me, and the Atlantic of emotion rolls its irresistible surges over my soul I forget compositor and types and editor and reader. I think only of the Truth and the sublime freedom it effects. Then the pen darts over the paper like lightning, and the Divine electricity goes quivering along my nerves, and the great, beneficient purpose of the cross ways my body and soul so that I car feel and think of nothing "but Jesus Christ and Him crucified." To see "the Christ and Him crucified." truth as it is in Jesus" must needs fire the seul. I am not surprised that Paul be came so animated, so beside himself that Festus called him mad. To look upon the cross, and behold very God in our flesh hanging there pierced with nails through bands and feet, agonizing in soul-wrenches and death threes and hell-tortures for our sins, and to ac complish our salvation-to look upor such ac swful reality and not be melted and put aflame with holy desire to nes tle in the very bosom of such a Redeem er, and to spend body, soul, and spirit in his service, is an appalling evidence of the blinding, blackening, hardening effects of "the bondage of corrup-When I contemplate the bold strenuous efforts that are at present made in the interests of the flesh in the name of Christianity, the rapid, sophis tical pleas that are advanced in behalf of the carnal mind under cover of ad-

> withering rebuke to the pretended lead ers of religious thought in His day 'ye fools and blind," "ye foels and blind." Matt. 23. Pride and lust and self-indulgence and mammon are fetid, running ulcers of the church. Pride especially has athletic and persistent champions. It was the one sin in heav en that spoiled and soiled and sooted and doomed and eternally wrecked the devil and his angles. God became in carnate to give the universal and oppo site example. Behold the self abased sin-bearing, cross mangled, God-sustained Emmanuel. But instead of "looking unto Jesus" for their Model and iospi ration, people look to the devil and im itate him. No one who understande God in his infleshing will spend a pentul of ink, or a breath of life in the foolish, Christ mecking attempt to dissociate dress, or tobacco, or lechery, or money from the all-dominating inbeing of the Holy Ghost in these who are possessed and fashioned after the type of Jesus the Christ. It is a fearful thing to trifle with the cross, and to make Christ the minister of sir. We have no right, and should have no dis-

anced religion, I hear a fresh pronun

nation from the lips of Jesus of his

[Your remarks, dear brother, are cer tainly to the point. You have a just ap preciation of the perplexities of office Highest. If you misset types, or commonly work. May the Father shows sanctify mit errata, I have no fault to find if you us all to his service.—M. u.]

pressed in the incarnation.

WE WANT UNION. EV.C.D. HYLTON

AT WORK

I N annual association there is pleasure. So thought the ancient Greeks, as

they came flocking in to their games and festivals. "In union there is strength."

thought the early colonies of the New England States as they bound themselves together against enemies. Where no council is, the people fall; but in the multitude of counselors there is safety so think the Brethren as they throng together every year in Annual Counci We know of no better way by which we may judge the future than by the

While the ancient Greeks assembled tegether to participate and associate with each other in the Olympic Games, all wars and strifes ceased to exist. Other bonds of union were formed by leagues of kindred tribes and federal unions, whose meetings were celebrated by games and religious festivals. grand "Amphietyonic Council" welve tribes, met twice every year. During this period Greece was a prosperous and mighty nation. But alse war, strife and divisions arose turned traiters and fought against their owa people; brothers murdered brothers; fathers killed their own sons, and sons killed their own fathers. Greece, lovely Greece, the home of learning and nurse of arms was destroyed by

her own people.

Without union on the part of the first settlers of this grand continent, to-day the pale face would be a stranger to this goodly land, and in place of the spiritual hymns and songs of praise, that are how offered to God, the war song of the red man would be heard, and instead of peace and prosperity, the red man would be appeasing his brutal passions by bathing his tomahawk in the blood of kindred tribes. But we are so thank ful that this is not the case. We as citizens and especially as Christians should thank God for His great restoration on the seventh day of June, 1610, when all the whites were embarked for the Eastern country and were met by a boat sent by Lord Delaware with and and re established order.

The settlers celebrated the act as a providential deliverance. Prosperity began to rise, and immigration increased until we have become a great nation. Although we have passed through s bloody siege when the foundations of our government trembled, states were divided, neighbors became foes, brethren of the same church fought and killed each other, women became widows and children were made orphans, simp ly because mee were not satisfied with good enough. The early Christians thought there was safety in council. When some disputed in regard to circumcision, the church was called together to council on the matter, and afer much disputing, it pleased the apostles and elders with the whole church to send men to Antioch with letters, showing that they give no such com mands as had been taught them. Had it not been for this council, perhaps the church would have divided in that position, to glory save in crucifixion period, and oh, what a confusion. But This alone meets the mind of God as exhis council decided the dispute by Scrip tural authority and the whole church

apostles and elders did, once every year in Annual Council where they can have a multitude of counsel on disputed points and thereby strengthen the bonds of union and the church will continue to grow. But on the other hand if we begin to fight each other, teach strange doctrines and condemn A. M. we will have the enemy in our houses and to some extent may be like Greece. Be ye therefore wise as serpents and armless as doves.

PENTECOST.

BY JOHN FORNEY

DID the day of Pentecost come on the first day of the week? As some of our great writers tell us, it did in the year our Lord was crucified, come let us see for ourselves, on what day Pentecost tell when the Holy Spirit was shed abroad upon the apostles, as it was pre figured by the feast of the first finits of the harvest, which was to be on the fiftieth day after the feast of the Pessover. In reading the four Evangeliets, I find they all agree that Christ was crucified on the preparation day, and the preparation day was that year the day before the Sabhath, which made the Sabbath also the feast day of the Passover that year, and it shows us positive, that the first day of the seven weeks, which they were to count, according to the law, or of the fifty days, was the Sabbath day, on which, Luke telle us. the women rested secording to the com

Now let us count seven weeks beginning with the Sabbath day, and the Gospel will prove to ue that the fiftieth day, or day of Pentecost in which the Holy Ghost was given, was on the Sab hath day. For example seven times seven is forty-nine; and the fiftieth must have been Sabbath that year. will give the example another way, to make it simple and plain to the reader. Take the week days of seven weeks, and you have six sevens, which are forty-two; you begin the Sabbath day, and you have eight Sabbath days. Now add the eight to the forty-two and you will have fifty.

8 Sabbath days. 42 week days.

Now please read Matt. 28: 1, Mark 15: 43, 16: 1; Luke 25: 54-56; John 19: 31-42. Now I ask you kindly to examine the above Scriptures critically before you reject this, because it disagrees with popular idea.

ONE of the most difficult precepts to obey in our feelings is this: Whatso-ever thy hand findeth to do, do it with thy might. If it is any religious work, we always want to do it with the might of somebody else. If we had the discretion of David not to try to use an other's armor, per to covet it, we might, like him, use our own better. If we cannot speak or pray like So-and-so, we hesitate about opening our lips. We little think of the severe discipline Soand-so had to endure before he acquired his fluency or even his thoughts. It is not the might of another that we are to use but thy might. If that is done, all ie done,

The Brethres know of no better way to maintain union than the aposless did, of property or friends, is indeed praise the church comes together as the A CHEERFUL countenance and life

BRETHREN AT WORK. Published Weekly.

R. H. MILLER M. M. ESHELMAN JOSEPH AMICK

J. H. MOORE, S. J. HARRISON, Corresponding Editors

SPECIAL CONTRIBUTORS

IS THE BROTHERHOOD RIGHT? N the midst of our troubles, there are many breihren trying to tell what the cause

difference is; and each one seems to have a different reason for our troubles. Recently one said it is the names, "Old Order," "Conservative," and "Progressive," that cause our troubles. Another brother of note says it is because we did not stand by the decision of 1880. Another says, it is because Annual Meeting has made decisions she does not Another says, Annual Conference has

not in the Guspel. Another will tell of some objectionable thing that some elder has done All these negatives are given as the cause. by those who make them merely as objections without any affirmative position. These negatives are but secondary; they are but the effect of a cause which lies beyond

H. R. Holsinger is the only man who has come out squarely and given the real cause. gives the whole cause in two bindred items; first, "liberty to individual judgment in all things where there is no positive thus saith the Lord." Second, "a free rostram." These two embrace and produce all the other censes assumed, and make the leading and real cause of trouble with the party called "Progressives. The first item is the real cause of difference

That each member has the right of his own jaigment in all matters where there is no pos itive thus saith the Lord, is not a new dec trine. It was procloimed in a popular church more than a quarter of a century ago. We heard a minister in it centend for dancing on that very ground, saying he had a right to dance, breause "there is no thus suith the Lord against it." He stood on that doctrine when he danced. I heard another man contend that he had a right to join a secret society on the same ground, saying, "there is no thus saith the Lord against it;" and a member of the church who manufactured whi ky, to defend it himself by saying, "there is no thus saith the Lord sgainst it." In the church where we once lived, was a brother who rent d his honse to a man for a saloon. He contended there was no Scripture forbidding it. Hundreds of such pleas may be made for individuel liberty that each one may be his own judge where there is no thus saith the Lord. In fact this liberty may be run into every fieshly desire and worldly inclination. And we oppose that as an error, and charge it on the Progressiv. party as their position and the main cause of difference between them and the Annual Meeting. The Brotherhood has ever held a doctrine the reverse of that; taking the position that the counsels of the church, in all things where there is no positive thus eaith the Lord. is the only safe and Gospel plan of church gov-

erament and Christian conduct, When we had shown in a former article that this liberty of judgment to each individuals if carried out, will allow dancing, distilling liquor, and card-playing, lottery and hora racing, brother P. J. Brown complained that we charg, these things upon the Progressives We make no charge upon them but the doc trine. Why did he not show the positive thu saith the Lord against dancing, card-playing and horse-racing? His failure to show a positive thus saith the Lord against these things, will stand legically as evidence that our position is true; while his complaint that we charge the e things upon the Progressives, is only will be assumed by another.

evading the issue; for all the professors of Christianity who practice them, take the p tion of the Progressive party, in letting each individual be his own judge.

The second cause of difference is kindred to the first, and grows out of it; that is, the "Free Rostram" is the means of sowing discord among brethren, and is an evil sufficient to destroy any church; it is to a church what an independent newspaper would be in a political party,-the means of its downfall as soon as it gains followers enough to divide the

These are the issues which cause our tro les; they are the foundation cause, and must be watched. R. H. M.

CONGRATULATORY.

ON the afternoon of Dec. 24th, while w were deeply engraed in the examination of an article from a worthy contributor, were agreeably interrupted by the sudden entrance into our office, of our beloved brother, Elder Joseph Amick, of Burnett's Creek, White Co., Ind. He came with a view of taking en interest in the B. AT W., and now we are han made some things a test of fellowship, that are py in congratulating our readers in this acquisilion to the working force of their paper He accepts a fignerial interest in the paper, and will labor with us to carry on the but with our numerous patrons, and endeavor t deal with them honestly, justly and patiently In a business extending over so much territory, and reaching as it does into so many homes, it cannot be otherwise than attended with some perplexities, but we believe our brother brines with him considerable policines, as well as judgment and charity, so that we have confidence that his part of the labor will be done in a Christian manuer. We beepeak for him your charity, your patience under any difficult ty that may arise through business intercourse, your sympathus and your hearty co operation in making the paper n great and good medium for the dissemination of truth.

Bro. Amick will have entire charge of the business department. It will be his purpose to give due attention to the numerous ogente and workers of the B. AT W. If mistakes oceur, please de not scold him, but write him s charitable letter and endeavor to show him the wrong. We think he will be swift to coract any error that may be nointed out. Date dealing, honesty and due respect for feelings. should characterize the relationship between the firm and all its patrons and friends,

Our brother will remain with us and at enter upon the study of the work, and he familiar with all its details. His family is yet in Indiana, but will be brought here as a as he and they can arrange their husiness satisfactorily to themselves. We welcome of brother among us and shall be glad when hi family can be with us also. We need good men and women here; in fact we have no toarof getting too many good, pious members to reside here and help in the work of the Lord.

VALEDICTORY.

RICENDLY readers of the BRETHERN AT WORK; with this No. ends my position as editor of the Bible Class department, of B. An W. It is not, however, on account of any disagreement between myself and the editors of the paper that induces me to take this course but on the account of my distance from the office, and a stress of home ministerial duties, In the discharge of our duties as editor of Biblo Cless, we have simed at nothing but the truth. While our motives were pure, we nevertheless may have unintentionally erred in some things. If we have grived any one in aur explanations, we ask pardon. By ou "Valedictory," we do not mean that we shall not write any more for the B. AT W. But we may still answer a quory occasionally, or write

an essay, as time and circumstances will per-

mit. In our "Valedictory" we mean that the

responsibilities of the Bible Class department,

Another year has suded. The past year has not disband the sects and have them go to the en an eventful one to our Fraternity. We hope and pray that before another one has completed its cycle, our beloved Brotherhood may be on the highway of peace, and prosperily, poing on conquering and to conquer, hill the knowledge of the Lord shall cover the

earth as the we'ers cover the great deep. The past year has been the last one for millions of the human race, who have crossed the silent river, and in all probabilities many of them were unprepared. It ought to he a very colesan question in the mind of every one Will the coming year be my last one?" and thus he prompted to improve those golden moments of time, as they come and go, to the honor and glory of God. By so doing, it matters not so much whether we live long, or die soon; we will be found watching, and prepared

for the coming of the Muter. May all our church papers he filled with the "Angelic benediction" "Behold I bring you glad tidings of greatejoy, which shall be to all J. S. Mohles.

SPECKLED BIRDS

THAT fearless journal, the Bible Banner strikes an important truth in the follow

ands habitually neglect all places of s They cannot keep up with provailing styles, and they are too prend to go where they may not be welcome or must be singled out as speakled birds. They feel virtually into stay at home. They must be a

Whose fault is it that the poor hec speckled? Is it not the rich who build themelves fine houses, with necless things called a steeple, a borrowed thing from Rome, fix up the inside in the most fashionable manner, buy the pews for thomsolves, and dress their bodies in a manner abominable before God?

Christ, if he were here, would perhans drive them out with a whip because of their pride and vanity The rich thus turn the poor away, and prevent them hearing the Gospel. The righ hedge out the common people, who gen-

Roberts, of Salishury. What's the harm, if the people

What saith Jesus to ministers? "If ye were of the world, the world would love its own."-John 15: 19. Does the world fore those min isters who have given the aselves up to make ing lew for the world? Is that the way for minister to make full proof of his ministry? 2 Tim. 4: 5. "The harm" is, that when minis tera go into politics, it is proof that they are worldly-that they are not feeding the flock of God-that they love the things of the world more than souls that need the Gospel preached to them daily, 1 John 3: 15. Did the Juda prodest ever reed in the Gospal anything con cerning Peter, the Sonator? Timothy, the Rep resentative? Paul, the Governor? "Render unto Cover the things which are Cover's; and unto God the things that are God's."-Matt.

For yours we have been growing in favor of brotherly to be a consolidation of sects and a concentration of of bue church would accommodute a village of thousand imhabitants quite as well as four. Why should there to four small congregations, dragging along on dry ground, with mortgages, with half-re and with restual jeriouvity over each other's presperity when there night he one harge cong and well-aure der, a liquidation of all farmed Here is our hand "in favor of brotherly love

and Christian unity," on a gospel basis. How many Christiau denominatione did Christ apthorix) and establish? Was there more than one way of coming to Christ in the days of the apastles? How many ways were there to get into followship with the saints? Did not all become members of the "one hidy" in the same manner? Why should the "sects" be consolidated? Will oil and water mix? Why jug meetings in Bestrice

"one hody"-the "church of Christ?

ion, of this city, mys: "Some of our churches are badly afflicted with fo rmelism," How can it be otherwise when the disciples depend upon a form, administered by human hands, for regeneration!on Boptist I

Come, Doctor, you should be more charitahle towards your single-immersionist brother, "What advantage hath' the Baptist over the Christian? or "what profit is there" in single immersion? Not "much every way;" chiefly, because unto such were not "committed the practes of G. 43

Now that Bro. Amick has relieved us of the business part of the B- AT W., we shall give our attention to the two papers which we are publishing. We have felt that the much husiness correspondence which necessarily arises from a work of this kind, has prevented that attention to the paper which should have been given it. Due caution will be exercised, and it is hoped that the wisdom which is from above which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy," will be given us abundantly

THE New York Observer, speaking of the degradation of the press, says:

The invesion of private life, and the publica tion of unverified rumors, are the two offences that are rapidly smking the character of the

The time was when a "great New York Daily" would revolt with disgust from making the private griefs of a respectable family the subject of remark, spreading before thousands of acquaintances psinful facts of no possible im portance to the general public, but rendered doubly lacerating to the feelings when biaz oned in the newspaper.

Perhaps it is worse, as the manner of so is, to seize apon the gossip of the day; and, without investigation into the truth, to publish rumors effecting the integrity and good name of individuals, who are vaguely binted st, while the offence is charged in such general terms that no reply or defence can be attempted.

"Fon there are certain men crept in privily, even they who were of old set forth unto this condemnation, ungodly men, turning the gruce of God into lasciviousness, and denying our only Muster and Lord, Josus Christ," Jude 4. Some of our modern tampkers would call Jude a base insinuator because he says "rertain men instead of giving their names. But perhaps Jude had not progressed in worldlyism as the "cortain men" nowadays. The spestles, elders, with the whole church at Jerusalem, insinuated in a godly manner when they said: We have heard that certain which went out from us have troubled you with words, subverting your souls." Acts 15: 24. Some would call this a "hase insinuation" on the part of the Jerusalem church,

If our modern wiscacres could have written the Gospel, these instituations (?) concerning the evil doors, would not have been in it. fact is, whou men cry "insinuations" it is pretty clear evidence that there is something wrong with them and that they are being reproved. Perheps in their haste to cry up I Cor. 13, they give it all away so that they themselves are destitute. Jude said of some in the church in his day: "These rail at whatsoever things they know not."-that they are "clouds without water, carried along by winds; wandering stars; twice dead " What "insing ations!" Let him that readeth, understand,

States Mary Hillery says: Had our Christmas meeting in the school-house. Our mind wunders back to our former home in Northern Illinois, and the dear brethren and sisters who would be assembled in that day, to worship our blessed Redeemer. Lemuel is now held-

Our Bible Class.

Why do the brothers not sal

It is with some regrets that we give up brother J. S. Mohler, who so faithfully ducted the "Bible Class" the past year. No doubt our readers read his answers to the various queries with pleasure and profit, and if eir cum-stances would have permitted, are would have been pleased to bave him conduct that department this year. But "home duties in the ministry" and the great distance from this office, prevent him carrying on the work as be would wish. He will however, contribute to the B. AT W. occasionally, and no doubt give wholesome instruction. The B. AT W. Moster's work to the honor and glory of God. Our relationship has judeed been pleasant, and we hope we may ever labor together in sweet

STATE your questions fairly and intelligently; and in referring to Scr. pture; give chapter and verse correctly. All are invited to assist in this department. You can make it interesting it you will.

WHAT DIES?

If man has natural immortality, why do ithe

THAT man's body is immortal is not claimed by any one. Paul's language, 1 Cer. 15: 53, not only implies, but positively asserts that this mortal must put on immortality" in the resurrected, of course it is the body that is called

In 1 Tim. 6: 16, Paul evidently alludes to the Lord's body; this is proved in this way. The Lord is the first, and thus iar, the only

The body that west into the tomb mortal, arose immortal, and ascended direct into Heav--n, whither rething mortal can come. The rd, then is the only being in the universe reason why this must mean Christ's body. sonse A. B. C. manquates, what becomes of the Father, the Holy Spirit and the other inhabitonts of the spirit world?

If immerigity cannot die, it inevitably follows, that all mortality will die; and as Christ only is immorta', then Christ slane will live assented even by a soul-plesner.

A. B. C. quotes Excited 18; 4, 20, "The sou that sinneth, it shall die," and seems to think the word die can have no meaning except tatal extinction of life.

A consultation of any common school dic tionary will show the fallecy of that idea The Scriptures also teach differently. Gon. 2: 17. "For in the day thon estest thereof, thou Adum's hody did not die shalt surely dis." that day, consequently there were have been e spiritual, or at least, a different part that did die that day, in order that God's Word he true So of Ez-k, 18: 4, and many other Scriptures

of like import.

In Eoh. 2: 1, Paul says: "And you bath h quickened, who were dead in tresposes and Here Paul speaks of death as an ac complished fact, and yet these people must e continued to live in some sort, else there is silent. And many other Scriptures of like

A. B. C. refers to 1 Tim. 1: 17, which says God is immortal. No one doubts that. But can that passage he tortured into meaning that here is nothing immored but God? The weight of opinion is, that it was from 10 Think not. Duck 33:27 awy God is elevant; to 129 years. See Genesis 5: 32; 6: 3, 6; and Is God alone eternal? See Mark 3: 29; 2 Cor. | 1 Pet 3: 20.

4: 17, 18; 2 Cor. 5: 1; Heb. 6: 12; Matt. 25: 46 And many other Scriptures of like import Gen. 21: 83, God is said to be everlesting: is therefore, God only everlasting? See Gen 49: 96: In. 35: 10: 45: 17; 54: 8; 60: 19. Matt

18: 8; Luke 16: 9, and many other Scriptures of like import.

QUERY ANSWERED

ment. It is to be hoped, however that he may Will some brother or sister ploase explain Acts Will some order to state thus: "And as many s were or lamed to sternal life, believed." Did the administration take place prior to the believing or subfind time to contribute an article occasionally to these columns: for his work in the post has THERE is nothing in the Bible taught more He understands the theory of right living

positively, than that God has a purpose all he does, and that purpose is eternal. Eph. 3: 11. And that that purpose includes the fi ual destiny of the children of men, is also true Ps. 11: 6. Matt. 25: 34. But that God's purpose destines any one to heaven or hell, regardas of their chaice or actions, is not true. God ordained that the children of Israel should be his people, and should inherit the things promised them, yet all the disobedient ones failed to so inherit, even including Mor

Thus we are that to be called and foreknown by God, does not more the final salvation of those called and foreknown.

The fact remains that the ordaining was done before the calling or the believing, but God deals with the people as with moral agents joy and sweetness. endowed with intellectual faculties sufficient to enable them to choose whom they will serve. Joshus, 24: 15; Rom. 6: 16.

The doctrine of foreordination really reads about on this wire: God ordained away back in unknown eternity, that good p.cple should nerform certain good works, Eph. 1: 4, "According as he hath chosen us in him befo ro the foundation of the world." And in Eph. 2: 16. we read, "for we are his workmanship, created in Christ Jeens unto good works, which Ged hath before orduned that we should walk in

This makes plain the fact of the ordin and if those who are "created in Christ Jesus prove faithful, they are sure to chtain eternal happiness, but if any fall away, or fail to be ade partakers of the creation in Christ Je us, then, as disobedient ones, they are ordained to punishment in sternity. In the pas enge referred to in the query, the believing is a part of the required duty of the people ordoined to eternal life.

THE UNIUST STEWARD.

Why is it, that in the parable of the unjust stew rd we are taught to take what is not our own: T DO not find such teaching in the paraids

referred to. I presume Bro. Plate draws is idea from the first clause of the eighth eras of Luie 16. "And the Lord commended he unjust sloward, because he had done wise-

Bro. Plate must remember, that the "cortain rich man" is the only one called lord in this parable; consequently it was the rich man that ommended the wisdom of the steward in makprovision for his future.

Our Lord draws a comparison between the hildren of the world and the children of light, and finds the greater wiedom among those who ore devoted entirely to the world in this, thu they think of a time in the future, when they will not be able to toil and plan, and make and use of their present strength and opportunities in making provision for that time, then they can rest and have plenty. Our Lord also hes that the riches of the world may, and should be used to make friends for eternity. I can imagine that it will be a happy tim ver yonder, when the benevolent saint will be met by those, whose wants he or she has sup olied while here on parth, and hear them re annut the charatable acts which the kind-heart

ed ones have performed, and then to crown all, our Lord shull say, "innsmuch as ya did it ur The idea is, the forethought of the worldlin is wisdom, and should be emulated by the children of light in spiritual affairs.

It is doubtful, says Dr. Schoff, where the

Health and Temperance.

In is with some regrets that we appropriate that brother S. T. Bosserman, owing to the great amount of ministerial labor and other du-

ties, is compalled to decline the work of con-

ducting the Health and Temperance Depart-

endeared him to us and our readers. We have

been pleased with his labors in this direction

and we feel that there is a great field to culti-

with in the direction of health and temperance.

Our hest wishes go out for the success of the

Lord's work in the hands of our dear brother;

and when his full time is come and he has

ripened into a full grown ear, he may look

back over his life and see the many fertile spots

in the desert of life, watered by his gentle

haud and lovely heart. And when the Lord

says, "come un higher" muy he con a multi-

tude come with him-the many who have heard

his voice in defense of the undying priciples

of his Lord, to receive the crown of glory and

the palms of victory in the beautiful land of

Fessler is a man of good judgment-a live husiness man, and we think brother Flory is fortunate to find so good a helper. There is no institution of the kind in the State, and if conducted properly, will be a home indeed, The climste of Colorado is delightful and the scenery simply grand. Oue cannot go in any direction among the mountains without seeing objects of brauty and curiosity. We hope our hrethren may be successful in their enterprise and that those of our brethren and sisters who go there to be benefitted in health may realize their fondest desires. It will be among the Brethren, and this will be a very ple feature. We hope it may never be inreed into a fastionable boarding house, where none had the rich can enter. If conducted as indicated by the proprietors many will call it blessed .-ED.

A TRUTH ONCE TOLD BY INGER-SOLL ON INTEMPERANCE INTEMPERANCE cuts down youth in its

vigor, manhood in its strength and age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affection; erases conjugal love, blots out Slial attachments, blights paternal hope, and brings down mourning age in sorrow to the grave. It produces waskness, not strength; sickness, not health; death, not life. It makes wives widows; children, orphans; fathers, fiends, and all paupers. It feeds humiliation, surses gont, welcomes epidemics, invites 'chol-ers, imports pestiliance and embraces consump-tion. It covers the laud with misery, idleness, and crime.

It fills your jails, supplies your alms-houses, and demands your asylums. It genders controversies, fosters quarrels and cherishes riots; it crowds your penitentiaries and furnishes vitims to your scallolds. It is the blood of the gambler, the element of the burglar, the prop of the highway man, and the support of the midnight incordiary. It countenances the hiar, respects the thirf, and estrems the blacphomer, it violates obligations, reverences frauds and honors infamy; it defames benevolence, hates love, ecorns virtue and innocence It incites the father to hutcher his helpless off springs, and the child to grind the paternal It barns up men, consumes wome tests life, curses God and despises heaven. suborns witnesses, defiles the jury hox and stains the judicial ermine. It bribes voters discuplifies voters, corrupts elections, pollutes one institutions and endangers government. It degrades the citizen, debases the legislature, dishonors the states man, and disarms the pa triot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and, with the manavolence of a field it calmly surveys its frightful desolation; and reputation, and wires out national honor. curses the world and laughs at its rain. does that and more-it murders the soul. It is the sum of all villains, the father of all crimes the mother of showingtons the devil's heat friend, and God's worst enemy.-Selected hy Was Baronah.

HOW TO MAKE UNFERMENTED WINE.

C'ELECT nice ripe grapes, strain and add a D little pure sugar; let it stand twenty-four hours in a cool place. Pour off carefully into the vessel to be knot in either place or stone. set in a flat bottom boiler, and fill it with ter to the neck of the jars. Then heat to a piling point, and let it bail from three to five minutes to throw off all the scum into the water. Then cook and seal it, and keep it in a ISAAO PRICE

Distriction linears are a poison, dangerous and deadly, and of comparatively modern origin. Their use is productive of more diseases, mental, moral, and physical, than that of any other known scont.

HE is not only idle who does nothing, but be is idle who might be better employed.

ERRATA.-On page 2, of this issue, in that poetry in first column, justeed of forter

A NEW ENTERPRISE. The Crustal Fountain Hygienic Home as

White Sulphur Springs.

We are giad to be able to announce to the public in general, and the Brotherhood in particular, that at no distant day a home for invalids and those seeking recreation, will be

opened here in the health-giving climate of The home will be chiefly under the care of hrethren. There are many, we are sure, who will hail with gladuers this announcement Ever since we have been in the State, we have aren the necessity of such a place for the many

bayalids coming here in quest of health, and we have had inquiries from scores of brethren nd sisters to know if there was a place here outside the towns and fashionabe botels, where outside the towns and landman or book, which they could get heard and quiet recreation. In most instances we had to answer, nay. The long-fielt want is now to be met by putting up a main building in the Spring of 1882, and the build neat cottages on the grounds as the de mands may require. The location is a beauti ful one in a grave, near the base of the mounthe rail read. tal, from the melting snows in the mountains is abundant. Near by is a besutiful lake o water fifty to sixty sens in ares, in which fish abound. Within a few minutes' drive there is a cluster of white sulphur springs, which according to a very recent analysis of the water. d. if not superior, in point of value to any in the State, and so far as we can learn, the only ones of the kind in Colorado. The Home and surrounding gr

The frome and salidating ground, the lake and springs will all be under the same management. No pains will be spared to make the Home a pleasant place to sejourn, all in harmony with the general and approved meof regaining lost health, as well as to learn the important science of how to keep well, live long and get the most possible enjoyment out o Crentor, that then, at last, a most glorious life may be the reward in beaven.

Some noble-hearted brothren in the East have put their shoulder to the wheel, and are going to help ulong the good enterprise, and we trust there are others ready and willis do something in this direction. It is not simply a matter of dollars and cents, but to de anything for the good of humanity will bring lasting reward. All persons triendly to the couse, and who desire further information should address either of the undersigned And we would further say, if our readers who at any time expect to visit Colorado, will write us, we can inform thom how they may save expenses here, be at less expense while and return at cheaper rates.

Eld. J. S. Flo

ELD. G. W. FESSLER

ark was built, and as to how long it took. It is gratifying to learn that an institution. The weight of opinion is, that it was from 160 of the kind opened by brathren Flory and Fesler, is one of the things that is designed to be a blessing to the feeble and debilitated. Bro

Mome and Familu.

MARY C. NORMAN, LE SUEUR, MINN. . PRIVEE Morro. -- And the frait of rightcontrove se sown in them that make seaso. -- June 0 1 18

MAN'S BRIGHTEST CROWN

THERE has been marrying and giving in marriage since the first wedded pair in counts for the universal interest it attracts, and the result that naturally follows is, that it becomes a matter of great concern that the right ones ere mated; also that every person shall do well in that momentous venture Then, as the supply in everything is more than equal to the demand, so in this case the army of advisers come forward to proffer their valuable thoughts on the subject, perfectly r less as to the rick they ran in having their good motives overlooked or sparmed by the matrimonially inclined. There is n very sim-ple rule by which to test a lady-to prove whether she will make a good wife. It is this she must possess a pure, loving heart, and good common sense. Once installed in the affections of such a woman, you have a life claim on her good offices; no sacrifice she can make is too great, no adversity so stern that it can shake her firmness or hopefulness. Such a woman is the helpmost designed that a wife was to be Do not marry a woman whom you secretly consider inferior in mind or heart, or you will surely repent of it, for this reason: a wife has it in her power to make or destroy the happiness of a home, and a weak heart and shallow brain can never have the former effect. She may start off all right on her wedding-day; she may look pretty and sweet, and cling with fondness to your arm, and you may shut your possible trials of the future, and merit the title your friends give you of "the happy man." But wait. Before the honeyn is fairly over you will find that a great deal of the outcry against female extravagance shich you used to la angh over in your bachelor days is too true. Your wife must be fashione bly dressed. And what is it to be fashionably dressed? Well, you could not really answer in the phrases of the modiste, but you know that it is is more than you can afford. Perhaps you venture to suggest the same to your wife, when lo! Stears and heart-broken w for dear papa and mamma result from the lack of that common sense end depth of heart which can sacrifice self if necessary. This is not all; your wife is inclined to be giddy and vain. Of course she loves you in her way, but you are fortunate if you are not inclined to be jealous. Perhaps her imprudence is not carried to extreme, but he that as it may, you find you have no one to rely upon, no dear heart whose unselfish hearts assure you of its priceless worth. Then how is it about conences and the interchange of sentiments? Can she appreciate your highest thoughts? Can you reveal to her the sacred treasures of mind which lie bidden from the careless gaze of others, and he assured of her sympathy; Can she walk hand in hand with you as your equal, honored above all wom fit to sit in your honsehold as a shining light. ected for her gentle dignity and the w of her management and conversation? Can her children learn from her those precepts which shall make them honorable and pure and stamp them with the signet of gentiand ladies? If not, know she is not the one for you. "How am I to know who has these estimable gifts of mind and heart?' nechana you ask. That is a difficult question to answer. for these qualities are not confined to station or class. The quiet, reserved girl does not always possess them, neither does the bright, gay creature whose presence throws a halo over urroundings. The poor are no more likely to have the proper gifts and training than ose who never knew a wish ungratified. remains, then, to be seen that every one must he his own judge; must have "eyes and ears for himselt. A good wife is the brightest crown of a man's life; without it, the greatest possessions and honors have an aching wild and a hope nor-salized. The true wife not only has the confidence of her husband, but the affaire in her exclusive care flourish like a garden; all things beautiful spring from her to dee; all things beautiful spring from her touch, and he enjoys the blessing of her tack without fully realizing how it comes. Her presence is so natural and unavauming, and her willingness to benefit so real, that there is willingness to benefit or real, that there is anothing affected in her manner. She loves the cannot endure the oder of the o'd time remesty praise of her husiand, but does not exact it; she is desirous to have him know how pure the alone. The dry lop-hag is a great improve-effections be streathern are, but is not officiour; limet upon wet clothes of my kind.

to be permitted to share his life-work and his confidence is the only reward she seeks. Size never ever-taxes his income, for she knows how much it is, and has each a system that she keeps within it. She may sometimes long for an increase of worldly goods (and who does not?), but she never repronches him when he is diligent and does his best. Such a character is not exaggerated; there are thousands of such noble wives in the land, and a woman of poble principles, a warm heart, and good commor sense to direct her, can easily reach this standard. So young men, when you find such ose at once, for you may not meet her equal very soon again. If rejected, do he discouraged; try ogsin, and you will have the best wishes of all sensible people. you make a mistake, and do not get the right one after all, there will be no help for you, and you will have to make the best of it.

EVERY-DAY RELIGION.

AY NANNIE EDGECOME

WE must come back to our point, while Y is, not urge woman to give up hereelt o mission work, but give herself more to her daily calling. A women who has a mission makes a poor wife or a worthless mother. That is very possible, and at the same time very lamentable. But the mission I urge is not all of this sort. Dirty rooms, tattered garments on children with unwashed faces are swift witnesses against the sincerity of those who k other vineyards and neglect their own. I have no faith in that woman woo talks of grace and glery from home and uses no soap and water at home. But alas! how often do we see women gone from home whilst the husband is at home trying to provide for her wants. wonder men become discouraged and seek company elsewhere. If a woman is kind and lovey and will do her duty; that is, in keeping the ose tidy, and the mutton done to a turn. and always meet him with a smile, she gain such influence over him that she can lead er she will. Adam was first formed, then Eve, and all the woman's deand conceptions should be to her husband; that is, her opinions and thoughts. A woman is more beautiful, more delicate and refined than man; hence she should do all in her power to make home happy. It is the mother that makes home and monids the children's charac-Now mothers, serve God by doing common actions in a heavenly spirit, and then it your daily callings only leave you cracks,revices of time, fill them up with hely service.

NEVER FORGET ANYTHING

CHARGE your mind with your duty. That is largely the true definition of faithfulness. But memory and mistakes are used as ologies a great deal oftener than necessary, A boy beginning basiness life will generally lose his place who pleads such an excuse more

A successful business man says there were we things which he learned when he was ighteen, which were afterwards of great use to him, viz., "Never to lose anything, and nev-er to forget anything." An old lawyer cent him with an important paper, with certain in-structions what to do with it.

"But, inquired the young man, "suppose I love it; what shall I do theu?"

The answer was, with the atmost emphasis, You must not lose it."

"I don't mean to," said the young mon, But suppose I should happen to? "But I say you must not happen to! f shall make no provision for any such occurrence.
You must not lose it?"

This put a new train of thought into the was determined to do a thing, he could do it. He made such provision against every contingency that he never lost anything. He found this equally true about forgetting. If u cer-tain matter of importance was to be remembered, he pinned it down on his mind, fastened it there, ond made it stay.

In these days of neuralgia and sudden colds, it is sensible to have some means of relief close at hand. Make two or three little bags of cotton cloth and fill them with hops. Then when you need them, heat just as hot ne possible even to the extent of browning the cloth, and

Correspondence.

Frem Zion's Watch NOTES OF FOREIGN TRAVEL,

BY A LADY.

LETTER XII

VENICE, QUEEN OF THE ADRIATIO. anrivaled for beauty of situation. Its peculiar formation renders it singularly attractive There are seventy-two islands, lying in the midst of extensive lagoons, which surround it on all sides. Access to the city is difficult, greet portion of the lagoon on which it is sitn sted being dry at low water. Merchant ves-sels usually moor off the ducal palace, though sometimes coming into the grand canal, which intersects the city. A railroad bridge over mile in length takes the passengers into the depot, where gondolas swant to convey you to your hotel—gondolas, being the equivalent to hackney coaches in other cities. hackney coaches in other cities. They ore long, narrow, light boats, painted black according to an ancient law, with a frame for an awning, which is of any color or fabric suiting the proprietor, or has a cabin, nicely fitted up with blinds, cushions and chairs for six per sons. They are propelled by two oarsmen standing one forward of the cohin and one aft The grand canal takes a serpentine course through the city, and is intersected by one

hundred and forty-six smaller ones.

know which-and order a gondola, which will take you wherever you desire to go. There are bridges over the canals, intended only for foot passengers. The principal one is the ialto, built of marble, and like all the other bridges, has stairs by which people ascend on one side and descend on the otner. The city is divided into three parts, or narrow streets, running through the center, with shops on either ede, and two still narrower, between the shops and balastrade. The honses occupied by the upper classes ere from two to three stories high, generally built square, and have two entrances, one on the street, the other on the grand canal. Some of the finest are of marble. The next day efter our arrival we were out nearly all day in gondolss, and saw every part of the city of interest to strangers. ards we visited the cathedrals and other public buildings, by way of the streets. As the curtain was lifted from before the dome of St. Mark's Cathedral the interior appeared dark, but as the eye became used to the dued light, the whole interior gleamed with gold and beautiful mossies; even the floor was of fine messic and undulated as waves of the sea. I cannot tell from what cause, whether on purposes, or whether the floor had set-tled in places, but so it was. The church is built in the form of a Greek cross, with a dome over the centre, and one over each arm of the ross. The walls and columns of the interior are of marble of the richest description. There are five hundred in the various portions of interior, and turn which way you may porphyry, verd-antique, agote, superh mosaics, gilding and p intings meet the view on every It is a monument of the past, a symbol of Ve-nice as it was and of which we read in history onument of the past, a symbol of Veand romance; and as we stand upon its billow pavement, we look in imagination for the longbearded doges and priests in their vestmen or a group of crusaders round the octagon pulnit with a Maltese cross in its panel, instead of a few modern-dressed tourists in the midst of its dim-lighted splendors. The eye become

But who can criticise Titian's Assumption rich in color and elegant in execution; Tintor tto's Adam and Eve, or the great painting by Paul Veronese, of our Savior in the house of Levi, an immense picture covering one entire end of a bull in the Academy of Fine Arts? For awhile we leave the picture galleries and churches and walk around, to visit the house of Shylook, and the house where the first news-

paper was printed and thrown through the

weary of so much gorgeous splendor, and the

interior can no more be described in a tourist's

letter, than it can be seen in one or two visits

of even extended length. At times we become wearied with the sight of so many pointings in the churches, and we begin to be somewhat

window to the prople who stood outside From here we went to the Doges' official pal-sce. The marble front was a wilderness of elegant carving, armorial bearings, statues wreaths, elaborate cornices, columns, balostrades, and has reliefe. Stending upon the pavement we look up at the Gient's staircase, at its top stand two colessal statues of Murs and Neptune. It was here that the Doges were growned.

We enter the hall of the great council, stand upon the throne of the Doges, go next into the prison vaults; through intricate pessages, into terrible dungcons in the solid mesonry, dimly lighted through the loop-holes of the passage. We go out upon the Bridge of Sighe, glancing out of the window at the water passing below, and think of the many and hearts ing below, and think of the many and neares that once passed over the very stones on which we stand. We went into a room, or rather narrow passage, and saw the groors where the fatal axe was fastened and down which it slid fatal are was fastened and down which it slid upon the doomed head underneath, and the channel for the blood to flow out and into the river, and the hole where the body was threat out mto the water underneath. nameless horror, a sensation akin to dread, and hurry out, and chase the terrible fancies from the brain by an invigorated draught of hearen's pure air.

In the evening the gondoliers employed by the party come in a body and gave nade. Their voices blended finely, and although uncultivated, their singing gave us a rare treat. The city authorities had been engaged for several days in preparations to reave their new king and queen: Humbert and is not without her streets; there being access Marguerita. They arrived at the depot at five, Marguerita. They arrived at the aspon at nee, according to the arrangements, when a cannon was fired and all the bells of the city commenced to ring a welcome. All the gondolas by land to every house. Thousands of little alleys, some of them not more than five feet wide, and unnomerable bridges, enable the prople to go about their oneiness as in other cities; of the city were awaiting, with the heauty and but if you wish to ride, you must go to the front or rear of the house-I really do not chivalry of Venics, to accompany the royal perty to the palace. The state barge, or gen-dola, was draped in red velvet, a high canopy in the center, from which yard after yard of velvet trailed in the water behind. Following the king were his suite, the clits of the city and citizens generally. They were about an hour making the entry, all the while the bells hour making the entry, all the want the bens ringing and the cannons firing. Arriving at the palace, the royal party ascended from the water, and the citizens entered the square from another point. It was estimated that about 10,000 persons were assembled, and as soon as the party could reach the balcony overlooking the square, the chemberlain, or some person, brought a purple velvet cloth and spread it over the railing in front of where the king and queen were to stand, and at their right and left a velvet cloth of a different shad The king then stepped out upon the halcony, and taking off his hat, made a low bow to the Then the queen appeared howing poople. Afterward the chief minister stepped forward, with the young prince, a boy of seven, in his ros, who was presented to the people as their future king. Ex-King Amadeus, of Spain and his queen stood at the right and left, other members of the family. The people were loth to have them retire, calling after them time after time, and at last it was announced that they were fatigued and needed rest. Too prople then retured, but in the evening returnand again called out the king and queen. The whole square was illuminated, the pands dis coursed excellent music, and the people seemed to be very happy. We were out upon the water and in the square until nearly midnight, end I saw no draukenuess or ill-breeding what ever from the crowd, which I thought spoke well for the people of Venice

From C. Hope.

Copenhagen is built on 3,178 acres of lend, and contains about 200,000 p-rsous. of the nicest cities I have seen, and contains several small lakes and parks, and many things worth seeing, which I hereafter shall give you count of when I have seen them myself,

I was there two doys, but heard none speak of Jesus, only about making money and hav-ing fou. I shall draw you a little picture of this before I close. While waiting for the train and people gathered at the station hell, I noticed some ladies dressed similar to our siters, at least so far as the honnet is concerned. How lovely did they look in their peculiar plain garh compared to the value modern toolish women with an artificial flower garden on their heads. They same from Netherland many years ago and settled on the island Amager, where a part of Copsulagen is built. And they have retained their dress und customs ever since. What a considerate people they must be! They at least can have no objection

join the church on account of the bonnet. I

ill visit them, if God sparss me. Then comes a man with a basket of sugm They are costly, but people buy d candies. myhow. Next comes a man with a wooden to take some small tracts; he advertised I pity the man, but I came near smiling when I come to consider how proper a repro ntative he was of the church The two are a miserable crippled concern put opon man-made legs, even poorer than his od, and will sooner or later tumble down in

otter ruin. Then comes a nice little boy passing round with a wire apparatus containing some pe-pers with pears, plums, cherries, and roses ad those three pass around and around, trying their best to sell. But what did people care for their own religion. He did not sell a book little as the boy got a penny for his

Now the eteam engine calls; all rush to the door, (I too) we board the train and soon was I far off from the future field for my labor, and Snally came home to Mary.

Brethren and sisters, I need your preyers ore than ever, if I shall be able to lift the bonner in our Capital; and I need a ball as well in which to tell the story of the cross. I have it? If you say yes, go to work and help, please.

From Compton, Los Angelos Co., Cal.

We have a beautiful climate; good fruit have no cold weather except some frosty m ings, enough to mip the peach leaves. Had ree showers of rain.

There are no Brethren here. I am alone. Noone to comfort me but the Bible and the Barrers ar Work, which is a welcome weekly visitor. You who have the pleasure of going to meeting every Sunday, and can n with the brethren and sisters, do not know how to pity me here, among pride and folly. elieve God has a people here, and the will come when they will be called out from Any one wanting to change climate, or

and see these plains. I think where there are so many preacher

at one place, one could be sent here. interest in all your prayers. LOVINA MULLENDORE.

From Humboldt, Neb.

If any are thinking of moving West, come e our country before buying else-We have a good productive country; plenty of water; fuel reasonably plenty; several coal reins have already been opened. ing in Falls City church, Richardson county, We are five miles north-sast of Hum boldt, about twenty miles from the meeting-There are twelve members in this lo We live between two lines of R. At this point they are about twelve miles

We have preaching twice a month. Then are two ministers in our number. One was lately elected. We invite others to come ond cate among us and help to spread the Gospel of Jesus Carist. There is a large field here in to sow the good seed. ministering brethren will come and sow the od may give the increase? wishing further information concerning our country or church here, will be promptly replied to as far as we are able. JOSEPH JOHNSTON.

From J. H. Miller.

On last evening I was called to visit a neigh bor that lately came from Germany. The lady of the house was feeble and wished to unite with some church. Finally she heard of the with some course. Finally she have called Brethren and sent for them. I was called there; and she was anxions to know something of our faith. I explained to her as well as I could, (it being difficult for me to converse with one using the German language). I was through, they explained to me their believe and practice in Germany. After a full investigation they felt as though we should receive them into the church. I we should receive select for a history of the organization, which was given as follows: In 1858 two meu left the Lutheran and Reformed churches in Gerny ond took the Bible, and it alone, for their asivation, organized into a hody, and scon a presperous church. They consisted mostly of the poorer class, which made them labor under much difficulty. As they began to incresse they were persecuted, and some of

them were fined \$100 and cost into prison. Notwithstanding all this strong opposition. they increased until they numbered 1,500 souls nt of late they had trouble; some of the ministers wanted a paid ministry, and called for an educated minister. This made trouble among them, and they divided for this reason 1. They have no free schools, and the poor could not educate themselves. 2. They could not pay their ministers. They claim they sprang from the Waldenses. Their faith is as follows: 1. They haptize the candidate face forward three times, and claim baptism essen-

tial to salvation, and upon its compliance the heliever exercises the gift of the Holy Spirit. That the Lord's Supper should be take in connection with the communion; but in that country they were too poor to procure hence they did not observe that; but tool

the bread and wine, and called that the con munion They do not observe Feet-washing, but those few believe it essential

4. They observe the Holy Kiss They call for the elders of the church in esa of sickness, and are anointed.

6. They strictly adhere to the non-res noe, non-conforming, and non-swearing prin ciples. Now they come for admittance into ur church, and all willing as far as I could learn, to submit to all the requirements of the Can such be received into our church with this liaptism or must they be re-beptized? Milford, Ind , Dec. 20.

[See decision of Annual Meeting 1848, Art Also 1879, Art. 23.—Eu.]

From Dimondale, Eaton Co., Mich.

Dear brethren in the ministry, we wish to e remembered when traveling through port of the country, or in looking for s We have good laud here. Improved farm ell from \$40 to \$50 and upwards per a We have a good grain market in Di only nine miles from Lausing. And that is not all: It is a good place for the Brethrer not all: It is a good place for the Brethren to preach the Word and build up the cause of dear Redeemer. Dear brethren in the ministry, where there are so many of you, come here and preach for the people. Many are dving for the Bread of Life. few scattered members here, and there could be a society of good Bible Christians here, as well as elsewhere, if we had regular preaching Brother Fryfogle gave us two sermons in Nov., which the people listened to eagerly as it was the first sermon preached in the plan by the Brethren. Any one wishing to corres nend with the writer may address her at above amed place. MALINDA WHITE.

From Samuel Dancan

Brother M. Harvey and wife and C. Halder man came to us the 5th of December. Had seven meetings; had a very good turnout throughout the week and on Suuday night. They preached the Gospel with great force and er. Brother Halderman preached on the opper" on Sonday night. He made it plainer than I ever heard it before. Outsiders said that it was the best sermon that they had ever heard. I hope that God will bless the dear brethren and sister for their visit with us, and warn sinners to repentance. Brethren. ngain. There is a good opening here for a church, it we had regular preaching. Who w.ll come and preach for us? There are fourteen members here, and one descon. We are looking for J. S. and S. S. Mohler to visit us before long. If any ministers wish to preach for us, address us, and we will make the ap-We would like for some pla minister to come and settle with us. ren pray for us, a little band of believer west Missouri.-Buffalo, Mo., Dec. 20.

I left Waynesboro, Tursday morning, Dec 3th, for Hegerstown. Went out to Morgans-own in the evening. Had meeting in a schoolhouse; congregation very attentive. ight with brother Abram Miller, father of D. L. Miller, of Mt. Morris College lier in rather feeble health.

Staturned to Hagerstown in the mor Was taken to Funkstown in the evening to fill an appointment there; but on account of rain there was no meeting; but met the Brethren every evening the remainder of the week for public worship, and visited relatives during the day. Had rather small, but very attentive con-progations. Had the pleasure of meeting brettern D. Stoeffer and E. Miller on Friday

evening. Brother Stouffer lives in this (Beav-Hagersto

I was brought to the Manor meeting-hone in the Manor congregation, yesterday m (Sunday, 18th). Met with the Brethrer at their regular appointment. Had meeting last night; and expect to continue until Thursday Here is where the Annual Meeting v

in 1857. I thought of the sermons I heard there from old brethren Joseph Emmert, James Quinter, John Metzger, Isaac Price and oth ers, some of which have gone to their reward. The house has been considerably enlarged since. It is now 40x86 feet. I was also reminded of the changes that had taken place since then. Mony who filled important stations in the church there have goos the wey of all the earth, and others who were only boys then now have to fill their places. But such is life one generation passes away and another fol lows after .- Hagerstown, Md., Dec. 19th.

Notice to All Who Intend Going nual Conference Meeting of the German Baptist Church, May 29, 1882.

Mr. Ford, General Passenger Agent of the B. & O. R. R., in reply to my letter of Dec. 3rd, says, "I will name you rate in due time that will secure all people going from your section of the country. As Milford Junction. Indiana, is on the line of the B. & O. R. R. we propose running through coaches both from Baltimore and Hagerstown to accommodate all who desire to attend."

The Brethren of the Shenandoah Valley. Va., will please inform me in good time as to the probable number going from that section includios Tennessee. So if there would be a considerable number, as was the case last year. I will see that Mr. Ford will have extra coach es at Harper's Ferry for their accommodation

The Brethren from the Cumherland Valle Pa., will come to Hagerstown by the C. V. R. R. Some one along that line will attend to obtaining reduced rates over that road. The Brethren of Somerset county and sur

rounding Co. will join the mein line at Cum berland, Md. The B. & O. R. R. from Cumber land to Pittsburg will be included in this ar-rangement. The Broad Top and Bedford rose is not included. D. P. SAYLOR.

Elder Daulel Fry

Elder Daniel Fry was born the 10th of Februsry 1806 in Lancaster Co., Pa. When quit young he espoused religion and became a me member of the Brethren church. About the year 1832 he was chosen to the ministry and about the year 1833 he came to Ohio, and in 1848 he was ordained elder in the chur and soon after came to Stephenson Co., Ill In October 1877, he accompanied Elder Ecoch Ebyon a mission to Dinmark, and after having filled their mission, returned in less than a year. In 1848 the Brethren church was first organized in Stophonson Co., Ill., and he had the oversight of the church till his death, except Winddam's Grove, which has been in charge of elder Enoch Eby for about twenty ears. Elder Fry has been an samest worker a the Matter's cause, ever ready to give of this in the Matter's cause, ever town, to do what world's goods and he used it so as to do what he considered to be his duty to God. Many sleepless nights be spent in meditating how to accomplish the most good and how to retain peace and harmony in the church.

Elder Fry has had three wives, but only had children with the first one, who died in February 1852. His second wife died in January, 870. His last wife, after so kindly and tionately caring for him, especially in his last hours, survives him; she, with his seven chil-dren, two sous and five daughters, together with a large number of relatives and friends are left to mourn his departure. He did of are left to mourn his departure. the morning of the 9th of Dec., 1881, at the residence of his son-in-law, aged 75 years, 10 Sunday the 11th nonths, less one day. inst, he was buried in the Yellow Creek comstery. Elder Enoch Eby, assisted by elder Henry Martin, preached an excellent funeral sermon from 2 Tim. 4: 6-8, to a large and at tentive audience.—Lena Star.

From John Wise

My lost was written from Stevensville, On I left Canada on the 3rd of Nov., and tario. I left Canada on the 3rd of arrived at Pitlsburg, Pa., the 5th.

arrived at l'ittsourg, l'a., the sea.

I will now give a brief suamary of my visit in the Queen's Dominion. I, in company with brother Ropel, of Ind., arrived in Canada on the 24th of Sept., 1881. Commenced ministo-

rial work come day in the evening. Remained in Wilmot, Waterloo Co., one week. in Markham one week preaching and visiting families. Oct. 7th, went to Outario Co. And on the 11th brother Rupel returned hom I accompanied him to Petersburgh on the R. R. and then went to Hespeler, Waterloo Co ar Hespeler is the residence of brother N P. Coher and his wife. Preached and visited in this neighborhood. Found a number of warm hearted friends. Brother Coher is a man of means and influence. He thinks if we had good ministering brother located here might soon build up a congregation of Breth-Oct 90 went to Haron county. Here held

some very interesting meetings, in company with two River Brethren ministers. Oct. 24th returned to Waterloo Co., and remained nutil the 30th. We had very interesting meetings at the Union meeting-house, about one mile from brother Cobers'. I was told they never had such marked attention and good order. number of persons told me that if we had an organized church in Canada, they would unite with us. But to unite with the church, and then perhaps bear no preaching by the brethren for a year or more looked too discouraging.
Oct 31st, went to Welland Co., and remain-

ed until Nov. 3. After proverful consideration, concluded to close my labors in Canada for the overent. At 3 P. M. hearded the train for present. At 3 P. M. hearded the train for Buffalo, N. Y., and arrived at Washington, Pa., at 10: 30 A. M. of the 5th of Nov., baving traveled in all, going and while in Canada, about 2,240 miles, and visited nearly 100 famihee, and attended forty meetings. I found only three members of the chi

the Dominion. Brother N. P. Cober and wife, Hespeler, Ontario, and sister Nancy Pickhart, Stevensville, Ontario. Sister Nancy with her brother-in-law, Jacob C. Sider, seven mules from Buffalo, N. Y., on the Canada Southern, and Great Western railroads. Her acquaintances in Illinois will please remember her. Ministering brethren are invited to when passing that way, and they will be kindly cared for by the family.

known in the future. Many told me if they had an organized church in their neighbor hood, they would unite with ns. Many insisted that I should come again, or

some other good preacher, or what would be still hetter, have a good preacher to locate in Canada, and live and labor among them. I also found a number of River Brethren

who ere willing to unite with us, if we will ceive them upon their baptism. They hantize cat as the Brethren do. Brethren, please con-sider this matter until next A. M., and see what can be done. I express my heart-felt thanks to those who

kindly cared for me while a stranger in a foreign land. May God reward them in the resurrection of the just. A long list of families might be samed. Among them the following: Wendalt Hollman,

Jacob Pretz, John Byers, David Byers, Sam-uel Baker, John Coher, N. P. Coher, J. C. Si-der, and many others. To God be all the gloder, and many others. ry. Ameu.
[Well, now, brother John, some of us wonder why you did not continue at one place nu-til enough could be gathered in to organize a church? Why scatter the work? Why not remain at one place all the time if it would take two months? We would like to hear

From John Shellaberger.

from you on this .- Et.]

Our little (Mercer) church is in union and carmony as far as I know. Praise the Lord for his protecting power over us, for we have this assurance in his holy will, that if we draw nigh to him ha will draw nigh to us. We that are set for the defense of the Gospel should take the most earnest heed to God's holy will and work and labor to keep the unity of the spirit in the bond of peace; as much as to say there is one body and one spirit even as ye are called in one hope of your calling, and as Paul to the Romans says, (12: 5) "So we being many are one body in Christ, and every one members one of another." The Savior so Matt. 5: 30, "And if thy right hand offend to out it off and cast it from thee, for it is profita ble for thee that one of thy members should perish, and not that thy whole body should be I believe that this declaration est into hell." is applicable to everything that causes ion.-Shane's Crossing, Ohio, Dec. 22nd.

Knowledge may slumber on the memory,

The Departed Wife,

In memory of sister Sesan Flora, wife of Bro. Henry Flora, in the Still Water church, ear Dayton, Ohio, who was summoned from her family and kind friends by death, November 17th, 1881, Saturday the 19th, a large concourse of sympathizing friends met to pay the last sad tribute of respect to one whose life was crowned with loving words and Christian doeds. Soldom have we witnessed such genu of, and universal sorrow as was shown over the remains of the departed wife and mother. The general feeling was, - she will missed as a w husband, missed as a mother by erref-stricken children, missed by a kind, aged mother who resided with them, missed in the church of which she was an exemplary member and missed in the community to which she was un

Sister Susen also called upon the elders of the church and was ancinted with oil in the Christian fortitude and resignation to the Will of God. Home will be lonely in her absence and none will feel it more keenly than husmother and little son, who occupy th lonely building. But faith holds the cartains of eternity siar, and mother looks back and ons and daughter into the only noth that leads to the everlasting City.

Hope softens grief and dispels the gloom the grave; it shortens the span that separates ns from loved ones gone before, and points out the good of the human heart. Let her chiland all of us live so, as to meet her in the bright morning of sternity. Her age was 7 months and 20 days. Funeral ices by elder Daniel Brower and elder John Smith, from Rev. 14: 12, 13.

Greege Gapyen

From Abraham Stutsman

Our communion was held at this place or the 5th of November. We had a very good meeting; twenty-eight members communed Brethren Jacob Berkey, Henry Ger hart and Henry Troxel were the speakers Bro. Gephart has moved close to us, and now we will have regular preaching here. Breth ren, I hope some of you will come and see on utry; we have a pleasant climate and good soil; a good stock country; no snow has fallen yet this winter We had a few frosts and plenty of rain; wheat looks fine,

Brethren, I think this part of Texas is the best part of the country I ever found, where to make a good home and an easy living .- Gans ville, Tex 18. Dec. 21st.

How We Spent Our Christmas.

Another Christmas day has passed, and it has been a pleasant one with us. We that could, went to church and took our dinners along with us. Listened to a well directed discourse from Bro. Rufus and J. W. Gieh; afwe all partook of the refreshments with which we were supplied. Others came after dinner and we had a social macting; we were much edified by listening to the Brethri The reads were very bad so that many could

not be present. I think if we could have more such meetings, it would be a great benefit to the church. I think there would be more so-ciability existing, and more of an effect on the human mind, than to hear only one se then go home and in the evening probably go on or to some other place of amusement, and forget what we heard in the morning, us

Brethren, let us muster up more courage : do what we can. A Young BROTHER

From Elder J. S. Hauger.

Dear and much respected brother, M. M Exhel-

We sympathize with you in Christian elieving that you have several times re-

ceived furly stripes, perhaps less one, from your oppneers. But we hope you have taken them patiently. We pray you to "be steadlast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain. May God bless your persevering labors.

I appreciate your sympathy, dear brother, and believe that you feel sorrowful that any

as the Bible is in the way of Ingersoll. If the Bible would not lay have the sins of infidel Ingersoll, he would not be rehement against it.
If it would just keep quiet about his jet unhelief, he would regard it as a pretty good book. So with the B. ar W; if it would not reprove the pet sins of certain men who have crept in to spy out the liberty of the saints, it would be a pretty good paper in their estimation. But it is in their way, hence the effort to make it appear ridiculous and wicked. The Jews thought by saying to Jesus "Thou art a Samaritan and hast a devil" John 8: 48, that they could destroy his influence among the prople Dear brother, the spirit of abuse and calling hard names, is not a new spirit. It was hoist-erous in the days of Christ, and it has not improved by age. By grace divine, I am deter-mined that no difference how much I am vili-Eed and abased, I shall not resent, because the Gospel forbids me in that. Mett. 5: 39. Pray that grace and wisdom may abound.

From J. W. Eikenberry.

To-day was a pleasant and happy Christn with us; we celebrated the Lord's hirth-day in worshiping Him at our usual place of worship, The members seem to be in love and harmony at the present time. We organized our church three years ago, with twenty-three members,; having two ministers and one descon. Since then we have been gaining slowly; some have here received by letter, others by baptism; one of the ministers, S. D. Reniker, was expelled: wish to give notice to the Brotherhood that he left here between senset and sunrise for parts unknown to us, with considerable indebtedness unsettled; he was disowned at our last council. Duty demands that we give this We organized a Sunday School this summer for the first time. We made a union school of it, as there were not enough members close by to conduct it alone. Much interest was taken; we closed two weeks ago until Spring.

Correction.

-Oswego, Kan.

In No 45, second page, second column, under 2, read "Conference to desist in sending committees to the various churches," instead committees to the committees to the way it is printed.

JOHN CALVIN BRIGHT.

Cidings from the Mield.

Postal card communications selicited for this departm Reports of haptisms especially desired. Adrian, Mo., Dec 22nd.

In this vicinity the health is generally

war in the camp among the Baptist people, and outsiders, over a church-house. The house is di-Other balf is fighting it. other sair is lighting it. Likely it will terminate in a law suit. So it is; the evil Spirit is hard at work in the minds of the people

Carey, O., Dec. 24 ore have been added to the church by

bapitam. Thus we see the good work of the Lord is still going on. And yet there is room in the church for those that wish to come.

Garrison, Neb., Dec. 23rd, As I am aware of the fact, that many Brethree In the East desire to come West, and hardly kno is to good land, water, health and society. Any one wishing further information can receive 15 by addressing me and enclosing a stamp. you can surely do well here; get a good home cheap and help to build up the churches that so much need your assistance. Let us hear how J. P. Moon. Bonsacka, Dec. 90

I have returned boms again having closed a series of meetings of two weeks in Rockbridge county. Good attendance, good order and interested attention. Some additions, others exercised ceply, but because they were not overwhelmed with grace, they would not improve what they had; like the spoiled child crying for bread; he cause its mother does not give it the whole loaf won't have may at all. B. F. Monmaw.

Bro. A. Hutchison of Missouri was here the and believe that you feel enrowful that any loop periods in error and advise. It cannot work to periods in error and advise. It cannot work to the period of the period of

Sanger and Jacob Hedrick, paid us a visit; they bored faithfully and to the satisfaction of us all We hope the good Lord will bless them and us.

BURNER OUT .- A very sad circumstance has be fallen our peaceful and quiet neighborhood, cast ing a gloom overevery household; to-day, Dec. 18th while our much heloved brother and sister J. P. Blue were away from home, their house took fin and burned everthing they had in the house, part of one bed and what clothing the family had on, not saving a dish of any kind or a single p of furniture; turned out of house and home, in the midst of Winter, with eight children, all excent one are small. Our dear brother and sister much discouraged, especially sister Blue. Their neighbors are all very poor, having scarcely any-thing with which to relieve them, as they lost nearly all their crops for the last two years. I wish to say to the Brotherhood that if any feel like giving anything for the relief of this destitute signed or directly to Bro. J. P. Bine, Bell, Norto Co., Kana., and all will be receipted for by return asil, through any one of our papers or privately We do believe that by giving to this afflict ily, the Lord will bless the giver.

N C WODEN Lowell, Mich., Dec. 21 Last Saturday brother Isanc Rairigh and the writer filled a call on the west side of Kent courty where only one sister resides, sister Sarah Putt We had preaching there every four weeks to about one year, and it shows that our labors were not all in vain; a Mrs. Marshall called on us to b baptized; her desire was fulfilled last Sunday. GEORGE LONG

Ladoga, Ind , Dec. 20. The 4th inst. Brothren I. Billhimer, M. Bowers and L. Dunbar, came to our place, and on the 5th an election was held which resulted in calling rethren T. Everson, T. Watkins and Wm. Lawr brethren T. Everson, T. Watkins and Wm. Lawter to the ministry. The brethren stayed a few days and labored for the extension of Zion. A sister was haptized the 18th; the church here is in peace and union, for which we are thankful.

Lewistowa, Pa., Dec. 20. ar meeting closed Sunday evening the 1sth, in the Locust Grove meeting-house, Preserick Co. Md. Considerable rain during the meetings, yet they were pretty well attended. Six were added to the church during the meeting. May the Lord keep them from evil during their sojourn in th JOHN M. MOHLES.

Garrison, In. Tree 20 Another precious soul recently added to urch by haptism; also one application to he re ceived soon. We hope many others may be p I M Repressors

Our Working Band.

The following bave sent subscrip The following nave sent subscriptions for is AT W. If mistakes occur, please notify us, stating the number of the paper in which it occurs. Such for prospectus and sample copies. Canvass the roughly, and do a cash business.

Wm Workman, 2; E G Smoltver, 3; J B Elten erger, 7; W R Lierlie, 8; B W Neff, 2; E Cripe, 1 Salome Stoner, 1; F McCaus, 3; J A Suge, 2; Stonen Studebaker, 2; S S Garman, 2; J W Eller, 3; A B Suider, 0; John A Root, 2; Henry Landis, 5 John P Butley, 3; Phillip Detrick, 2; L C Newcom Sonar Balley, 3; Tamp Detrick, 2; L. C. Newcom-er, 2; D. B. Basr, 2; Jacob Negley, 6; Abraham Wolf, 2; Michael Sanavely, 4; J. A. Weuver, 4; J.K. Harley, 3; G.A. Garber, 6; S. Bock, 4; E.P. L. Dow, 9; L. M. Eby, 6; David J. Knepper, 5; Hallië M. Shenk, 2; Lottle Ketring, 3; Sam'l Miller, 2; Sust A M Horner, 5; D M Puterbaugh, 8; Sumuel Lock-rone, 2; S Sheafer, 4; E P Pelly, 1; Hiram B Mit-EDUCA, 2; SAMMEI SNAWPER, 3; JOSPIN SNOWBERGE 5; Heury Flory, 2; N B Murtay, 5; John Wise, 5; D S T; Multerbangh, 2; Jacob Grisso, 2; Lizzle Hil-ary, 6; Isane Brower, 3; J P Stodebaker, 6; Courtof Fitz, 1; S Click, 3; W Arnold, 3; T J Kolb, 10; D L Williams, 3; J D Trestle, 3; A bram Direttick, 2; C II Stone, 2; A 50wr, 2; Mrs. Leviw Muntz, 6; Distance, 3; Jacob Hildebrund, 2; D Hodgsten, 1s; J G Hosst, 1s; G W Mattlan, 9; A Williams, 7; D Poursev, 1; E Harshman, 6; S S Ulery, 1; John Wetzler, 2; G I Attaceno, 2; C G Host, 8; W Pitzler, 7; J B P Masterson, 10; A M Horrer, 1; B P Monwell, 1; W Houterbungh, 7; B Wang, 1; Thos. Holsinger, 1; A M Holdenov, 2; A S Maps, 1; Thos. Holsinger, 1; D B Tawaser, 1; G W Hemselt, 3; M Williams, 5; M P Tawaser, 1; G W Hemselt, 3; M Williams, 5; M P Tawaser, 1; G W Hemselt, 3; M Williams, 5; M P Tawaser, 1; G W Hemselt, 3; M Williams, 5; M P Tawaser, 1; G W Hemselt, 3; M Williams, 5; M P Tawaser, 1; M Williams, 6; M P Tawaser, 1; M P Tawa L Williams, 2: J D Prostle, 3: Abrum Disatrick W A Gift, 2; S W Hoover, 5: Noah Longonecker, 2 Sol. Dierdorf, 18; J C Miller, 8; N B Mirray, 1; Lov B Newcomer, S: O T Beagle, S: R Smetz, I: Jacol Swinger, S: Sam'l Lecrone, S: James M Ness, S: I Garber, S; J P Price, 4; Wm II Metzger, 4: Samue Burket, 5; G W Teeter, 5: Levi Miller, 5; D Zook, 2 Sarah D Supple, 2; A S Rosenberger, 55; Peter Br Michael Keller, 6: J J Cover, 1: E D Spungler, 7; J W Biler, 1: W J Thomas, 4: E P L Pow, 1: J C Me Mullen, 4: F C Myers, 2: M D Cook, 2: D Wnatz, 6: A E Kengy, St Jos. Eller, 6; S A Sutter, 2; R II Miller, 4; G Swihart, 5; Sarah Miller, 1; L Zune

brum, s: P F Dukes, 2: F K Cline, 8: J B Hains, M Treesh, 4: Jos. Utz, 3: Wm Moore, 4: J L Myor : A Heestand, 8.

Sparks and Threads

Gold siftings from Equipmen Lotters, -Pure grains from the Great field. - Love Within and Love Wit "The B- ar W. is a welcome visitor to us on the frontier. Let us contend for the faith once delivered to the saists."—Jamel Boar. [God bless the paper missionaries! Ed]...."I like your paper be cause you are not ashamed to defend the the Gospel and the Annual Meeting."— Josio, Breghly. [Neither was Paul ashamed of the Gos Breghly. [Neither was Paul ashamed of the Gos pel of Jesus Christ, for it frees from sin and con-demnation. Bd.]...."May the Lord grant us that windom from shove, which is gentle, pure and easy to be entreated, long-suffering and that ony eth not."-B. B. Whotner. [Yes, brother, that is the wisdom that is needed. Ed.]..."The church here still stands with the general Brotherhoed."—

Pred Sherja...."I like the B. Ax W. very much;
think it teaches the right doctrine."—J. M.P.a have. stork....."May the Lord lead us by the still water of life"-J. H. Afiller. [That is the place to be led by the still waters. And we will be led there is we yield our will to God's will. Ed.]..."I have to her the B. AT W. three pears. It is a welcome visit.

or. My father is so deaf he can hardly understand
any preaching."—Sarah Baker. [Glack the paper is
a great comfort to your father. Ed.]..."Stand firm, and the Lord will ever be your strength and finally call you to that bright reward th you in the glorious beyond"-Zhuri Garneed. [P is our desire to stand firm for the church; some complain when we defend it and our Lord's some complain when we defend it and our Lord's Goopel. Bd.). "If with you full measure of divine grace for the glorious, yet anheous task he fore you." "L. C. Funicheaus." "May the Lord bless you and yours and make you an organ of Copyel light and liberty." "P. R. Brightman. (We coincid the wish, belowed brother, Bd.) ... "We wish for you, Rull bogs, you will enjey a large share of Goryon, Rull bogs, you will enjey a large share of the spirit of peace, and plenty of that wisdom from above, that your labors may be for the good of Zi on, and the honor and glory of God."-J. P. Wob [We want all our labors to be for the good of Z on. Ed.] . . . "I am truly glad the B. AT ing in the straight and narrow path. I am going to stick to the paper as long as it holds forth the Be steadfast; stand firm; work for the general Brotherhood; expose error in a Paul-like aumner,"
—More Frome. It is the haim and purpose of the
B. Ar W. to work for the general Brotherhood;
knows no purky, Ed.).... "Ehre are no brethere
nearer us than twenty-five miles. We cannot get
to bear the Gorgen presched in its purity, hence
the B. Ar W. cheeru us. There is so much cheerful
makes in the "Left-left-law law (p. ... with successed to
the B. Ar W., ob long as it has the ring of the
stack for W.—G. Samuster... with the Stacks to the "Left Samuster... with the stacks to the stacks to the "Left Samuster... with the stacks the "Left Samuster... with the stacks the stack the stack the stacks the stacks the stack the stacks the stacks the stacks the stacks the stack the stacks the

sweet to my thirsty soul, even ere our Brother hood was on are. But since the are, that weekly water is my daily milk, for milk is only se the best extinguisher, and that, in this case, is the

steel in it."—C. P. Spragler...."Oh, dear BRETHRES AT WORK, be not weary in well doing. Water war



to really line from a big consuming treels fishe Kenne, which, by he can mad problem the period should not. No twisters and madelinant. No super-Buggery Mice

Chicago, Rock Island & Pacific Railway

R. R. CABLE,

E. ST. JORN,

MOV

BLISHED WEEKLY!

BRETHREN AT WORK.

Vol. 7.

Set for the Beliase of the Gussel"-Philippines 1: 17. Mt. Morris, Ill., Thursday, Jan. 12, 1882. No. 2.

Brethren at Week

Buo, James Evans preached to a large audience hapel Samlay exceing the 5th and also the 9th, are he went to the West Branch church

True Dounkard's Will in the title of a leaflet di

INTERESTING news from a number of corresponds came too late for this number. God bless the work It is the doing religion that counts before God.

Buo. Evans prenched to appreciative audiences this church last week. He intends to visit a number the adjoining congregations before he returns home.

BRETHERS John Herr and Henry E. Light assisted the members of the Big Swahns church, Pa., in a series of meetings. Six were added to the church by the Lord's

Denines the late wer, sharp-shooters reads at their deniness to pick out the officers and shoot them at a great distance, and some of them thought they seem doing

Bno. John Thomas is expected to commence a series of meetings in the Doep River church, lowa the 18th inst. God's people there are at pence, knowing Christ

This only daughter of brother P. D. Fahrney of Fred-tric City died the 20th ult. This sail berenvenuent leaves our brother childless. The Lord help him to endure the

Bno. Muson of the Prescher has been unwell lately; however he stood by his editorial post and altombed to the duties. He also realizes that editorial life is not

Buo, Daniel Shircely is holding meetings in the Rock Creek church, Whiteside Co., Ill. From there he will come here, then go to Unsonville, Lown, which will be his address until further notice.

Guear grace be upon the. May this be a year so his with Christ in God, so full of the All-power of the ri or Godman, that cuth and hell must testify that "dense in in us of a truth."—Rad shough.

Buo, J. S. Mohler, of La Dav, Massinri, will start to Objectic 25th inst., to labor in God's cause in the Mismi Valley, till the latter part of February. Hope he will come this way on he homeward icorney.

THE students of the Normal class charry d Bro. Sharp on the morning of the 7th met. We do not mean that they became angry and strack him with a chair, but through their love presented him as chair in which he

Buo, Albert F. Harmeson and wife, of Oligen, 181., have been chosen surdem of the Orphun Home at Certo Gondo, 18. It will be really for the reception of orphans about the first of March. A communication relative to

Other Corresponding to the missing to the misses their betters promptly. We are trying to the misses and for them by way of the paper. Their many encouraging letters have been in great before in a property of the paper pany that God's blessings may follow all.

The Advante: Brother David Enemett, Someter of the Brethren's Orgham Home, Huntingdon, Pa., and editor of the Young Disciple, was murried on the 22nd inet, to sister Annada C. Sholler, of Washington Co., Mil. Eld. D. F. Stoolfer was the officiating minister.

Within a bother writes a long attack wing the first helf of it to endd butthren for writing on certain tories; so at their exhausts the half half of it discussing the same topic, both diarn ought to be considered carefully to see which has the most weight, the peccept or the example. Eastern District of Pennsylvania. It is to be boped the may not loss their love for the Brotherhood, nor become the bound of mothers and the Brotherhood.

mentures of the Engle Greek church, Olin, began machangs hee, 24th, but owing to constant run for ser-eral days and bud combition of routs, only six meetings three held. The young workers in the Lord book an act-ive part in the labors. The meetings were resumed the full met.

the funding privilege. We doubt the wasless of ### the funding privilege. We doubt the wasless of ### the favor of stanking all mail matter free. She ived a magnificent gift of over \$200,000; and it can that an expression of respect by giving her use of the mails, is not one of the "so things of

se such as takes the New Lestaneses for our granty our in comparing views we found we differed some. He in-insuled a desire to unite with us, and be wants a copy of B. ATW, and prospectus with a view of getting up, that, We are all well."

Wis are informed But berolter. More's new paper, the Femily Corpusmon, is centuing quite an interest is found pieces where it has brea introduced. The Fringer-terior Cariston any 81 is worth twice the subscription rise. Many of our renders have already unberriled to through us. Researcher that we will send the On-through us. Researcher that the con-

the Composition above for 0 custs.

The Millinine church, Partt county, IR, will hold a strice of meetings commencing the 14th inst. Bro-Thomas D. Igon will be there to bely in making known files tree critical Cherick. The church also specialted Beny. Bormain, David Massedman, John S. Kasa a Board of Missons to uttent the work of examplesism. talls for preaching in their territory should be addressed bent, Bosmann, Cerro Gordo, 111-

nates ago at the gradden destit of botther D. R. C. all, of the West Other Creek clurch. He perceived had sermon extenday. He went to bed in much lith and about four this worning disd, supposed by tridiscase. Beother Near was a devested and excur-ry brother, and will be much missed by the Brethrem.

Ann now Mr. Le Piongron turns say with a bid of Mar-sonic enablems is good on Austrian "Austrian "sulptores, marketing the property of the property of the pro-line of the property over! No doubt these discoveries, Bleast all others in behalf of the Lodge, when benegits us-der the tel- of examination, will be found an far true beam Messon coulders, as the source is fresh the centle. It is likely the liquies on scriptures and those of a people who practiced bottlewook with r. In this respect they

the clausel, but the smootly of opposition is an largifying-clopped in them that they usually want for an opportuni-ty to oppose, their chief assetion being that of opposition. In other words, they are negative meas. They seem to have been been also the world negatively; they talk may arrively build with negatively hence me always out in this colle, being enread along by the starten of life, and need allot of small feet the right nor live in peace.

the church troubles as in brother Miller's "Imangriat", So the case tender precisely. Luthoulimations massable brisilide all ireast if not utilizely sitted out, or our Brother-mondout will be raised. They great crisis is at hund and 18 novel mean death to one purty or disenfegration to the general Brotherhood will witness the final arrangedom that is to send our future as a chanch. I am for progress that is to send our future as a chanch. I am for progress

yaper, a just plea in lebalf of the Bushiren church in St. Loois. It is gratifying to learn that the Logil's cause there is in the bands of Buthern whose lives are emp-ples to the flock, and whose devotion to devine principles

the study of Fremoh, and is conversant with that has guage. A few years later be became enumered with the Greek and took held of that. His desire for "tongues" wild not, however, stop with the Greek, but he next had hold of the fieldow. He also reads Genman quide well, and speaks it themely. This shows what can be done by effort and percent men. 1 Cor. 14: 89.

initiation, and by our consupple exercise immenses over one supercondungs for the gleenfring of this name, the ad-nuncement of His cause, and for the perfecting of our way holiness in His feur. Wishing you a happy New Your and the grace of viol and the unfluence of his spir-

and fatherless than an avowed infide miked, he wrops biasedf up in the mantle of self-shores and wouldly greed and says to the needy, "Go m peace, he ye warmed and filled," and yet gives there nothing.

Let Your Light Shine

Say is your hamp burning, my brother? I pray you look quickly and see; For if it were burning, then surely Some beams would full brightly on me-

right, straight is the rand, but I falter But often fall put by the way.
Then lift your lamp higher, my beother,
Leet I should make fat.d delay. There are many and many around yo

Who follow wherever you go;
If you thought that they walked in a shade
Your lamp would burn ingher, I know.

Upon the dark mountains they stumble; They are braised on the rocks, and they be

ere is many a lamp that is lighted;

We behold them near and after; But not many of them, my boother Shine stendily on like a star.

I think were they trimmed might and morning They never would burn down or go out. Though from the quarters of heaven

What a girdle of glory would shine

How all the dark places would brighten! How the mists would roll up and away! How the earth would hough out in her glads.

H. G. Meyers will greatly accommodate as by

SISTER Catherine Shellenberger, of Cocington, Obio is visiting her daughter at the College.

other C. H. Balshaugh is Union Depovit, Dauphir

THE address of elder Jacob Barnhart is Twelve Mile Cass Co., Indiana, instead of Mexico, Miami county, as given in Almanage

Buo. Isane Comner, of Rock Creek, Ill., visited us the h inst. It does us good to have our brethren and sis-

Buo, David Eby, of Yellow Creek (Ill.) church with us over last Sunday. He went from here to be Rock River church. THE members of the Macoupin Crook church, BL, cently held a ten days' meeting. Brother Damel Va-nan is elder in charge.

A MAN ments the confidence of every man when he titles slown on right principles and sticks to them be

Avios Nickey, C. Clitton, and Adam Bingman chosen to the ministry and D. Blickenstall, dencon Cerro Gordo church, Piatt Co., Ill. Bigo, John Eler, of Nora Springs, lower, gave us a pleasant call last week. He mid his wife will spend come time in Illinois among friends.

Bno, D. B. Gibson began a senies of meetings in the Montrello church, Ind., tho 5th inst. This obsays is under the case of brother Joseph Amick,

ADAM Elvy, of Wawains, Ind. crays: "There is a dis-pute as to where the Hause Micror is published. Where was it published in 1881 and where is it now published?" During 1981 the composition was close by brother Mozes and the practing by the B. Ar W. at this place. It was now published by brother 3. S. Flory, Tougasont, Color-now published by brother 3. S. Flory, Tougasont,

M. M. E.

BRETHREN AT WORK. Dublished Weekly

P H MILLER M. M. ESHELMAN

J. H. MOORE, Corresponding Editor

SPECIAL CONTRIBUTORS

Second Edition!

CSP This bull sheet is sent to you, because we found after printing a large edition we had not enough to supply the demand, and having distributed the first form, we could not reprint that; but send you this as the best we can do. It was either this or none. This second edition we send you hoping hereafter the renewals will come in so as to give us time to print a sufficient aber to meet the demand.

PERSONALITIES.

THE laws governing Congress and legislatures, are so stringent against person ties, that members may be impeached for vio lating the rules protecting personal character It is a sad thought to us, when we remember how many, how severe and deep, how low the personal wounds needlessly made. It has been said that jealousy and envy are the cause of our troubles. There is a cause behind them deeper and more general. They are the capre of many personalities and generally manifest themselves in that way. The many personalities have led some brethren to believe that sy is the main cause of difference. It is Still it is the cause of much hard feeling. The most improdent and injurious course has been taken in these personalities; retaliation has spread them wider until many are the wounds because many are the strikers

We believe some do not know what per alities are, and some do not distinguish h personalities and argument. It is not per ality for a brother to take up a subject, and write npon it against the views of another. It is not personality to name a brother out. In fact it is the most honorable way if you cl-Indo to him at all Naither is it a parsonality to show that his arguments are not good when you have to show an opposite no-It is personality when you write something to injure a brother's character, or reputation. is personality if you impute to him some nure motive. It is personality w'en von write to injure the men instead of his argument and position. It is a great pity that some writers can bardly write at all against the views of a brother without attacking the brother instead of his argument; such writing is personal, showing the main object to he, to injure the brother, destroying his influence Then his arguments are counted in propertion to the author, needing no refutation. have neither engaged in personalities, nor defended ourself when they were made against We have always held principles, truth and argument as being the sphere of the Christian writer, the means to advance the cause of Christ; while personalities will injure the cause, and should be left out of a religious S. H. M.

LIBERALITIES

T is right that we should take a view of ev ery subject that will be in harmony with trath. In this age, liberal views of everything are popular. In religion, liberality must be very strong to allow all that is claimed by liberty of conscience. The conscience needs controling by the Word of God, as much, if not more than any other factor of the mind. co recience is more likely to rebal against God's Word than any other power in the human mind. The conscience often stands firm against a positive command of God, elaiming to he arbitrator, deciding upon everything,

and particularly upon liberality. If a man said brother who was a Mason, be doing his joins a secret society, his conscience is liberal enough to approve it, and he thinks every mun's conscience too narrow who will not nocent a view that allows enough liberality for that. Each man thinks other people's conscience ought to be liberal enough to allow all that his conscience approves, whether he allows the liberty their conscience takes or not. This rule does not work both ways all the time. When you make conscience the arbitrator, it is liberal enough to admit all who have a conscience like it, but rigidly condemn

another's conscience when it differs. On this ground, popular liberality goes far enough to admit all who believs what if believes. But if one believes something else, or more, liberality coases when it reaches the end of conscience. The Bo-thren are not so liberal in their religious views as some others; not enough to admit free communion, or to allow each one to do as he chooses about observing the ordinance of feet washing, or the covering of the head for the sisters in won In all these, the Methodists are more liberal than our Brethren. But the Universaliet is more liberal than either. We are living in an ove, when society is tending toward the liberal views of the breadest way.

But in the plan of Salvation, God has ar ranged a system to control man, to control the science, the will. The whole man, soul, body and spirit is brought into subjection to the divine will. To lead, contro! and govern his people, God has given his Spirit, his Word and his church.

Whoever is more liberal than the Spirit and the Word of God, no difference about his conscience, is too liberal to be right. And God has made his shurch the judge when n man has gone further in the way of liberality than the Spirit and Word of God will lead his The church is God's tribunal, "If he will

not hear the church let him be unto theo as on heather arah and a publican," is his judgment passed against any kind of liberality which goes beyond the Spirit and the Word, The liberal view of the age in religion often savors more of satisfying the flush, than t righteons and sanctified conscience. Any liberolity that ones beyond the Spirit and Word of God, is dangerous to the soul and the church. God's church is the divinety appointed pow er to tell us how far the Spirit and the Word will allow us to go in overy matter that will affect our Christian character. If there should he a State or citizen who would not hear the government, any who would want more liber ty, like Utah, than the government would grant, dissension and trouble would be the result. Any liberality in the government, or liberty of conscience, beyond what its con stitution and laws require and allow, will result in rebellion as it has done in the past So it is in the religion of Jesus; any liberty to ken beyond the Spirit and Word, will result in more or less division. There is but one was to restore union and maintain the name of the church, that is to take its comus-la; ask no more liberty than the body of Christ or the church believes it right to take.

TO BRO. JOHN FITZGERALD.

VOU inquired of me in Progressive Christian, whether it is "according to the order of the Gospel, the leading Bretimen, and the Annual Meeting, to receive into the church s man who is a Free-mason, and allow him to retain his followship with other Masons. And is it proper to ordain him to tae elderskip, end him on the Standing Committee year ofter year, &c , &:. In this connection, you asked more that is similar to the foregoing. To all of which we answer:

We cannot hold a brother in the church who is a Meson, nuch less ordain him and send him to Aunual Meetings. You further ask -"If not, is the evidence of a brother, who was a Grand-Master Muson against a leading brother who is guilty of such conduct, of sufficient weight to convict him? If so, would 193, 37. Jan. 5: 12

duty to the church to expose the guilty party?" We answer, yes. The evidence of the Grand-Master Mason, if he has left the Masons and is in full fellowship in the church, is sufficient, with other evidence he can give, to convict the guilty brother. And it is his duty to do so as soon as possible.

It gave us some surprise to receive the uestions, until we received a card from Bro. John Calvin Bright on this wise: "R. H. Miller. Dear Bro, It is reported through this part of Ohio, that you are a Free-mason. thought it brotherly to give you notice."

Thank you Bro. John, it is brotherly. And from it we are led to believe the foregoing questions were in reference to the same thing If so,-including both,' we deny there being any trath in the report. We never belonged to or joined the Prec-masons, either before o since we became a member of the church. the questions refer to us, it is our duty to hold that brother who was once a Grand-Master Muson to account, if he started the report. And that we will do, if we can find out who it is. We will bring a charge egainst him in his own church for starting a false report to injure us. Who is it, Bro. Fringerald? If you know, tell us.

EIGHT LITTLE GROUPS

A REPORTER for the Lanark Gazette, recently visited the Disciple church in that place, and thus gives the views and resolution of the pastor in charge, D. R. Howe

sy of breaking up these divisions and schirors in Chri shold the beauty, grandeur and

We beg leave to point out to the Elder the Gospel means of "breaking up divisions and sms." and turning those eight little groups nto "one hedy.

1. Does he try to reduce the "little groups, by teaching that penitent believers should be haptized "into the name of the Father, and of the Son and of the Holy Ghost." (Matt. 28: 19.) -not once into three names, but once into each name! Or does he haptize "in the name not of the Father, nor of the Son, nor of the Holy Spirit, but in some manner which denotes the unity of their essence?"

2. Does he try to break up "divisions and chisms" by imitating the Savior's example in washing his brethren's feet?-John 13: 4-17; 1 Tim. 5: 10. 3. Dogs he observe a "Supper" or "feast of

as well as the communiou?" 1 Cor. : 7, 8; 11: 18, 92, 25, 33; Jade 12; 2 Pet. 2: 13 4. D es he try to disperse the "eight little groups" and make them one by teaching as did the anostles in Rum. 16: 16: 9 Car. 13: 1991

5 Dues he break down divisions by teaching that it any be sick they shall call for the ablove 9. Inc. 5: 14, 15.

6. Does he oppose war, or does he "hold warriors in fellowship and communion?" Matt. 5; 6, 38, 39, 44; Rem. 12; 19, 20; 2 Tim. 2: 23: Heb. 13: 14.

7. Does he try to wine out the "little grouns. and make them one by teaching that sisters in Christ, during prayer and prophecy, should have their heads covered? 1 Cor. 11: 1-16. 8. Does he try to create union and love by not allowing "membership in, and identity

with worldly organizations, such as Free-maonry, Old-fellowship" & 1,7 2 Cor. 4; 2, Eph. 9. Does he try to break down divisions by

observing "that feature of the first principles" of Christ's doctrine, "the laying on of hands after buptism and prayor in imitation of Je sus?" Luke 3; 21, Acts 19; 6, Heb. 6; 2.

10. Does he try to break down schisms divisions by teaching that auths of confirmation are contrary to the one Gospol? Matt. 5;

If the E'der will lay hold of the apestolic order-these divine principles and teach them. urge them, practice thom, with all others in the Gosnel that he has not yet observed he will do a mighty work towards breaking down divisions and schisms. Let him come holdly out, put on the whole Gospel harness stand upon the apostolic platform, believe as they believed, teach as they taught, practice as they practiced, and then he will be thoroughly equipped to break down sects and wipe out many little groups. He will find not a few earnest helpers if he will practice complete obedience as did Peter, and James, and John and many others who walked and talked with

OUR REFLECTOR.

-THE first number of vol. 7 is on my table. I like the make-up and appearance of the

paper very much. The general tone of the items on first page, is good, and calculated to benefit and edify the Christian reader. If the future numbers of your paper will be as good as this one you may rest assured that your efforts witl prove a success.

-I would like to say something about the very appropriate mottoes at the head of each department, but my allotted space will not permit it. Suffice it to say that those preparing articles for the paper should frequently consider the letter and spirit of each motto. - Bro. Evans' poetry is full of meaning. It

would make a most excellent hymn to sing in

-Bro Eby has a good article on "God's Habitation," The punctuation is somewhat faulty at times, so as to almost obscure the sense, but the general reader will be able to glean from it a great deal of excellent advice; especially from that part which relates to the men bers believing and speaking the same thing. Not until the church has expressed her mind on a sufficient can we all believe instables ables about

it. Things plainly stated in the Serintages w quire no expression from the church; we helieve them as there stated, hence believe them inst slike

-"Church Polity" is not only well written but it is put up to fit a case that needs articles of that tone and skill. I would like to know the author's name. I cannot decipher "M. JMY

-I assure Bro, Balshaugh that his "Setting Type" will be appreciated by every compositor who reads it. Bro. B. says: "The pen darts over the paper like lightning, and the Divine electricity goes quivering along my nerves." To my mind there is something grand about hat expression. It is a beautiful application of an extensive knowledge of science.

-I would to God that every member would take to heart Bro. C. D. Hylton's article on "We want Union." What proved faral to Greece may repeat itself among us unless we repent and lears to work together for the church's .foos gommos

-Bro John Forney, in regard to pentecest, counts correctly, but commerces wrong. Lev. 93: 15, 16 says: The court shall commence of the morrow after the Sahbath. Counting fifty days we would have Pentecest on the first day of the week. And to make it doubly sure, the wave of the sheaf was required to take plece on the morrow after the Sabhath, on the first day of the week. Lov. 23: 11.

-Bro. Miller's editorial, "Is the Brotherhood Right?" lays down a principle that has repentedly been published, but never yet refuted. It the church is to grant liberty where there is no "three suith the Lord." for the life of me l cannot see on what principle we can prevent members from playing cards and gambling. -1 am glad that Bro. Joseph Amick has

charge of the husiness and finance of the B That move places the office on an exrellent footing. -Bro. Mobler retiring from the Bible Class

department will be greatly regretted. But since there are now two editors on the paper one of them certainly ought to have time to make the lessons interesting for the class.

There are a number of good articles that I would be pleased to notice, but space will not

-That "New Enterprise" in Colorado makes one feel good. I want to see it prosper, and hope to visit it some day.

-The correspondence is generally interesting, especially that from J. H. Miller, News of that kind is always very encouraging to me. -Fifty-three baptisms reported in No. 1.

WORTH ITS WEIGHT IN GOLD.

N his Debate with Mr. Ray, Brother J. W Stein has left a towering, shining mor ment of sanctified intellect. In mind and hear he was pre-eminently qualified for the glorious work he has undertaken and accomplished. N one knows this better than Mr. Ray bimself There are multiplied evidences throughout the book that Ray feit himself to be in the grass of an intellectual giant, and a master logicism In nothing is this more conspicuous than the less of temper so often manifested in his re plies to Bre. Stein's overwhelming array o and application of principles. The forced. twisted, passionate declamation of Mr. Ray, enhances the value of the book by bringing out as a bow in the dark cloud, the majesty of Bre. Stein's argument, and the equanimity and no bleness of his character.

The book is a treasure, and should be posseised by every intelligent reader who loves "the truth as it is in Jesus." To miss studying it is to fall behind the times, and neglect a grand providential means of discomfiting the advocates of error, and advancing the kingdom of God. It is not only troitful in facts and principles, and sharp, clear, and powerful in argument, but it is bighly suggestive, so that quick and inventive minds will find it a pregnant fund of hidden ideas that may be made essily and powerfully available to the demolition of error, and the defence of truth. It is a noble, grand, God-indited, God-accepted book, and the Brotherhood should prize it as the very gift of the Holy Trinity.

The dear, loving, boly man has spent him self as the amanuensis of the Holy Ghost, the self-sacrificing medium of Emmanuel, but his works do follow him. "Give honor to wh bonor is due." Let his great work, into which he wrote his great soul, and the soul of Christ, be a household treasure in the Brotherhood. C H BATSHATON.

One Bible Class.

A SOPHISTICAL ARGUMENT EXPOSED.

TFI bring forward as evidence in support of a proposition that which is untrue or appaker or writer is not well posted, or that there is no sucrtantial evidence to support his proposition. If anything should be brought ward as evidence in supporting the truth which is either doo'dful or uncertain, we're gard it as exceedingly unfortunate; for it is nat nral and logical to judge the positiveners or certainty of a truth by the val dity of the argoments used in its support. If the arga ents are doubtful, the proposition is regarded the same; but if the evidence be unquestionably sound, then we have confidence in the proposition

Among the arguments used by some a cates of trine immersion are the following: That the term from which boptize is de

raved is a "frequentative verb." That a frequentative verb is never used except where there is a repetition of action re

o gired. That the commission is elliptical, and if it be expanded so us to contain all the words uppled by the mind in reading it, the term haptizing would occur three times, i. e. the participle haptizing would occur as often as the act is to be filled out would read, " haptizing them into the name of the Pather, and [bap-

[haptizing them into the name] of the Holy Let us look at this once. First we are told

that the correct definition of "baptize" is to dip or immerse repeatedly. Now, it is univerally admitted that the correct definition of a word may always be substituted instead of the term itself without changing the sense or

Substituting the definition of baptizing in stead of the term itself in the commission, in its expanded form, it reads as follows:

" Dipping or immersing them r. peatedly into the name of the Father, and dipping or in mers ing them repeatedly into the name of the Son and dipping or immersing them repeatedly in to the name of the Holy Ghost." Does this express the sanse of the commission as we up But this is not all. We have heard minis

ters after first stating and giving what they re garded proof that the simple form of the verb b-a-p-t-i-z-e demanded a repetitio tion; and then secondly, to get this idea of s repetition of action thoroughly into the mindof their bearers, teach that the termination ing indicates an addition of the action expre ed by the verb to which it is attached. The they have baptize itself to mean a rep of action and ing a repetition of that, yet; so they would really make haptizing mean to dis or immerse repeatedly.

All of this confusion comes from sophistry. The frequentative form of the verb or the termination ing no more demands a repetition action than a bouse demands an occupant, Pullman coach, a passenger. Then again we have heard ministers say that the verb without ng expressed a single act, but with a plurality of action. They won't say jump, run, play, wash write strike, wall, talk, sing each expresses one action, but by adding ing to them they would mean a plurality of action, as jumping, washing, striking &c. Jumping and strik ing are applicable to one act as the words jump or strike. If I would say, he sprained his ankle in jumping across the ditch, or he killed hu child by striking it on the head, the inference is just as reasonable that the action was no plural, as that it was. In short there is noth ing about the ing that tells whether there was plurality of action or not. That must be expressed by the verhin its simplest form, or hy the connection. If I say striking will tire a man, it is not ing that makes me think of plurality of action, but the knowledge of what it takes to make a man tired. It is not reas ole that one blow would do it, and that is why in that case we think there is plurality of ac tion. Again, take the term washing. Here we get the idea of plurality, but not from the termination ing but from the simple word there is in weathing it in was a b.

A WIDOW INDEED

() F all the denominations of the world I can not ere but two, that can consistently laim the honor of a widow and ed, and I b nover had the pleasure of bearing either of them The Iron-side, and German Biptist are the two that I allude too. I have read tha arguments of the latter on feet-was hing in the B. AT W., and I confess my surprise that such able defenders of the faith have failed to bre in old brother Panl's testimony recorded i first Timothy 5: 10, to decide the fact that fest washing is a Christian obligations. Wake ur

[We are happy to inform our friend C. that our ablest defenders-in fact all our min so far as we know-use 1 Tim. 5: 10 as argument in favor of feet-washing. The several works written in defense of our faith and practice, contain the evidence of the apostle Paul in favor of feet-washing as a church ordinaen. Our opponents have labored long and hard to get it out of the way, but grow it will in the hearts of the people.-En.]

THERE is no greater mistake than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to beat the world in its own way; but it is to stand spart and above it, and to produce the impression of a holy and separate life-this only can give us a true tizing them into the name] of the Son, and Christian power.

Realth and Temperance.

Morro. - Whether therefore ye est, or drink, do, do at all to the glory of God, -1 Cor. 10:

BEWARE OF THE FIRST DRINK DE COUNTY SERVICED

WHISKEY, as well as all other intoxicatthat abominable stuff ing liquors, is that causes many hearts to break; that bring many intelligent and esteemed persons to ruin It is forbidden by God and man. The Bible says it "bitch like a serpent, and stingeth like an adder." How many families are brought low by this fell destroyer? How many peace able and honest citizens have been brought to a drunkard's grave? Why 'tis shocking to reflect for a single moment how many hundreds intoxicating liquors. Besides this, there is at of sin and shame which follows Take heed, young man, and take a friend's advice: Beware of the brat drink. It is the first drink that endangers your happiness. cannot deny that a majority of the crimes perpetrated to-day are committed by men cri

Oh, would it not be a grand concep destroy the distillaries? You read in the pa-pers about some dasts.dly deed being commit-When you peruse farther down do you not find that liquor was the cause And further than this, that one or more lived have been lost? Is it not beart-rending to read how many such brutal crimes are committed? And more than this, that liquor was th cause? You should abide by the quotation from the Bille, "Touch not, taste not, handle. not." Beware of the first drink. Some folk de not like to be caught going into a saloen They edge around and slip into the h Then after all they get intexicated, commit murder, and are sentenced to hang by the neel Or perhaps the court decid antil dend send such persons ninety and nine years to prison. It is easy to get intexicated and get ut not casy to get out. you are arrested, next convicted, and finally intenced. The execution day draws night Your friends come to speak their last words to Your near and dear relatives shed many tears at your last meeting on earth. ear and honored mother clasps your hand for the last time. Finally she takes her departure with a beavy heart. All this might have been avoided by not drinking the first glass of inwith a heavy toxicating liquor.

RATING AND SLEEPING

S it really true that sleep is more perfect and refreshing, the body more perfectly invigorated, by sleeping on an empty stomach than on one moderately field, and the appetite safsfi d; or is it true that digestion a tion are more perfect if performed during work-ing hours than if prformed during sleep; or are these urp'easant feelings during sleep after a full meal simply the effect of bresking over a long fixed habit? Let us reason this matter for during the whole historic period more or less of popular opinions have in the course time been proven to be but popular errors. Ex periments are recorded of dog of the same age, six and breed, fed alike, one put upon the chase at ones and the other left to rest. After a stated time the food upon the hunter was found scarcely affected, while in the other it was folly digested. All our domestic animals lie dow and rest after their appetites are satisfi-Beasts and birds of prey are almost incapable of action during the digestion of the contents of a gorged stomach. learn to give their animals their fullest feed at night after their labor for the day is finished, and in all the brute world, so far as we are able to observe, their natural habit of diges-tion induces rest and sleep. "But," says my lady friend of a dyspaptic di

athesis, "they are but brutes." Admitted, but they don't have dyspepria, neither do I admit that we can learn nothing of henetit to ourselves from the natural habits of brutes. But let us refer to the animals of our own species man, as near as we can find him following bi own natural instincts. The Indian hunter gorges himself and lies down to sleep when he gorges attasen and the property of the overland traveler across the plains sat their principal meal where encamped for the night. Soldiers on the march do the same. Explorers and surveyors follow suit; and our grandfathers and grandmother when relieved from the cares and labors of life are very apt to take a map after dinner. Your own physician, if he is orthodox, tells you it is

better to rest after a full dinner, and your lawyer who labors with mind and brain to defend your case will eat but lightly at the dinner recess and make it up when the trial is over or adjourned for the day.

Man retires at night with his stemach mod-

erately filled, his appetite satisfi d, his mind relieved from the cares and labors of the day; he falls to sleep, his brain and moscle are at his lungs are inflated less frequently, his dis-phragm more sluggish, his pulse beats slower. is spare blood has gone to the assistance of his stomach; for the involuntary muscles of it are at work, his sleep is tranquii, and if he bas dreams they are of a pleasant noture, for Nature has her own way and the man is all

THE strongest argument against the liquor traffic-the men who are engaged in the ess and the men who oppose it.

Correspondence.

From B. F. Moomaw DENNIS CLARK

My Dear Brother:-Just returned from Rockbridge, where

I conducted a series of meetings of two weeks, where I performed nearly all the labor and onsisted in the singing exercises, and closed with my voice entirely clear and free from all hoarseness,—a blessing that I never before enjoyed after performing such labors, and 1 certainly appreciate it very highly. sttendance, good order, and interested attention. Several additions, and others much exercised, but failing to experience what were looking for,-an overwhelming operation of the Holy Ghost, they would not surrender. but expressed a determination to persevere in the hope of success. Oh the fatal efforts of eary that men and women endowed with intelligent minds and with all the religious advantages that we enjoy, must enjoy a complete conversion and a large measure of sanctification before accepting the terms of salvation. And having a measure of the Holy Spirit by which they are made to tremble and moure and weep, but because there is not as much of it so they want, they resist the influe what it has pleased God to give them for the present, and like the spailed child crying for aread, because the mother will not give it the whole leaf, will not have what she proposes to give. He labored hard to disabase the m insiduous device, but the effect of false teaching is so hard to remove that it takes some

time in some cases to accomplish it, and if with all they fail, the respons bility rests somewhere, and they having waited and wished for it and not having realized what they expected, se they are not to blame, and the conclusion is that the responsibility rests upon God. ause he did not overwhelm them beyond the power of resistance.

Please present my kind regard to all the

Father's children that may name me, and accept a full share for yourself and those of your

From C. H. Brown.

Brother D. M. Miller arrived at Woodstock Dec 9 h, and commenced meeting on the eve ning of the 10th, and continued to preach the rd and to point sinners to the Lamb of Goo antil the 16th. On the evening of the 17th commenced meeting in the Camp Creek church nntil the 16th. Here he han at the Bantist meeting-house. dled the Sword of the Spirit as to cause the strongholds to tremble; and the people wer astonished at the doctrine, and began to search to see "whether these things be so." Had meeting there also on the evenings of the 18th and 19th. Meetings well attended and good -wdo

On the evening of the 20th had meeting at Rock Bridge, also on the 21st. Meeting stop-ped here on account of the brother becoming

On the evening of the 25th, presching again at Woodstock, also on the 25th at II A. M. and in the evenings. The result was, one reand in the evenings. The result was, one re-ceived by haptizm one reclaimed, and the body strengthened and united, being fed with the sincere milt of the Word. Also labored here with the Bretbren of the West Pine church in council on the 27th, which meeting passed of pleasantly. May the Lord bless him in his la-bors of love.—Woodstock, Wis., Dec. 27th.

Widings from the Mield.

Mr. ETNA, Is., Dec. 28th, 1881. The following is the report of the first mis mary board of the Southern District of lows Money on hand at this time, \$41.40, which we will send immediately to the new hoard We hope they will put the missionaries to work, and make good use of the money.

A. F. THOMAS. J. M. MANSFIELD

SANGAMON STATION, III "Divisions," in No. 49, page 770, by C. Yo-der, is ford to those who hunger after right-cousness. May the B. AT W, through the means of the Gospel, help many to stand still and see the glorr of the Lord, hefore taking a quick step and then afterward see their rumed condition; for many will say, "Lo, here is Christ, and lo, there is Christ," but believe them not But through the wisdom of God and his Word we can hold fast to that which is good, and go on unto perfection. The only way is in and through the perfect Will of God; that will land us all safe in that heavenly home

NICKERSON, Kan., Dec. 30. I am in the midst of a series of meetings in the above named place. Our congregations are small, but honest hearts are giving attention. The reilroad machine shops, of the Atchison, Topska and Santate line, are here and hands work from 7 A. M. to 6 P. M. Sondays not excepted; hence men are glad to rest of nights. O God, the wickedness of men is great; how long will the almighty dollar thus hinder the progress of the Gospel? May the new year he more prosperous

GEO. W. THOMAS.

LOBAINE, Ill., Dec. 6. While among the Brethren of Spring Run church, near Ellisville, the people were startled by the sudden death of one of their citizens. wealthy, but confirmed infidel, visited some of his family across the street who were sick, and had called in a physician; he railed out on them saying, there was no use to employ a physician. that man was only a brute; and abused the fe ily for certain religious views of theirs. Reing home, he learned that his choice cos had one of her horns torn off. Again he curred the God of his creation; and while preparing to dress the wound, he fell dead. Thus he passed away to meet the God whom he just On our return, we met the excom municated Dr. Thomas of Chicago, in Carthege to lecture for a society in that college who had employed him. Hes theme was, "Doubts." I am made to wonder whether such men have am made to wonder whether such men no not much to do in encouraging infidelity. H. W. Stricklen

LORAINE, Ill., Dec. 30.

Last Saturday, Bro. Robert Atchison comus, and preached three sermons. His discourse on Saturday evening was drawn from Heb., first chapter. He briefly showed the divers manners in which God spake to the prople in times past by the prophets, and how through his Son, speaks to me. On Sunday morning, he spoke from Luke 11: 8-12, and it was ably held forth in view of the hirth of our In the evening his subject was founded on 2 Cor, 5: 1-4, which was very forcibly pressed upon the minds of the heavers. On the was one of the most interesting meetings we had in our new meeting-house. tags we had in our new interaction.

were made to rejoice in their hope. Sinners wept over their unhappy state. The church is spiritually rejoicing.

H. W. STRICKLER.

CEDAR RAPIDS, In., Dec. 25. Eld. Knisley and wife came to our home on the 16th and preached the word of life in love If all ministers, who travel to preach among the Brethren, would only all work for peace, as Bro. Knisley does, I think division would never enter into the mind of any one. We hope still other loyal ministers will come to our help. We have good attention and at THOS. G. SNYDER.

WERNESSVILLE, Pa., Jan. 2. The B. AT W. you sent me last week, came to hand, for which, accept my thanks. I greatly congratulate the paper upon the addition of its new assistant editor. I hope you will never have occasion to regret it; and we cherish or have six enough to regree at and we energed the hope that it will greatly increase the num-ber of its reader. The last No. was fall of wholesome matter. May God bless your cf-forts, and give you a prosperous year in heal-ing up the wounds that are made in the Broth-I. D. TROSTLE.

PANORA, Ill., Dec. 28. Eld. J. W. Trostle of State Center, Is., and Bro. Isaac Thomas of Ames, and other brethen, paid us a figing visit on Christmes and preached a few instructive discourses. Our meetings began with small attendance, but J. D. HAUGHTELIN.

SOUTH BEND, Ind. Our church-house near North Liberty is completed. The first sermon was preached on New Year's day, by older G. Witwer: from Ps. 26: 8. Bro. Taurston Miller preached in the eyening; subject, Christian's race. Doring his discourse, many were made to fee! the weights they were trying to carry; the od-oueness of besetting sins was laid bare, and many were made to reflect. The obedient were made to r-joice in view of the prize at the end of the race. WM. Bonough

PLYMOURE, Ind. Our new church house is completed. Bro. J. H. Miller commence d meeting on Friday and preached the dedicatory sermon on New Year's day, to a crowded house and attentive hearers We hope many will be made to say, it were good to be here, and rejoice in the God of their

NICKERSON, Kon., Jan. 4 Our meetings closed here to-day, with three precions souls baptized into the one Body,-Percy Trostle and Isaac Emmert, young m of promise well known in Northern Illinois aud a young sister perhaps 14 years old, were the happy ones. May God bless them. The here is in union, and prospects flattering to build up a fine congregati

GEO. W. THOMAS

PUENEO, Colo. Jan. 2. New Year's day was as warm as July. We had a snow-fall of shout two inches last Wed. but before night the ground was dry, not a sign of snow left. Building going on rapidly. Four hundred new buildings began last week Emigration continues to pour into the city: nearly every train helind time because of full loads. To uraday, one train contained 350 passengers, all but twenty-seven for Pachlo; this is a fair sample for weeks past. I have found one sister here, from Missouri, Ellen McMilty, and she is quite ill. M. V. Swon

EDNA MILLS, Ind., Jan. 3. olf and wife came to the Brethren here at Lafayette this morning, where we formerly lived and were elected to the ministry and labored many years; it is like home to us here. We me with the members in council, and had a very pleasant meeting; the best of feeling preve JOHN METZGER.

Not relieve, but REALIZE. Those who eare to nake the most of a cardinal truth, will not fail to turn to "The Elect of God." in No. 50, and re-rend 24th line from close, and not only get the sense. but the fact: realest Christ, and he saved.

C. R. Balshaver. DETROIT Mich Oct 21

B. F. MOOMAW, Enq.,

Bonsacks, Rounnke Co., Va.:-

Your valued favor of the 25th, came duly t hand, and you have the cordini thunks of the C the check you enclosed, \$13.00, for the benefit of the sufferers by our recent cula erman Baptist church of Botelourt county

H. P. BALDWIN

[We publish this with the hope it may slimulate there to help the needy in Michigan, Ed.) LOST CHEEK CHURCH, IS

The Brethren intend to hold a series of a age at the Free Spring church, commencing on the wening of Jan. 21st, and continue a week or w u, come and help us; we believe a mighty work is to be wrought, and we desire the ear prayers of God's children for our success. May the Lord give us an increase. JOHN ZOOM

LINGANORE, Md., Dec. 31 A mletake In No. 55. There were three deacons elected in Falling Spring church, instead of two. Isoac Riddheapargot, lease Shank and John Swi-gurt. Probably It was my mlatake.

D. E. Percer COVINGTON, O. Jan. 3. The Gospel ship is sailing smoothly with us ow. Bro. Wm. Dester was with us last Sabl both morning and evening. The members ment to be aroused to more carnestness, than before our trials. Sister Vina and Fanny Eller returned from Lebanon and spent Christmas with us. They space hold very encouragingly to us at the social meeting. Their absence from the church only meeting. Their absence from th

A. S. ROSENBERGER

RIVER, Ind., Jan. 6. Weffinger had some pretty cold weather for the me to solve. Our el-last week. We, in the Salimony charch, are try-to keep the church alive; we have preaching ey-gradually improving.

ery Sunday. From this time we will have preachery Sunday. From this time we will nave prescu-ing twice every Sunday, prayer-meeting twice every week in different neighborhoods; ought to have two more. We will commence a protracted meeting about the 21st. We wish you soccess meeting about the res. We will you asked and a happy year to work for the Cause of Christ and the union of the church. May the grace of God be with all of us, that we may work together in

SAMUEL MURRAY.

CENTERVIEW, Mo. Jan a. We hereby inform you that we have been fa-vored with a visit from our dear brother Gideon Bollinger. He held up before us the riches of the Gospel promises, and defined in plain terms, the ises may be ours eternally to enjoy. We still hope Bro. B. will locate among us. We are happy to Bro. B. Will focate among us. We are happy to suy oor church is in peace and union. Of may this ever betrue of us. One dear lamb haptized. The following Bacs, I send by request of some Brethren near Olathe, Kan. Having visited them recently, we are glad to report a good record for them. They are aiming to huild up a church, after the pattern of our Fathers in Israel. They are in porting to maintain those peculiar characteristics, which have ever made us a peculiar people. And all who wish to be orderly people, will and a good home among them. Bro. Isaac Studchaker lives one-fourth mile north of Olathe; call and see them. A. HUTCHISON.

MULBERRY GROVE, Ill., Jan. 6. Elder John Wise left the 6th, for Missouri and Arkansas; expects to stay eight weeks, if he can do any good. Eld. D. B. Stargis will commence : series of meetings, in the Hurricane Creek chard the 14th. We hope they will have a successful meeting. Our church is united here. Thank God.

LAPAZ Ind Jon 7 I am on my return from Stark Co., Ind. Was to the dedication of the new church in Uuron con-gregation. We continued the meetings one week with three suditions, and many more near the kingdom. They have plenty of labor for mini-

NAPERVILLE, Ill., Dec. 9. One week ago, Bro. Sam. Lahman, of Lee Co Ill , commenced a series of meetings, and labored earnestly four days, then brother C. Holsinger came and carried on the good work; the result is NOAH EARLY

LOCKE, Ind., Jan. 5. I am glad to hear of Bro. R. H. Miller's connec tion with the B. AT W. May the year '82 he one of happiness and aucress to all the B. AT W., whose labors are approved of God. May his grace enable us all to stand in the day of trial.

J. B. Mir.Len ODELL, Ill., Jan. 7. Our little band of Brethren are all in Our church does not recognize or encourage troub-le. May God be thanked for it, for we are weak

le. May God be thanked for it, for we all remained have all that we can do to progress in the divine Master's cause. Brethien pray for us.

K. HECKHAN. HAURESTOWN, Ind., Jan. 2. Went to the Beech Grove meeting-house, new Oakville, Ind., on the 3rd of Dec. Had nine meet ings with very good interest, and large congrega there, interfered, and we were compelled to dis-continue for a while. The interest being se good and prospects fair, we concluded to return soon we did so, and bad five more meetings, during

terms," and were baptized, and one recta

LEWIS W. PERTER AMELIA, Ia., Ja Bro. Stephen Yoder, from Shelly county, labored

for us very faithfully; he preached the Word in its primitive purity and with power; had very at tentive congregations, and good impressions were made both among saints and sinners. May God bless the labors of the word preached, and a spegial blessing rest upon Rev. Vodes

MONUMENT CITY, Ind., Jan. 4. Left on the 26th of Dec., for the Wabash church Bro. J. C. Tinkie came also on New Year's grelug. Bro. Aaron Mess was with us on Friday night. We remained until the merning of the 2nd. The meetings were well attended under the cir The interest was good and increased consistances. The interest was good and increased omtil the last; the clurch seems to be in a good condition; it is under the care of eder John Crum-rine, who is nearly eighty-three years old, though quite active in the good cause. He is nested by his two sons, and by W. Mooro. May the blesshis two sons, and a single sons ing of God rest upon them.

J. W. Sournwoon

FREDERICK CITY, Md., Jan. 4.

I am sorry to announce the death of our only daughter that we had left us, whom we looked upon with auxious eyes, and put forth all our skill, with two other physicians, but to no effect. She passed away on the soth; was sick but four days. Home is so lonely. Who hath afflicted me Our Lord, or Salan? What for? so? Our Lord, or Satant West tor: 10 sty my faith, or to show where we stand and whose serv-nate we sie? These are questions too hard for ma to solve. Our elder J. D. Trostle, is still at the Water Gurr, and we rejoted to hear that he is P. D. PARIENEY.

Matrimonial.

KLISH-SPACHT.-At my residence, by the un dersigned, Jan. 1st, '82, Bro. Albert E. O. Klish and Nancy J. Spacht, hoth of Hancork Co. O. HUMES-PRENINGER -- Dec. 28th, at theresi-

dence of the bride's parents, Mitchell Co., Kan., Mr. James Humes and sister Emma Preninger both of Mitchell Co., Kan. A W Assessed

Fallen Asleep. tre the dead which die in the Levi. - flex. 14: 12

HOFF.-Near Summum, Fulton Co., Ili., D 81, of paralysis, sister Cutharine, widow of Sam uel Hoff, aged 82 yours, 2 months and 8 days. The deceased was born in York Co., Pa. Funerces by Brn. Jesse Danner and Sol Al services by 1815, 28:1.

Hamm, from 18, 38:1.

EMMIET ESDELMAN. ULRICH.—In the Salamony church, Huntington Co., Ind., April 2nd, '81, John H. Ulrich, aged

63 years, 3 months and 13 days. The decessed was born in Redford Co., Pa. Dec. 19th, Ti moved from there with his parents at the ago five years, to Ohio. Remained there two years, when they moved to Wayne Co, this State; here he became a member of the Brothren, in the year '33. He married Mary A. Hoover, Dec. 17th, '40; moved to Huntington county in '49, and was chosen to the ministry about the year '92 He served eighteen years, when death relieved him of his cares. Bro. John was a firm believer in the doctrine of the Brethren, and was a faith-ful minister as far as his health would permit; he was frequently seen at his post, when not able to sit up during the services without resting his head on the table. Disease consumption.

About two years before he died, he sent for the elders and was anointed with oil in perfect faith in the Lord's Christ. ULRICH -Also Jessie, son of Martin and Eliza-Ulrich, Mar. 23rd, '81, aged 1 year, 7 months

and 20 days; the subject of this notice, was the grandson of Bro. John, and we trust that they

Announcements.

District Mostines The District Meeting of middle district of Tour

and will be held in the North Manchester church Wabasa Co., Ind., on the 8th day of Pebruary, 1882 Watsan Co., associated two miles west of N. Manchester; commencing at two miles west of N. Manchester; commencing at the A. M. A full representation of sub-districts is requested. Those coming by railroad to N. Manester or framsville, will be met with conveyance on the 7th of Feb., or sconer, by giving due

YOUR PAPER.

Cay If prop



Chicago, Rock kland & Pacific Railway the Lowesti responses to contain began as my offer of the shown in less the computer of the shown of the computer, the shown is suffered to the shown in the computer, the shown is suffered to the shown in the shown in the shown is shown in the shown i

Youth's Advance.

PUBLISHED WEEKLY

BRETHREN AT WORK.

Mt. Morris, Ill., Thursday, Jan. 19, 1882.

(Single Capies

No. 3.

Brethren at Work

Little Things.

BY ADDRSON BRAINABD

Pto Mineral)

Vol. 7.

Only an unkind sentence, Only a thoughtless word, Spoken, in harte, and torgothe Uttered still, and heard.

Often, too often, such centere

Only a faulty action.

Done when in a most

Too careless to consider Whether 'twas ill or good

Yet some, it may be many, Have seen the fault, and then. Because of that compile, Have done the same again.

Will constime a blight a nate As pure as the purest gold.

GRAINS OF GOLD

Witar are you doing towards helping to build the St

THE Brethnen at Rome, Oliio, have an

Startin Angle Yarger, of this place, who has

o. Henry Martin, Jos. L. Meyers, David Eby Thomas recently visited the Bock Biver ch

BRETHERE'S in and around Mt. Morris can leave con-butions for the St. Louis reacting-boars at the B. At

THE Holtentots use the oil of tolarco to kill

the Word with power recently in the Burniane Creek

Tag District Meeting for the Southern District of Iowr will be beld this Spang with the English River church at South English, Iowa.

SI-TER Salome Stoner, of Ladoga, Indiana, writer "Two received by haptism the 1st inst. It is encounging to thus communes the new year."

ELDER Solomon Wine, of South English, lown has bree sick, and is getting so feeble from old age that by is reldom able to attend needing.

BRETHER Samuel Stubmun, Auron He kuan, and George W. Gibson have been chosen a Missisumry Board by the Macousen Creek church. Illineis-

On account of vaccinating the children of the public theol at this place, the average attendance the last cek tell below that of previous weeks.

Buo. Levi Wallace and wife, of Humlin, Kun-as are us a call the 14th inst. They were accompanied by rother and sister Miller, of Silver Creek.

THE Brethren and sisters of the Heavesdam church Md., are building a new meeting-house. The church is in a prosperous condition, and union prevails.

Och patrons will please remember that in our issue of 0-1, 25, 1881, we announced B. Ar W. our year and Problem of Human Life \$2.20 instead of \$2.10.

The Church of God (or Winshrvanneises) are making preparallous to erect their first college in Findley, Ohio The corporation deanted twenty thousand dollars.

Buo, John M. Mohler says, "Meeting in the Union meeting-house, Comberland Co., Pa. two weeks. "Free were added to the flock and one applicant for haptism."

Bno. R. H. Miller is now on a visit to his old home at adogs, Indiana. He will visit some other churches in

in his church, the Rh hast, was pitmant. \$140 contributed towards meeting expenses of next Annual Meeting

Buo, Arnes Peters, a promising young assister, re-ratly held a needing at Bounn, Ind. We loose be may to encounteed to labor in meckars for divine principles

BREVINEX Peter Brower and J. J. Resemberger with please movel thouses for the interesting mean thems want to B. AT W. This is the way to help bring out a good Bro. John Knisley and wife are now at Waddhus's Grove, Ill. Badher John Inbors to build up the church as he goes from place to pince. Grunablers acceive very

Buo, D. B. Gibson began a series of meetings with the members of Burnett's Creek church, Ind., the 5th. At latest account overal applicants for haptism and an in-

Buo, S. A. Garber, of Leva, Jowa, desires bastler John Meltiger or some other bastler: to provid Jesus in Curryelle, Mo. For forther information address Timo-thy F. Bransteter at Curryelle, Mo.

Buo, J. P. Nofziger, Orleans, Neb., writes: "Elder Allen lees enne and remained until the 4th. Brother Armbrigger remained until the 6th. The Word of Got was possition with power, but meetings closed too soon."

THE pointed with power, our both of the Mr. Almanac is very monosphote, and we hope horeafter to have at as nor per factor if the majories to have a correct list of manies and addresses from each church a correct list of manies and addresses from each church

WORK. He is an able writer and a righteous wan, hence the interests of the B. AT W. will be well looked after

Bno. John Flory, from Yugima, is expected to com-mence a series of meetings about the first of February with the Brethren sem South English, Iswa. Hope God may bless thin and his labors to the ingulatering of many

Our correspondents will please bear with us for con-derwing their contributions some. From all quarters come-cherrful news of good merchage and singuest turn-ing to God. We are thankful for the great subcreet tak-es in reporting news.

Res. C. C. Root esturned home from North Mis-

Bigg. C. C. to the return of any large trees. While then at lead meetings, and up to the 14th one had been hap been, and above been personaled. Brother look next, and others aboost presuppled. Brother look next goes to Monster county to prouch the faith of Jesus. THE "liciping Hand," a monthly develod to the

in behatf of the poor and friendless. Price 50 c

AT an occurrence in the library Jones was onlined to the elder-hip, John Crips chores to the ministry, and David Clear and Ira Beauthon-on set uport to save ne decountries the chores at that piece with a beatthy and prospectors.

With our correspondents and contributors please uso good black ink in their writing? Articles written with pencil, or written between large, are very hard for con-positors to work with. Please favor the type-retters all n can; they are a worthy set; their patience is often

Hue, M. H. Fowher, of Proberickiburg, Iown, expects to be at Waterloo, Ioun, from the 21st to the 28th inst. He report that low more has been obled to the clutch where he lives and others must the bioglosm. The cluster in nlive and at work. The numbers there are satisfied to be known as discipled of Jenns.

Lanr work after randing the paper we found, that we had not pointed enough. The demand was greater than so satisfyable. For pages had already breach statistated, breach the only way to partially exemply the matter was to make up one page of this issue and with the first, found in this page, print a half abeet, No. 2.

"Ingersoll's Mexico," by AGOVIER new jumphiet. "Ingersoll's Mession," by brother Duniel Bught, presents in an interesting man-ner the work of Ingervoll and his marsion. It is well written, and is calculated to cause all who read it to re-thed. If cought to be sent into every family in the land, Price for earth, or a few families in the Price for the country of the country

ANOTHER NEW pamphlet.

Bloo. John Wise writing from the Mineral Church. Missour, -aye: "I am now in the South Missouri mis-nion field. I left bonse on the 6th inst. Expect to be in

Title United Brethren of Ohio Sandonky True United Berthern of Ohio Saudenky Conferent made a appears effect at their land meiting for free their church from the precord degrading trafficking measure introduced of inte years in their conference meetings bett the enterprise "immoght its mackes to unceh gain." Their matter threatened to divide the conference, hence

most passent and convincing articles we ever read from his pen. He hay a here the fundamental principles of a life hid with Christ in God, and the weakest mint can-not fall to see the gence that lies in the Christian s path-It will appear next week, and we bespeak for it

Buo. Moore thinks "Fight Lattle Groups" "is hardly a proper harding for the condition of milias in Lanark." Well, the reporter makes oblice Howe call the eight churches, "eight little groups;" now either the eight is responsible for calling catch church a little group is the reporter? How is it, brother Moore? Bit the chief

40 tons hay, also one reaper and mower, one wheat drill one farm wagrup, two buggies and barness, five hoose out karness, five cows, sixteen young cattle, with a norm five of hims suplements. The loca is estimated at about

of MIS Carrie Miller and Mrs. Seson Kender. Second children have been adaptified, of whom ten teneration. Only fifteen can now be careful for. It is to be hoped that the facilities for caring for a larger number may be increased. Here, i.e., and the second may be a larger number numb Tim Orphus Home at Huntingdon, Pa , is in che of Miss Carrie Miller and Mrs. Susan Kesaler. Sethe facilities for caring for a happy number may seen be increased. Here is a chance to de good by dounting some of your ready cash. The Hone is maintained by voluntary continuitions. See fitter 3: 14, and then help to maintain this goal work.

THERE WERE TWO CASES OF SHIRLE PAY AN ADMITE A 1988 WEEKS AND A LABOR THE GENERAL WEEKS AND ASSESSED THE GENERAL WAS ASSESSED AS A LABOR ON ON AN ASSESSED AS A LABOR ON A LABOR OF THE ASSESSED AS A LABOR ON THE ASSESSED AS A LABOR ON ASSESSED AS A LABOR ON ASSESSED AS A LABOR ON ASSESSED AS A LABOR OF THE ASSES

bristians. Now here do we resul that Christ culted some file discipling posserves are disciples, and others obt-order octobes. These berms are the inventions of men, hence an erects no further than men. Let God's challetes elling is the filled manner, disciple, borther, and siders. To all nilgeriess betwee these terms, is to create parties and

This approximates of a spirit is just as discernible as a tradity spirit. If a man posterior a spirit of submission or causes no tradity spirit. If a man posterior a spirit of submission or causes no tradite to his follow members. If he posterior a spirit of love all the members will know it necess is a split of love all the stembers will know it. Obtailines in not an invitible, inhangible smoothing, but, in resulty so cleim that any who look can see. It is only willfully blink eyes that do not see that the spuil pos-sented by a man is a true indee, of what is in hum. He may be to hide, but the thing will come out some-

form of the found on adult form sink form, in the found on the form of the machine, photoine, which we place for the solution of the machine which we applied for the solution of the machine which we applied for the solution of the machine which we are always when do not a lower to be a solution of the machine which we have been as the found of the machine which is a silicate become that he could nother to solve the solution which is a silicate become that he could not the could not not the solution of the

Make a father will be disappointed when he sees bon morance and flippent conceit, took up the confession of Anion to Mores, and said, "I poured in the gold, and there came out this calf."

Bre. J. P. Hughes, of Wasnock, Ohio, writes that three has been no preaching in his vicinity by Brethren for three years. Cannot some of the great Ohio eram-gellits go three and look after the tender lambs and the abeep out on the hills? We think the Brethren in Ohio They are not cause the trooper is presented in Letthort County.
They are not only which familically to recold armittee there, but there are good and well qualified workers who cause go. Brethren, sound out the Word wherever there is an opportunity, and tiod will blees you.

Tur, spotlis says. "Beware of deeps" and by that sin-gle would be devember a bust of marking, growling, yield-ing, beorling, yielding, buying, satigation, string, saying, satigation, and saying and saying the behavior gife them as mallopedri right to this way. I will be the say of the same to the saying the saying will not runson not be reasonable. Not one we yell look at them, for fast would be to make ourselvers like degr-wers and the saying saying the saying saying the saying William even promote, it is visible the looks. Some of apostle tells us to become of dogs. We may care them but they do not care for caving, we may slow them o strike at them, but we do not often hit them. The bes threes, keeping as far as possible to get out of their reach if we stop to lank and growl, we only make ourselve as deggish as they if we burry as we shall some ge where their barking will no longer afflict us. Beware or

Occasionate we return a latter until the "single behavior" are many an add recoving all "of them should" are found, and demonstrain of the should be a single behavior and the single behavior the single behavior and the single sin many of the church's defenders solve release and communication for him. No wonder no leager to give all their strength to the actions of the church. If the church would prosper, it must deal sharply with the sensors whose months are partial uniquial the nettire workers in the church, because they themselves were not forward and pettled to salivity their fleshily detries. The Deberohases were have sensor they may be the sensor they may be suffered and pettled to salivity their fleshily detries. The Deberohases were have sensored the sensor than the sensor than the sensor that the sensor than the sensor that flowliky desirons. The Booterphases are becoming too moreous; and wherever they me three you will find threats of disturbing and the most movement that the disturbing the stand by the discovery; stand by the truths; stand by and that is night, and not in a helf-may muonner encourage those who delight in abusing those who delight in abusing those who while humbly before God and defend the climble.

BRETTHERS valuationers, it becomes us to take sheel used or labor, on three, our precisiong. Just sown a very liftthe may knudle a great five. It would be manifestly usevise for a minister to go about demanding that the
Brethern should not risle in carriages to unceing because
the Savious unautly walked or rade on a closely. To get
such a notion and years, it, would only result in drawing
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Religions Essays.

MY LIFE ON THE OCEAN WAVE

MY HOME ON THE ROLLING DEEP

BY O. D. ZOLLEUS. NUMBER IV.

Through the nocturnal hours, maily toiled, Mid the noise of the blubber machine, Our hands; and our fe And garments were oiled. Such a predicament were we is ze of the foreace Throw light on the deep. As the wearisome hours But the soluce we longed for, Was slumber and sleep. For our physical strength was nigh gone Such hardships and perils. The sailor must brave, On his home on the rolling deep, Such is his life on the open wave. Where the roaring tempests awa Toward the Sandwich Islands. Our course we steered, And by turns at the belm we stood, As alternate day and night appeared. By the changeless law of God. The trade winds were then Tae ship's propelling power, And wafted as along; They blew from the same quarter Each successive hour. And sometimes strong. Through deg-watch at evening We sung with the sailors and prayed, And read in the Book of God, If the Being whose power the When He spake to the reging floods, Some listened with pleasure. ne frowaed, and some sacered; Who is God? thought they That He should be feared, And that He should their homage claim, Said they "you must be growing insone, A jet-black Portuguese, A native of Bravo Isle, said, Throw his Bible overboard He is recoing it day and night And it sorely is making him mad. Poor record of ain decreded and vita Thought I as 1 kept on Reading the book in my usual style, And essayed still to cost moon The waters the bread of life. And all this commotion of sin and strife When the ship had sailed from Bedford port We had scarce lost sight Of the American shore When the captain sum noned us

All ahaft, and gave each one on the floating The Holy Bible. Perchance to be kept in a formal way, Only to be read on a stormy day should the ship he in denger of foundering. No thought of disturbance By sineing and prayer. While the westher was fair But when the world shall lose its charms Then fly agon to His saving arms.

HOWARD MILLER TO THE PRO-

A sister sent us the following, clip ped from the Progressive Christian, We give it place, believing that it contains some practical hints worth reading. We need not say that we ever have maintained that there can be no plainness preserved nor uneness of mind on that subject, without a line marking the point where immodest apparel ends and modest apparel begins. So far as the of the apostolic order and principles, but would like to see the system of help ing ministers restored as it was observed in the apostolic church and during the carly history of the church in America.-En.

HAVE read your platform containing a declaration of principles, and I want to ask a few pertinent questions in regard to some of the points contained therein, expecting your views in reply.—not controversial, but explanatory. I refer to those passages referring to the clothes and pay question. Stated briefly and pointedly they say, as i understand them, that dress shall uot be a standard for fellowship, and that preachers shall be paid for their work. This is not the language but it is the

First, in regard to the question of

clothing. I am perhaps more of an old order Dunkard than I have ever been credited with. True, I have been regarded as a Progressive, and justly so for I have never claimed to belong to the great army of straddlers, with one foot on old order and the other on progression, ready to vault either way as interest dictated-but there are some principles that underly the great principles of plainness and humility, and to ignore these underlying principles is to destroy the force of the great one which they go to make up. I understand the progressive platform to advocate plainness of dress. Now 1 ask you to define that and to do it without a standard to measure from. What one regards as plain may be justly regarded by another as the height of flashiness. Every Flora McFlumsey on Broadway, and every immaculate Beau Brummel by her side will set themselves up as being plain people. would give a good deal to see one of either who would admit that he was either a fool or a fop. If both of them were in the church and there was no way to reach them; other than an appear to themselves, I ask what methods wo be taken to straighten them out, and who would be the judge as to where the line would be drawn? The principle of uniformity is the only

satisfactory, and, I might add, the only teasible and practicable solution of the problem. In other churches the principle of plainness is epioined. Take the Methodist church for example. In its discipline you will find plain dressing enjoined, and la the book is the only place you will find it.

Now I want to know what assurance you have, judging by precedent, which is worth all theory, that a church based on a theoretical plainuess, will not be come in time just as all other churches? There is a mild way of putting at by saying that we should dress so as not to be objects of remark either way, and this, while it is good as far as it goes. assumes the existence of conditions the will not be found. It assumes that we will be uniform in our conception of what we ought to do. One man is firmly set in his notion that nothing but, an old fashioned Dunkard bat is the proper thing, another for the life of him nothing amies in his wearing the latest style of high silk hat. It is all very well to say " go between the two," but the facts say the people go the whole length, said they do. If 1 put up a of the platfurm programme is not ususign at the corner of my field "Dou't ally any high scuse of right, but the go in here" and it happened to be betministry is concerned, we are not tired ter walking or driving than on the road, first one then another would go and de throne would not escape vituperation stroy the field. I believe in a high fence and a sirong arm on the private constituted, and, most unfortunate ide of it. Now as I understand it, what do you propose to do without a them unlimited powers of annoyance to fence in the church regarding this clothes the workers. A man with a nice sense basiness?

ways opposed turning out a girl for to him, would become disgusted and wearing a hat, not because [believe in discouraged at the continual snarling the hat, but because I would never hold and snapping over the bone he had. a last so close to my eyes that I couldn't do not know how it is with others, but see a piano, a law suit, a usurious note, as for me I prefer the proverbial and a fast team and worldly clothes back of it, connected with her brother. I never believed in whipping a little girl for stealing a pin and wink at her brother's robbing a bank. And my abhorrence of the practice, which is so common, is past expression in presentable language. churches have come from the preachers, Instead of hanging a few girls let us and that the cause has been, mainly, try by way of real progression the execution of masculine shams. In politics it may be the thing to skip great rescals on humanity and cause more trouble and imprison little ones, but in a thing than good? so high and grave as the eternal verity of immortal life, let me he a party to no frand. If it is urged that such a course would break up the church, all I have to say is, let it break, if it cannot stand the mountain school house, and each quare and even-handed justice. On one hand is what is known as

order. The side I have seen of it is of the grunting, growling, grumbling, kind, I believe it can be improved, and any improvement of the fact without a sacrifice of principle, is progression, and think they are preper and to the point, I am that kind of a progressive. I don't believe, however, we can retain the principle and sacrifice the fact, Your platform says we can, and I want a square up and down statement of the outcome of there being no absolute standard. If it will not turn out with us just as it has with others, then what will happen?

Now in regard to the pay question. In my mind there is no doubt but that

a man who makes a business of preaching the gospel should live thereby, But in practice is the thing I want to ask about. How are you going to do it? Take a church of one hundred and fifty

members, and six preachers. To have one do the work, says in good English to the other five: "We don't want you, we want him and we are going to pay him, top." The other five,brethren what do the other five de about

it? Do they say: "We accept the situation, God speed your ministry?" Té has been tried several places, and where it has been tried, how lovely and serene it was around the corners with the ministering brethren who were left out:of course they were satisfied, oh yes! To fill each pulpit in the church with the ablest preacher in the lot belonging therete, would leave on our hands a thousand others. I am satisfied that every one of the majority would be ab secting to the position of a hireling min istry, etc. True there are those who would have honest objections, but with a good many how plain the whole secret of their opposition is envy. When a man joins the church he does not change his nature—that is, natural, for the neglected ones to cry out. It is precisely like a lot of heirs who have

not received an equal share with the others. If they cannot break the will they platform prevent this, and how can, and usually do, give the lucky one the benefit of about all their powers of Innguage and invention can get off. length, and they do do it, and every The opposition to overcome in this part meanest and most vindictive side of tallen man. An augel direct from the and slauder from some unfortunately so ly so related to the church, as to give

In my church experience I have all almost any other avenue of work open bomely "rye bread and an onion" in peace, to the fat of the land coupled with howling, yelping, yowling, screeching envy as a sauce.

You are aware as well as I that nearly ali the unfortunate troubles of the jealouey. Would not the fact of a paid ministry unlock a deeper depth of fall-

Would not a better way be to have the several churches partition off the work? James at the central house, Stephen at the cross roads, Howard at held to strict account for the work and then to discourage in every way the introduction of more preachers until there was an absolute demand for them?

These are important questions, and I

and I would be glad to have your view of them. I have always thought it the best plan to provide for the harvest now coming on by putting a keen, razor edge. on the tools of the Brethren church This I know can be done through the agency of higher education. I held and hold now, to a college in which a boy would be taught so that when he returned he would have it as a part of his being that the faith of the brethren was the faith, and that his highest personal adornment was to be measured by its greatest simplicity and plainness was the highest possible art.: I would have him so taught that he would regard the next and worthy uniform of the church a badge of honor and a guarantee of his

personal knowledge of its value in whatever station of life he might be thrown, and that he would be a living witness that a meek spirit, a plain exterior and a cultured mind, could and did go hand in hand. Do not say the fact s an impossible one. In another shape it is shown at West Point, at Annapolis, on every man of war in the U. S. navy, at Quaker colleges, in the diplomatic This I advocated, and when three colleges go up, taught, in cases, by

those who have neither the spirit nor practice of the church and managed by those who have neither capacity nor appreciation for the work, I felt that un less there was a rapid and radical change, the church, which in theory I believe to be approximately perfect, was speedily doomed to a change amounting to extinction. Possibly am wrong, but if I am, then the world goes by contraries, for the roads all lead one way when you vault over the fence. The question is, In what way will the

HOWARD MILLER,

WHERE DOES DUTY LEAD?

BY B. P. MOONAW

N looking at the condition of our L church as it now appears, no one who is in prossession of the spirit of Christ, and a lover of peace, harmony and real Christian union, but must deeply deplore the disturbed condition into which it has drifted, and to feel a deep solicitude for a better state of of personal quiet and self-respect, with things, a restoration in some way, of

those essential principles for which our Savior so ardently prayed in that solemp hour of his suffering haptism and which all the inspired authors so urgently impressed upon the faithful.

Can the union be maintained? implies as I understand it, union in sentiment, harmony in practice and to b united in affection; and surely the Apos tles would not teach nor would Carist, neither would be pray for an impossibili ty; and the history of the church in the Apostolic age, and the history of the Brotherhood for nearly two hundred years, demonstrates its practicability some unimportant exceptions, with where some ambitiously aspired. chiefly them that walk after the flesh and despise governments, self-willed they were not afraid to speak evil of dignities." Such has for a time caused divisions; but being marked by the church and summarily dealt with by "withdrawing from them," they now like the extinguished volcauoes are on ly known in the history of the past by the ashes and scoria that remains, always thus with incorrigible and ausbition malcontents. The union will be preserved.

Why then the disturbed condition of the church? Is there not a cause Where does the responsibility rest? The old order Brethren say that up to 1851 peace and union existed in the church From that time forward, from time to time, innovation after inunvation was ad mitted, (the catalogue is too volumin ous for this communication, see Miam Valley Resolutions,) until finally the the liberties granted by the Annual Meeting, became so grisvous that they could not reconcile them with the views of vital Christianity and it (A. M.) being inexerable to their entreaties for repeal or modification, that they were forced as the only alternative to disfel lowship it and all its adherents from the old Brerhren church. And while there may be just cause for dissatisfaction, all things considered, in my hum ble opinion it is not sufficient to justify the step taken; and I do think it is extremely unwise to take such a step with the fearful consequences that mus follow in its train; and if I dare give advice I would do so, and my prayer to God is, that all who have taken step may reconsider the matter and return to the fold and work with the body for a more perfect union. For as it is, it does not require a prophetic eye to see that your resulutions are inconsistent in claiming the old order in part, and ignoring it in part, and that you canno loog stand united upon such a platform. Progressives say the Annual meeting,

the managing element of the church, is solely responsible, (see Gospel Preach er, Vol. 1, No. 49, 1st page. The writer starts out with the conclusion that the wrong spirit has got possession of the general management, and that God has created men with various dispositions and different opinions, and therefore kas ordained charity that love might not suffer. Admitting these premises to be true, does the conclusion necessarily fol low that the individual opinion of every one, in matters of Christian economy i a safe rule of action? If so, then throw wide open the gates of scctarianism and acknowledge the validity of all forms of religion from the Apostolic platform down to the followers of Joe Smith, with all their abominations, who say as to the purity of their religion, that they feel it in their soul, and that they want no better evidence. Perhaps my broth-er would say as I have heard said, what a

es, so that all these various dispositions can find a congenial association with which to units and he happy. He is not contented to dwell in unity with the general Brotherhood and there is no congeniality with the old order Brethren, and with all the charity he possesses, his love for them has suffered and judging from the severe consure

passed upon the Annual meeting, which is constituted of the general brother hood, I opine that it is waning serious ly. Let us be careful, lest we condemn others in the things we allow for ourselves. Next our author assails the doctrine of uniformity with a strong declara ion, and attempts to support by a Scriptural quotation, saying, "it is the hidden man of the heart," and not the "wearing of apparel." Such misapplication of them, to my mind would argue, that something is wrong, perhaps there may be a wrong apiri working somewhat outside of the man aging element. Let us have the quotation in full with its parallells and perhaps it will be more intelligible. The Apostle says of the holy we

whose adorning let it not be the out ward adoruing of plaiting the hair and of wearing of gold, or of putting on of apparel. But let it he the hidden man of the heart in that which is not cor ruptible, a meek and quiet spirit, etc. See also 1 Tim. 2: 9. "In like manner also that women adorn themselves modest apparel, with shamefacednes and sobriety, not with broidered hair or gold, or pearls, or costly array, but which becometh women professing god liness with good works. What this teach? Surely not that they may disregard the outward habiliments, but it should comport with their profession "A meek and quiet spirit," and a mod est attire, and permit me here to say that any garment or the near imita tion of a garment usually worn by men is immodest for a woman to wear. woman shall not wear that which per taineth to man. Neither shall a mar put on a woman's garment, for all that so do are an abomnation to the Lord thy God." Deut 22: 5.

But we are told by some of our pro-gressive brethren, that they mean to teach, practice, and ecforce non conform ity or plainness; at least, according to the Bible; others however say "let there be no restrictions in dress." Now how is this question to be settled? Well. suppose we agree that it shall be deter mined by the genius of the Bible; then take the quotations adduced above, the questions upon the command and struction as therein contained, and it must be decided as to the modesty or immodesty of particular garments Shall each one be the arbiter of his own privileges, governed by his varied dispositions and opinions? Governed a they are by peculiar inclinations which are the natural nutgrowth of surrourd ing influences? Or would it he best for the church which can have uo other motive than the glory of God, the advancement of his cause, the preserva tion of the purity of the church, and the salvation of precious souls, in its united councils to settle this question. and let the small minorities yield their ppinions and with my brother exercise a little of that charity he so strongly recommends? Then you will think no evil, and gladly cover a multitude of sins; then I think you will entertain a more favorable opinion of the man-

they have pursued." Certainly we know all this because it

has not been done in a corner; but all in open day; the time and place pub lished long before hand, and all busines must sigrt in the churches respectively taken to district meeting by their ropresentatives; from thence to Annual meeting by chosen men; then passing through the standing committee who have not the power to alter or amend s single answer to queries; all comes be fore the assembled congregation, freely discussed; freedom awarded to all, and then, as at last Annual Meeting, arrang ed, decided by vote as fairly as it is pos sible to be done. In this way, it he remembered, the question was clear ly decided as to who was responsible for the disposition of the business of the meeting. Need I say here that one of those questions with refrence to certein articles of dress being before the meeting and which by the influence of s few individuals, has been unwisely agi tated and causing much trouble in the church particularly at our Annual Meetings, after protracted discussion, the vute heing called for, was decided as near as we could guess by a majority of one thousand against less than fifty. This I think is a fair exhibition of the managing element of the church, and whether this element is responsible for the trouble that surrounds us on the disunion of our beloved fraternity, the impartial observer will be able intelli gibly to decide. But our brother says " we know who has managed it so far, and the policy

they have pursued, and the question now is, shall we change the policy, and if necessary the leadership and save the church, etc?" Well suppose we change the leadership; take it from the thousands and place it in the hands of the fifties or twenties if you please and then what? Will that unite the old order element who are already driven to the wall by the ton liberal policy of the Angual Meeting, which may be partly the result of an effort to presen the union by compromising some of its principles to quiet the opposite element? Suppose the management was transferred into the hands of that party, what would become of the church? would certainly consolidate the old order party; thousands of others could not fellowship them, nor could they fraternize these would-be leaders. Then we ask in the name of all that is sacred, what would become of the church? This would be saving 'the church after a fashion. Why is all this clamor for more indulgence, charity falsely so called? The church was good equigh for all of us when we united with it, and it has become constantly more and more liberal, so to speak; why then, I repeat, cannot we be content to submit to its regulations and live in peace? But we are told that if we were more liberal, remova these restrictions. and not require so much sacrifice, many would unite with the church. That may be so, but would it not be better to preserve the purity of the church than to compromise its principles for the sake of numbers? And I am not so sure that we would gain any thing even in that way, for in the circle of my acquaintance, my observation is, that where the rules of the church are most nearly converts on the usages of the church, can afford to do.

and show them the consistency of them (Concluded on Page 5.) and show them the consistency of them

blessing that there are so many church have managed it thus far, and the policy with the teachings of the Scriptures in with the teaching of the Scriptures in-stead of finding fault and ridiculing them, there would be no trouble with the truly converted. Why it is that some (of our ministering brethren are continually urging these departures, is hard to understand when the tendency is so much in that direction any way and makes it clearly manifest that if not restricted it will soon be heyond con trol Other churches are an unmit able commentary upon this subject; all the talk about observing plainness with-nut a degree of uniformity will do for an introduction to the more progressive policy as it is exempilfied at the headparters; and I would here say in the language of brother Rosenberger, see B. AT W. Vol. 6, No. 50, page 782: "How can plain brethren and sisters

endorse a theory that is no longer veil ed, no longer in the bud but now in full bloom, clear to all since the building of the Progressive house in Myersdale? be seen there is a high steeple enclosing a bell, colored window glass, fashionab chandeliers, an organ, and a salarted ministry. Straws show which way the wind blows."

Our author says "the policy of the church under its present management has brought it to the verge of the precipice, and disunion is but one step further on." It may be so, and disunion is already a reality. If reports are true a thousand members have cut the frater nal chord, and why? Not because of the strict adherence to the cherished principles of the church, but because of a partial departure from them and an inclination towards a more progress ive policy, one extreme saying that the Annual Meeting has ruined the church by its progressive policy, and the other extreme says it is ruining the church retusing to make further departures. But it happens that we being under the influence at different spirits have also different opinions on this point. Our opinions however are generally the creatures of our prejudices and partialities. It was so with the different parties in our late national conflict. The Republican party said to the people of the South, you are the cause of, and are responsible for all the consequences of the war; because you rebelled against the constitution and laws of the govern ment, which has been in peace and prosperity for nearly one hundred years." The Southern States say, "no, no, you the governing power, are in fault and absolutely responsible for all the trouble, because you would not allow us to have our own way and dissolve the union." The cases before us are pretty nearly parallel, except in the case of the national rebellion the South only asked to be allowed to do as it pleased and he responsible for its own ct, but did not attempt to interfere with the rights and privileges of the Federal government, or any of the people on that side of the line. The reader cen make the application. Every lover of the cause of the master,

and a friend of union and peace must deeply deplore the condition of the church, but we can only look forward, humble ourselves in the dast before numble ourselves in the dust occore him, acknowledge our sins, and pray God, our Heavenly father to forgive our wrongs for Christ's sake, and grant us the influence of the Holy Sprint to sothat way, for in the circle of my sequation. It is influence of the Holy Spirit to account, on yo deservation is, that where the rules of the church are most nearly complied with, that there the eause preparer most; and if in our labour set of Annual Meeting, or in other words Krungelism we will kindly instruct new what the general Brotherhood ought or

BRETHREN AT WORK. Published Weekly

R H MILLER M. M ESHELMAN, JOSEPH AMICK.

J. H. MOORE, S. J. HARRISON, Corresponding Editors SPECIAL CONTRIBUTORS

SOMETHING MORE IN DEFENSE OF OUR CHURCH

THE Progressive party, in giving their platform, would make our Brethren believe that the Appual Conference has made uniformity in dress, a test of fellowship. They do so by simply taking the position that they do not, which would imply that A. M. has done so. All who have watched its decisions, know it has not made uniformity a test of membership. But it has always advised up formity as the best way to keep pride and fashion out of the church. The platform of the Progressive party makes some strong assertions that may weigh beavily where as sertious are taken for evidence; but if fact most weigh, the assertions are light. There is one example, "the doctrine of noiformity was neither taught by Christ the anostles, nor our ancient Brethren." Tais is too much asamption. The fact is, that neither God, nor Christ, nor the apostles, ever did any thing in creation, or providence, or redemption that was not uniform, except alone the miracles he wrought. There is uniformity in physical form of all the heavenly bodies

Uniformity is found in every species of the mineral, vegetable and spimal kingdoms. The horse, the sheep, the ox, each have uniformity enough to distinguish its species. So it is in all creation. God's providence is uniform, not every year, or every providence alike, but there is a uniformity in the providence that rolls the seasons around; and in their fruits there is uni formity, not one year apples, next year braches. next year plams on the same tree, but are uniform. God has made not two just alike, but smough uniform in each to tell the kind it is

When we come to redemption, the same law of uniformity is taught. Like baptism, a uniformity in that ordinance; not several ways of performing it, immersion, pouring and sprink-So is it in all the ordioances; they are given in such a way as to make the order of the church uniform in its ordinances. On the subject of dross, Annual Conference and the old Brethren, have ever held to a uniformity similar to that observed by the common ple in the days of the spostles. In that day, oniformity in dress was common and r general than our church has ever decided it should ha. And the Scriptores never track anything on the subject of dress or anything else that is not a uniform practice. It is God's way of working. It is reasonable and wise, for

John saw the redressed in heaven all robed a white, that is, uniform. When the man was put out because he did not have on a wedding garment, uniformity was in the wedding ment. The party that teaches there is no nce in the shape of the garment, would not have bad a loog time to argue the question, had they been there contending that it made no difference what the shape of the garment was when the Gospel teaches that all he of oue mind and one judgment and all speak the same thing; we cannot get anything but noiformity out of these expressions. Unnormity and uniformity are the great laws of peace and barmony among God's children.

The Progressive party in its platform, another thing which will deceive every man who believes it. It is this: "Men seek to get the church; and to it we are not willing to

and force it upon the new party. Now the truth is, these Progressive editors both joined the church when it advocated all the uniformity it enderses now. They both mee advocated the very uniformity they are now opposing. And by their own example, wearing it they encouraged it just as we did, working in harmony with the decisions of A. M. on that point specially. But they have changed, and now say somebody is trying to force upon thom the very thing they once were them selves. They have turned away from their for mer practice, from the counsel of A. M., and are trying to break down the established usage of the church they once accepted and ob served. But the little plea that men are trying to force this dectrine of uniformity on the

this party. We are going further in this than our oth papers, and on that account we are dra down upon us the ire of its leaders, who are trying to break down this order of the chorch But we are determined to stand by the old church, the A.M , and those old Brethren who have spent their lives for the cause. No difference bow much abuse by pen and tongue we most receive, we believe the plaiuness taught by our fathers is in harmony with the Gospel. We know this Progressive party has the sympathy and support of those who running with the fashions of the age in de and the customs of the world in other things and it will lead the church in that way after it has broken down the established usages which bave heretofore kept it separate from the world

The general cry with them is against make ing aniformity a test of followship. But that superfluous as no decision of Annual Meeting has ever made it so; it only gives it as adrice. On this point, who are throwing their influence against the A. M. and its ad Some in their writing and speaking are working in harmony with the connects and work of Annual Meeting, and some are opposing it, not only in this, but other things. And from this source all our troubles have come

THE BETTER WAY.

URING the last six months there has been considerable agitation in some parts of the Brotherbood. In some instances, local distorbances and difficulties have been taken as evidence of general commotion. midst of hasts and excitement there is a feudency to forget the heavenly ties, and the fraternal feeling is in danger of being awept away by the enemy of all good. Tore is danger of forgetting the divine principles, which have so long characterized the Brethren church. Severe measures are inclined to press themselve to the front, and where this is done, feeling will be burt, fellowship severed, relationship broken, and judgment percerted. This is not

the better way. We are moved to suggest caulion, lest the heat of strife the principle of non-r ance should be violated. We hope our brethren will remember that the first Christians took the spothing of their goods joyfully, know ing that it is better to suffer wrong than to do wrong. We have been asked what we would do if any one should take from up a meetinghouse. So far as law is concerned, the month ses belong to the Brethron; but equity would say that we should be fair. One thing we would not do; we would not go to law for any number of houses. The principle of long suffering is too precious to sacrifice before worldly courts. What are church houses com pared with the principle of non-resistance We insist on the maintenance of the Gospe order. Brothren, please do not quarrel with up a doctrine of their own, and force it upon any one about worldly things. Live in peace There is another source of danger which we

A. M. is trying to get up some new doctrine, brothren's feelings, but to cause due redection press-but I patiently wait for some one to for the good of the Brotherhood. All our labors should be given with a view of promoting brotherly feeling, and maintaining the units of the spirit. Since the committee has been to Berlin, Pa

a great deal of criticism has been indulged, and the work of the committee shown in a man that excites the feelings and stirs up opposition to the committee. Thus far we believe the committee has made no defense, nor has it in any manner communicated to the Brotherhood the reasons for the decision. There is then no basis for good judgment as to its work. will not do to base an opinion upon what has been said against the decision of the committee, for that would be rendering judgment on one-sided evidence; nor will it be just to render church will only deceive those who bays not ag opinion upon the silence of the committee. seen the whole truth on the subject. And we for silence in this case is not a good testimony write these articles to defend the church and with which to render judgment. Nor will is its established usages against the attacks of be prudent to pass judgment upon the ground that the committee should be arraigned cause it gave R. H. Holsinger no public trial It is not becoming to fellow the "eye-for-eye" and the "tooth-for tooth" privample. We pray our brethren net to thick of pursuing such a

There is a better way. Let all remain a until the committee reports to Annual Confersuce. If, after it reports, it shall be found that at proceeded illegally, or rendered a judgment contrary to the usages and order of the Brothrhood and sound Gospel principles, let it be held to account then and there. Any act on the part of District Meetings, we regard as premature and calculated to complicate the case rather than bring about harmony. There has been much said over this ca

and some may regard the Brotherhood as in a fretfol, uncootrollable state; but when a calm survey is taken of the field, and the mind m permitted to contemplate prayerfully, it will be found that there is more talk than sotstance. No one should permit his feelings to be worked upon by glowing claims of innoonce and denunciatory resolutions against the work of committees. There is a right way to do justice, and every brother should seek to walk in that right way. We, therefore, co nel prudence and prayerful study of God' Word. Let moderation and wisdom have strong hold on the heart. If good conprevail-if holiness of beart is manifest-if pa tieuce and wisdom are wrapt about us as a man tle,-if long-suffering and brotherly kindness find a dwelling place in our hearts, we will go to next Annual Meeting fully resolved to me for Gospel principles, in a Gospel way. Ye can do nothing for peace without God, there fore consult G d before you take action upon auv question

OUR REFLECTOR. -

-Bro. S. S. Mohler's article entitled, "Conervative," is both timely and good, Words ike tools, should be used where they belong and not misconstrued as many writers are at tempting to do with this word "conservative. Were it not for conservatives, all organize bodies, whether political or religious, soon full to pieces. Tais element is to the peo ple, what a governor is to an enginelates the spred. Without it, the machine would either not run at all, or else fly to pieces aneed by its rapid motion.

-I see that Bro. D. E. Brubaker knows just how to spoil a meeting. And by the way, be should now tell how to make a meeting a

-Bro. J. D. Haughtelin bus a good iden of the three states of men, and hance knows the distinction between bades and hell. Properly speaking, hades means the abode of disembodied spirits, while hall refers to the final abode and punishment of the wicked.

-Bro. John Hurshharger presents a pointed question in regard to the use of musical insubmit." This would make you believe the shall allude to with kindness; not to wound music-especially when I am writing for the

plainly answer the question

-Bro. Hutchison presents some good ideas on heing like Christ. We are not careful ough in that way as a general rule. I would like if Bro. H. would write an article equitled the "Duty of Magistrates." It is a subject he knows bow to bandle.

-Every parent should carefully read and ponder what Bro. H. W. Strickler has to say about his family. That is certainly the way to train the family-train the wife, son and daughter to take part in the religious services of the family. Were more of this done, we would have a much better class of people in the church and the world. -I notice that Bro. Daniel Vaniman has a

hig chip from his work house this week, and a good chip it is. I would to God we had more like it. That is a move in the right direction and at the right time. I hope every member in the Brotherhood will take stock in that St. Lonis meeting-house. For one, I must have comething in it; I want to see the cause pros per there. Thea I sometimes stop in St. Louis and want a place to worship with my brethren and sisters. Let every housekeeper take up a collection and have the money sent in as ac as possible. Send it to Bro. John Metzger, Cerro Gordo, Ill. He has belped to build many meeting-bouses, and now wants you to hall him boild another.

-Every lover of peace will admire the way Bro. John Knisley is doing in his travels. He labors to unite the members instead of dividing them.

-Bro. Daniel Hay's article on "Brotherly Love," is just the very thing I have been wanting to see in the paper. The more I study over the way papers should be conducted, the more I am convinced that they should be as full of love to edification as possible. Were all of our papers fitled with the kind of love there is in that article, what a glorious body of loving and faithful members we would have -Bro. Miller's editorial on "Personalities, ets forth a principle that ought to be respect ed by all public writers and speakers. Had that principle been duly respected by other parties, his answer to Bro. John Fitzgerald's question would have been uncalled for. When a commander cannot out-general the officers of an opposing army, he sometimes employs sharpshooters to pick cil' the officers. It seems to me that is being done in places now.

-"Liberalities" sets forth other things that are not sufficiently studied by some who constantly preaching and writing liberty. The Gospel grants every man liberty to do right, but to no one is the liberty to do wrong granted. -Bro. Balsbaogb bas a high appreciation of the Stein and Ray Debate, but not any more so than the book deserves. The book should be in the bands of all our ministers, and many of the leite

-"Eight Little Groups," is hardly a proper heading for the condition of affairs in Langely we are act as little as some might suppose. But it is evident that we are not all prepared to anits on the Elder's platform. We do not think it Law and Gospel.

-I do not like to reflect my "Reflector;" it

might not stand it. -Bro. Harrison's "Sophistical Argument Exposed" contains truth enough if the premises presented were correct, but it so happens that our able ministers, in their writings in re-

gard to the frequentative verb, do not state their positions in the manner represented in this article. As it will require more space to show up these points than should be used in the "Reflector" I turn the article over to Bro James Evans, whose skill on such questions is generally appreciated. -"Eating and Steeping" is an interes-

article. I like the "rest" part after meals, but have some doubts about sleeping with a wellfilled stomact -I believe I can get a half dozen serm

out of Bro. Bulshaugh's report of His apt way of saying what the preach ers suid, makes the article entertaining

-Twenty-two baptisms reported in No. 3 Add to those, the fifty-three of last week, and we have seventy five in two weeks. J H. moore,

WHERE DOES DUTY LEAD?

BY P. F. MOOMAW.

(Continued from Page 3) 1. She must make the Bible the whole Bi ble and nothing but the Bible, her only rule of faith and practice, in her united councils to in terpret and decide up in its teachings where it is

differently nuderstood, by individuals. Then let her stand firmly upon that platmake no compromise nor concerthese principles under any circumstances what-

3. If any individual or party, violate tho regulations and cause or likely to cause divisjons, let them be summarily dealt with upon the charges as preferred against them, waiving if need be, particular forms or usages, and not allow man to triffe with the church from time to time by simply repeating a sort of acknowledgement, and then do the same things again and again for years, until by their ingenuity and cunning, they gather around them num bers and atrength to embolden them to defy would say, " A man that is a heretic after the first and second admonition reject, knowing that he that is such, is subverted, and sinneth, being condemned of himself." Titus 3: 10. I believe that the church could afford to

Of this however I will not now speak particular In conclusion I will say to all whom it may concern, that what I have written, I have written free from any unkind feeling or inclination to wound the feelings of any one and will here adopt the language of the brother whose artiele has in part drawn out this communication We are in favor of saving the church, by all "Loyalty to God first and deterence to ndividuals atterwards." Our motto has always been, and still is, (though in our sense it made me a martyr' " Principie non hominies

modify some of the changes which it has al-

One Bible Class.

Principles and not men-

THE HOLY KISS

TEERE may be various reasons. Perhaps some think that no occasion should begiven for people to speak will of their good—Rom. 4: 15. Others may think since it is so inti mately associated with worship, they should engage in it only in tomes of worship; while others may shrink from it because they fear gazing and re- fling world will laugh at them Some brothron do aclute such other with a kies in towns. Same care not what a cruel public or a bavy of dandies may say, but salute each ecause they love each other. We call at

tention to the mird of Annual Meeting in this "Concerning the holy keer, how often should for one another we should not dispense with it especially at our meetings for wership."-1840

It is perhaps not heat to be too free in dis pensing with it, especially if we have not seen each other for some time. There is danger of growing cold. On the other hand we should exercise judgment, and try to know how to

QUERY ANSWERED. What authority has the church to turn out

Please sive me THE above is asked in B. AT W., No. 44 Page 690. Sister, why do you not give your name, so we know who wishes to wear that which pertaineth to mau?

You will admit, that the hat is for m Now if it is for man to wear, then it is not for a woman. Bible-proof, Deut, 22: 5. The woman shall not wear that which pertaineth to man, neither shall a man put on wom on's garment; for all that do so ure an abomination unto the Lord thy God.

Some one will say, what shall I wear? Why, wear that which is the order of the Brethren

church, the bonnet. You may say the Prophet Isaials has forbidden the bennet. I am not go ing to wear it. But you don't say anything out the chains, bracelets, ear-rings etc., mayhe you wear them, because the world wears them. If it was not a worldly familier, none of our sisters would wear them. Now you might ask for Bible-proof that the hat hel o man as part of his garments, read Dan. 3: 20,

0.1 21. Then these men were bound in their costs, and their hats, and their other garments, and were cast into the midst of the burning fiery furnece. He e were three good men wearing hats; why should the Breth-ren not wear them? This shows, the hat is for man to wear, and therefore the church has a

right to turn you out for wearing a hat. Now, sister, please give me Bible-proof, that the church has no authority to turn a sister out for wearing a plain hat, L. E. MILLER. for wearing a plain hat,

AN IINWILLING MIND

Is it right to install a brother in the ministry of This is a true saying if a man desire the office of bishop he desireth a good work.—1 Tim. 3: 1. TT is a question of desire on the part of the

church on one side and a question of desire en the part of an individual on the other hand. On one side, stands the church desiring the brother to serve it. On the other side stands the brother, who does not desire the office. It may be he does not want to be a servant; ond lowed within the last decade, for the better. perhaps he regards himself as unfit. As to fittess it is usually a mark of good judgment to ave that question to the church. The fact that the church chooses a man to serve it, is an admission that it regards him as fit to fill the The church's right to call certain position. ones to lead in its work, is, we think, clear. To desire an office is in a certain sense Scriptural qualification. If a man desires to be a deacon or a bishop, he desires a good work. To desire a good work does not disqualify a man. fact a man enght to love the work in order to do it well, and he cannot love it ucless he desizes it. However, a man should not be pelled to do a work that he does not desire We were once present at a District meeting where this question was freely discussed, and it was decided that a brother could not be forced to accept an office. It is expected, however, that a brother, will yield his wishes to the wish of the church, and serve others according to the shility which Ged giveth. We are not sure that a brother is pursuing a wise course it refusing to do special work for the church. The object needs servents and those it choose es should help along the cause of Christianity by doing the work of servants, and not their

TO THE BRETHREN

CEEING that the Brethren are much com O cerued about my husband, I have thought it due them to write this for their satisfaction. Mr. bushand for soveral years, was very much ever-worked mentally, and so serious had severa strain upon his vital forces become, that rest and quiet seemed to him the only source of restoration to good health. Before leaving, he remarked that only by quiet and new scenes sould be be benefited. In view of his being relieved, I consented to his going. He request ed me not to be uneasy; for the Lord would care for him, and that if anything serious should come upon him, we would be notified. In view of this I think it best to do nothing not to ascertain his whereabouts. I think ho : alive and will in due time return to us, restore in health, and well prepared for the battles of life. He has been a dutiful and faithful hus band, and I am willing still to confide in him and pray for his roturn. I extend to my dear hosthren my sincers thanks for their interest in his behalf, and hope that the journey of life may be sweetened by blessings to all from ou heaveply Futher. SALLIE A. STEIN.

phistical Argument Exposed," the compositor nade the writer say, "act is to be filled out, instead of "act is to be performed. They say the commission filled dut," etc. Also at beginning of article, instead of "If

I," read "To," also instead of "itself proof," read "itself regarded as proof." Bro. S. J. H. will please pardon. Hereafter proof-reader as well as compositor will be more careful.

Mealth and Temperance.

THE DELINVAPO'S DEEAM

Why Willie you look so braitly new You are dressed so west and elect I have not seem you dronk about, Pany tell me where you've been.

Your wife and children, are they well? sugare did use them strang

Oh! have you kinder to these gre How came this happy change

My Mary's heart did waste away; I saw her sunken eye.
At night my bubes not silent were
I beard their wailing erg.

My wages were all spent in drink. Oh what a weetched view! It almost broke my Mary's head,

I kughed and sung in a dranken joy. While Mary's tears did stree nd, like a wrotch, I fell uslee And had this warning dream

I dreamed I oner more singgered beare; And what a silent closes. And what a silent gloom, missed my wife, where could she be, And strangers in the room.

I heard them say, pose thing, she is dead For grief and wanthave broke her heart; Who would be a drankard's wife?

Oh papa, dear, come wake her up. The people say she is dead; Oh make her speak and smile once mo We ne'er will cay for bread.

And rushed to where she lay.

I knot and kissud her once-warm lips,
Forever cold as clay!

Oh! Mary, speak to me once more, I me'er will give you pain; I ne'er will griere thy loving heart I'll never get drank again.

Oh Mary, speak, "Tis Willie's voice I know she takk and cricel, And when I woke, my Mary dear Was werping by my sules

I pressed her to my throbbing heart While 1050m team did stream. I ever since have heaven blessed For sending me this dream."

HOW WE HAVE PALLEN

BY J. S. PLOBY.

AYING aside all speculation or differences of opinion relative to man's primeval state, there is, to every thinking mind, one phase in the general character of man, to tegether as a whole, upon which we may agree and that is the moral incapacity of the human species to live in obedience to the laws of h being. I use the term incapacity in the sense of want of courage to leave the heaten track of social customs. To stand up in the face of the masses and defy the evil tendencies of fashion nud the ordinary customs of high carnival how can we expect "holiness to the Lord" with the soul? To appeal to the moral pow ers of men and women is but vain babbling to them, whose judgments have become demo is d by wrong living, and shaped to meet the demands of a false life. The only effective remedy is to commence right with the child shape its mind and desires suto a different chen el, create, if possible within the minds of the rising generation an ambition to live truer to the laws of their being, instill within them a pride in ignoring popular and national sine no matter how strong a hold they have on the

Rebellion against harmful living is a glory worth more than the crimeon glory of all the battle fields the world has known. Let the re-bellion commence in carnest; the human race Sensibilities of the human race have become vitiated, and the nower of do race may a necome virtues, and the jower of the ing right throttled. We stand in awe hahold-ing the deep abyer of ruin. Oh God, is there no help, is there no niche in which we may Connection.-In last week's article, A Sc find a toothold, where we may stand and help our brothers and sisters, to escape the terrible calamity? Talk of Christ and religion, it is all hollow meckery to expect a swest perfume where there is so much of death and rottsmass

should-be temple of the Holy Ghost is a charnel house of dead propensities, w sires of fleshly lust, morbid eppetites and selfish aspirations hold personal experiencetims they are to all the barbarous, torturing and slow-killing processes of fashion and a false idea of beauty of form. They know, unless mest desparately ignerant, that they are thwarting the laws of development, life, and longsvity, and must sooner or later, he the vic time stain upon the alter of a false god; vet they choose to go as the world goes, much w the myriod theory that is bidding defiance to physical law,—yet must suffer all the penalties of broken laws.

With the inordinate passion on the part men for strong drink and narcotics, and the structive feshions, we have a picture showing hew the most peble of God's creatures have fallen, how far man has deviated from the ways of witdom, how terribly the look at the ter rible devastation going on daily by the monster ruin and the glaring examples held up to view in all the hideousness of ragged misery, suffering and demoralization, and yet the ranks are kept full to overflowing with volunteer: who take the same course. In the scherness of their judgment before the fatal poison has drawn them into the irresistible down grade, they see, know, and confess that "wine is a mocker," and no man is safe in tampering with it as a beverage, and yet they seem not to have the power to "touch not, taste not, or handle not" the nuclean thing. We see womankied walking around us pale.

emaciated, faded, and a patch-work of art-having made a miserable failure to put on a nile or cheerful look. Natural beauty taken wings and fled away; health they read ebeut, but scarcely know its worth from living. There are scores of individuals all around go where we will, who know and confess their wanner and mode of living is wrong, utterly at veriance with the laws of our being, and know that to continue on in the course they are going, will entail upon themselves a life of suffering and ontimely death, to say nothing of the miseries to be given as an inheritanes to their children and children's children, yet they will not reform or change; they have not the strength or capacity to stand alone for the right or with the few hid defined to the evil genus that lowers them on to ruin. em to be bound with the fetters of a giar demon and an attempt to escape is as nnavailing as the attempt of a child with a toy to stand in the track of a mountain avalanche

GIN DRINKING IN LONDON

THE lagors consumed in that city by the lower classes are probably the most exe-crable and vile that the ingenuity of the baters of mankind has ever invented. they drink is liquid lightning-shain lightning -which goes crashing through the system breaking down and destroying every pulsation toward auything good. The gin-well, then gin is the very some, the absolute summit rileness. There is a quarrel in every gill of it, a wife beating in every pint, and a murder in every quart. A smell of it nearly drove me to priminal recklessness. And yet they all drink it, especially the women.

The most disgusting sight the world can produce is a London gin-drinking woman standing at a bar, waiting feverishly for her with unkernt bair a small but intensely dirty shawl, with stockingless feet and shoes down at the beel, with yes rheumy and watery, that twinkie with gin-light out from the obscurity of the gin-swelled flesh, with face on which the scorching fingers of a de prayed appetite have set red lines, as ineffaceble as if they had been placed there by a red-hot iron, every one of which is a consequence

There she stands, a blotch upon the face of nature, and a satire upon womanhood. It is difficult to realize that this bloated mass was once a fair young girl and had a mother who loved her; and it is equally difficult to comprebend how may power, even that of nature, could even make use of it. But the elements are kindly to man. When they have done their work sweet flowers may grow out of this pu-

In America, this sort of being exists, but it is harded somewhere out of sight; it does no This influence of the renorating powers of seasons are the sense of the renorating powers of seasons of the renorating powers of seasons of the renorating powers of seasons of the renoration o

tridity.

Home and Family.

MARY C. NORMAN, LE SUEUR, MINN., - PONTRES

CONJUGAL LOVE

BY A. S. BOSENBERGER.

HUSBANDS love your wives even as Christ If also loved the church and gave Himself for it. Enh. 5: 25.

There is a great deal in the Scriptures upon the subject of love. It is the first fruit of the spirit, Gal. 5: 22, hence we, of a necessity, must he in that spirit; we must be overwhelmed in it before we can bear that fruit; and if we are passessed with it we will bear abundant fruit, which is one of the prime attributes of God This was manifest when he looked upon our fallen condition, that he so loved us that he sacrificed his only Sea for us. We could go on and multiply evidence to prove the nece ty of us being in possession of that love which emanates from the throne of God, in order that we may be successful workers in the vineyard of the Lord. And we can think of no place where we should exercise more in this Chris tian grace, than in our family circle. It is here we should cultivate that love which will char noterize all our actions and conversation, out side of the family circle. You show me a man that is cross and ill with his wife or family, and I will show you a man who is possessed with the same disposition toward those with whom he deals. In short, he is hard to get along with; wants everything his own way

The apostle, in the 28th verse of this chap ter, sava: "So ought men to love their wives as their own hodies. He that loveth his wife. loveth himself." Now we all think a great deal of our hodies, and do a great deal to make them comfortable. That is just what the apostle wants us to do for our side-comp-Who ever saw a man, that was in his right mind, abuse his own body, knock and kiek it around, or even scold it or keep up a constant warfare against it, or keep his own mind in a constant agitation? We are all ready to say at once, a man who does that is insane. Well, then, according to the innguage of the apostle, a man who abuses his wife in any way, is certainly insage; we can put no other construction

We look at the language of the apostle as a positive command and a disobodience to this. rill certainly mest its just punishment. the case with some men, that they make slaves of their waves the cares and troubles of the family are thrown on their shoulders; if their meals or clothes are not ready at the appointed time, they either scold and abuse their wives for it, or assume a sallen sulkiness, which maker them very unhappy themselves and to all with whom they meet. I am now speaking of circumstances occurring in families, where the parents are pretending (for it is on ly a markers) to be Christians, and may be very z-slous in regard to some of the principles of the Grepel. But, dear reader, if you are void of that love which characterized the whote life of the Savior, I am afraid that when you are weighed in the balance, you will be found wanting; and being found wanting in this, there will be many other things wanting which are the natural outgrowth of this one

Among the many we will but mention one -Charity. Then let me say to you, read of text, and give yourself a careful examination in this matter. Be bonest with yourself in regard to this, and in being honest with yourself, you will be bonest with your God. When we are away in our business pursuits, let our returning home be as a ray of sunshine iliu minating the darkness that may be there on arcount of the toil of caring for the family, which sometimes is very trying. I think as a raie, womin are more faithful than men. Who ever saw a man follow his wife into the very ditch, and take her into his arms and care for her? But we have seen woman, with her own hands, lift her hu-band from the mire of d-gradation, and els-p him to her hosom as

ready to retaliate against the insults of her

The apostle says that we should love our wives as Christ loved the church. How was that? He loved it better than himself: he was willing to escrifice his own body for his bride. He subjected himself to all the hardships and privations that are incident to the poorest man on earth. For it is said that the Son of Man hath not where to lay his head He traveled up and down this earth, dealing out good things to the children of men.

Dear husband, how does this picture com re towards your side-companion? willing to give up your happiness that she may enjoy herself? Do you prefer to labor for her comfort and happiness, rather than for your own? Do you render that assistance to her, that she needs in conducting the offers of the household? She has many difficulties and trials to which you are not subject. short, do you manifest a deep concern in her welfare? Do not cause her to feel that she is an inferior being, but let your interests be

The Savior is not in possession of a single blessing that he is not willing, yea, that he does not long and desire us to enjoy. Do we enjoy or possess may good thing that we willingly withhold from them? If we do, then the character of the Savior, and yours differ. I claim it is absolutely necessary to be explicit in the observance of this plain command. ust as much so as in any other; and it is one that certainly is often upbeeded. I have been in the family circle of a few families and ob served, what to my mind, seemed to be a lack on this point. Think of a father and hashand attempting to lead his family in prayer to God. and not having spoken to his side-companion for a day or two. Is not this a dreadful pictare? I have a personal knowledge of such a circumstance, in a locality in which I lived.

am afraid prayer, under such circumstances, would hardly ascend to the ceiling; yea, we would all but think that the very walls would ery out against him. We could not but conclude that they had a form, but atterly deny

Then let me say, are you a husband, are you

a father? If so, consider well this important matter. Let love be without dissimulation. Have a heart constantly overflowing with love let our family circle be a place where every strife, malice, &c., he unknown. This will be aght only by an effort on your part, as well as by a co-operative effort of your companion. In short, continue after marriage to pay your wife the nudivided attention and courtery, that she received previous to murriage; and it that is done, all will be well. In truth, our sets of courtesy and of tender regard should increase, rather than decline, as it does in the majority of cases. I think I am allowed the term "majority." So let us ail cultivate this spirit at home, and it will manifest itself in our dealings with the world, and also in our astions together as members of the church how It is so powerful in its nature, when used to its fuilest extent, that it totally obliterates all differences that may exist; let us have it abundantly as it is our privilege to have, and not be satisfied with a scanty supply.

Two things are to be remembered in all our efforts to improve the condition of the world First, that we can only du a very little; see and, that it is important to do that little

SEEK him that maketh the seven stars and Orion, and turneth the shodow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the Ince of the earth: The Lord is his name. Amos 5: 8.

"Do all the good you can, to all the people you can, as long as ever you can, in every place you can." This is the ndvice given by old Scotch David to his lassic, and is good for this side too, and, if joined with Watts' child rhyme.-I'll not willingly oftend,

Nor he easily offended, What is ill I'll strive to mend, And endure what easi't be set

I think it is also true that women are more might serve as home, or school, or life motte enduring, more patient than men; not so to our young Americans.

Correspondence.

ro. -Then they that found the Local groke often

From B. F. Moomaw.

DENNIS CLARK:-

My Dear Brother;

Just returned from Rockbridge, when I conducted a series of meetings of two weeks where I performed nearly all the labor and to trouble, and some were "almost persoaded," But they have said, "go thy way for this time; sisted in the singing exercises, and closed with my voice entirely clear and free from all hourseness,—a blessing that I never before enet a more convenient season I will call for joyed after performing such labors, and I cer tainly appreciate it very highly. We had good attendance, good order, and interested attention. Several additions, and others much ex ercised, but failing to experience what they were looking for, -an overwhelming operation of the Hely Ghost, they would not surrender, ut expressed a determination to persevere in Oh the fatal efforts of this false theory, the strongholds of the adary that men and women endowed with intel igent minds and with all the religious advantages that we erjay, must enjoy a complet onversion and a large measure of sanctification before accepting the terms of a And having a measure of the Holy Spirit by hich they are made to tremble and mouri and weep, but because there is not as much o is as they want, they resist the influence of what it has pleased God to give them tor the present, and like the spoiled child crying for read, because the mother will not give it the whole losf, will not have what she proposes t give. He inhored hard to disabluse the mind of insiduous device, but the effect of false teaching is so hard to remove that it takes som time in some cases to accomplish it, and if with all they fast, the responsibility rests somewhere and they having waited and wished for it and not having realized what they expected, are not to blame, and the concl sion is that the responsibility rests upon God cause he did not overwhelm them beyond

the power of resistance. Please present my kind regard to all the Pather's children that may name me, and seeact a full share for yourself and those of your household.—Bonsacks, Va., Dec. 20.

Years C. H. Dwaren

Brother D. M. Miller arrived at Woodstock Dec. 9:h, and commenced meeting on the evering of the 10th, and continued to preach the Word and to point suppers to the Lamb of Gor On the evening of the 17th d meeting in the Camp Creek church at the Baptist meeting-house. Here he han died the Sword of the Spirit as to cause the strongholds to tremble; and the prople were astonished at the doctrine, and began to search to see "whether these things be so. meeting there also on the evenings of the 18.1 and 19th. Meetings well attended and good

On the evening of the 90th had mosting at Rock Bridge, also on the 31st. Meeting stopped here on account of the brother becoming

On the exeming of the 95th preaching again at Woodstock, also on the 25th at 11 A. and in the evenings. The result was, one ceived by haptism one reclaimed, and the hody strengthened and united, being fed with the sineare milk of the Word. Also labored here with the Brethren of the West Pine church in council on the 27th, which meeting passed of pleasantly. May the Lord bless him in ais laare of love .- Woodstock, Wis., Dec. 27th.

Henr a Voice From Christiana District

We got word the 10th of Due that brothers erry Gump, of Noble county, and J. H. Eison of Dekulh, would hold a protracted meet-ing in Cleveland church, beginning the 14th The Brothren have an inferest in said church, having furnished part of the means to huild it. Unfortunately it is officered entirely by Luthernes, but the Article of Agreeu ave, "When a protructed meeting is being held my denomination it shall not be interrupt d for four works Accordingly the Luthe ms were consulted the 11th, and they desired the use of the church Sunday evening the 18th and Christmas avening, as they were go Our appoint ment for the 14th was announced Sauday the 11th. The 14th came, and I went to the depot, expecting to see John and Jerry. The train arrived on time, and the passengers began to united effort made to restore that union among us that once character and our beloved Brotle.

alight in front of the extensive enting-house The crowd was fast dispersing in various direc-tions, and I looked and behold brother John approaching me, but no Jerry. Duty called him elsewhere, which we regretted very much Brother Elson filled the appointment the 14th and the Lutherane decided the 18th to me the church the evening of the 20th, 22ed, 23rd and 24th. We concluded rather than to have trouble with our neighbors, we would move our meeting to the Bowers school-house, near Edwardsburg, Much, where sinners were made

Brc. Elson is a hold defender of the cross, and has many warm friends in this vicinity. He holds the Gospel before his audience in its primitive purity. Come again, brother John. W. A. LATTON. Ellehart Ind The on

Chips from the Work-house,

This last day of the year 1881 finds the workers of Macoupin Creek church still at work, trying to increase the great tree of our Brotherhood by healthy growth. series of meetings Thursday uight. Expect to continue ten days, perhaps longer. Brethren A. S. Leer, of Morrisonville, and his brother Benjamin, of Ind., are expected to assist us

Among the remarkable things found in the work house in 1881, is the falling of one limb of the tree. For many years this limb, with with the branches on at, has not grown much and required much care and propping to keep it on; but at last, after the best efforts to nour ish it and keep it from falling, it would not remain. All this limb has that is good, it receive ed from and through the tree; but now in ISSI while the tree is still growing as before and spreading its branches from the Atlantic to the Pacific, and even across to Denmark, this limb less than one fortisth of the whole top, to say nothing of the trunk, pulls itself off from the tree that produced it, because it cannot control the tree, declares the tree corrupt; and what is most astonishing of all, decla and what is most account and expects people of testif to be the old tree, and expects people of common sense and ordinary crednlity to believe to D. Vardian.

Virden, Ill., Dec. 31. From J. W. Gephart.

The weather is nice and warm yet. We have had no cold weather yet this Fall. Had a few frosts and so on. We like it very well here. Our bealth has been excellent since in

We have 160 scres of land and are living on it. Brother A. E. Kingsley also has 160 acres of land and is living on it. There is considerble of government land here yet. Any one wishing to come to the Sunny South, come and are our country. We would like to have some brethren come and locate in our section of country, and help build up the cause of Muster. We are trying in our weakness to do the best we can. We have a great deal of work to do moving on a new home; and another dis-advantage is that the faith of the Brethren in many of the country never was heard or or many of the people living here. Last Spring when brother and sister Gush were here, the this part of the country never was heard of prople would not turn out to meeting. But things are different now. The people are calling for meeting, and open their houses and in-

It there are any brethren that wish to corspond with me I will give them all the information I can. One thing is sure, we have the best water here on an average, that is I mean all over the country where I have been, than any place I ever lived .- Arkadelphia, Ark.

From Stephen Joh

wite up to pressi

The ark of the Lord is moving slowly with us. At this writing we have two baptisms to report, making in all eight during the year just put. We had occasion to withdraw wship from two members on account of the Miani Brethren. They confess they do not belong to the body any more. We hope they will stop and reflect. If they once belonged to a body of which Christ is the head and now ave left that body they must belong to a body without a head; from the fact Christ is not di rided. Just here opens up a field for reflection, which we will not trace any further. to the long-experienced mind is sufficient, close with the fond hope test there will be

hood, and that the Lord will deliver his church from the affliction through which she is now passing.—Garrison, Iowa, Jan. 1, 1882.

From J. W. Harshburger

Hwing received Nov. 49 and 50 of B. AT W., which contain the basis upon which its aditors expect to labor in the future; after reading the editorials, and especially brother Mill-er's "lungural," I was made to rejoice for the consolation that we yet have Brethren who are willing to stand by and defend the true and vital principles of the church; and those, too, who are not afraid to give the warning voice which undoubtedly is the duty of all the watch men of Zeou. See Ezek. 83: 16 I have been much impressed with these thoughts in the past, while some of our editors seem to thin not to say but little or nothing about thes divisions now existing among us; Paul heard there were divisions in the Corinthias church and he partly believed it, and immedi ately goes to work, reproves, reculres, with al long suffering, pointing out the errors they had falled iato, and the true principles upon which they should all be united. Just so it should be in our day and time.

Am much pleased with the general tone of the paper, and expect to give it my support so long as it holds forth the true princip Christianity. And I would also say to my brethren and sisters everywhere of like precious faith with us, prove all things (papers) and hold fast to that which is good. -Girard, Ill.

From Andrew Neber.

Our Love-feast came off the 29th of October, and truly it was a feast of love. The members seemed to be built up, and the spectators seemed to be interested in the Word preached. Our strange ministers were brother David Frantz Cerro Gordo, Itt., and Henry Jones, Bond Co Brother Frantz ciliciated. They preach the Word wish power. May the Lord reward them for their labor and the love they have ifested in coming to us. Do so again, hrethren.

On the 17th of December brother J. D. Neber and brother Solomon Blickenstaff fo tou Co., Ind., came to us and preached six ser-They are young in the minis but they have done remarkably well. While they were here it was raining, nights very dark, congregations somewhat small, but all this did not d'scoorage our brethren. They still kept on sowing the good seed. May other do likewise in coming here and preach for us as we are somewhat isolated. At present we have only one minister and two deacons. Our elder (Daniel Noff) was called away by death lest April. Since then we were as sheep with Will not some minist ont a shenhard unter and move in this church and take charge of the same? Who will come? Brethren, you who are traveling to and fro through the country preaching, pl-as: make this one of your stopping places.

Our church house is five miles south-east of Salem. This church is know as the Salem church. Salem lies on the Onio & Muniscippi railroad.-Salem. Ill., Jan. 2.

From Jacob Brubaker

We are traly thankful to the B. AT W. for

the rich and wholesome food it has previded us during the year 1881. Many hearts have been comforted and made glad and much on Yes, dear brethren, may you be ter, and make eye-sa've so that many that are mally-blind d may see and finally reap the great reward of the just; for it is God which worketh in you both to will and to do of his good pleasure. Pail. 2: 13.

We are well pleased with the B. AT W. as defender of the churc's, the piliar and ground of the truth.

Vhile we look around us and see the many that have denied their laith in haptism by their actions, and work with the church no longer, not willing to conssel or be counseled only in their own way, - O should we not all b much engaged at a throne of grace for those who once walked so dearly with us. Let us on our guard, brothron, and treat them kindly, not as curmies. But while that is done, we should hold fast to the integrity of the church and its order. Dear brothron, let us not do av some-look around and watch others, and thereby neglect our own duty-but let us get right if we are not; then I know we can't miss it very much in sending a true delegate to the A. M. By to doing God's name may be glori-fied in our bodies and many souls saved. The

Him. "And Jesus said unto him, No man, having put his hand to the plow, and looking hash in \$1 for the kingdom of God." Luke 9: back, is fit for the kingdom of God." 62.-Virden, Ill. Notes of Travel.

Lord has promised to be with them that fear

Had meeting again Monday evening, 26th, in Frederick City, Md. Had the pleasure of hear-ing my brother Benjamin speak to an attentive congregation from the 8th chapter of John,

Tuesday morning at 5 A. M. started for Washington City. Got there at 8: 30 A. M. Attended the foreneen session of the Guit

trial. Suppose from the testimony produced white present they will fail to systain insanity sited about all the public buildings, and almost concluded as was said of the wisdom of omon, "The half was not told."

We returned to Frederick City about noon Thursday 29th. My brother took the train is the evening for home. I remained and attended meeting at night. Was sorry to hear that another and only daughter of brother P. Fabrues was quite ill with the diphtheria, and died Fri day morning about 8 A. M. Brother Fahrner neou bereft of his companion and two only daughters in about two years' time. May the Lord cuable him to on lure his sad bereavement with Christian fortitude, knowing that he need not sorrow as some who have no hope

I left Frederick City, Friday the 30th, at 2 P. M., for the Brush Creek church, where brother J. D. Trostle presides. Was met at Mt. Airy and taken to brother Trostles', but failed to meet him, he having not yet returned from Dr. Walter's Monutain Home. Howevwes very kindly received and entertained by

the family.

Attended meeting on the evening of the 30th and 31st, at the Locust Grove meetingure of hearing brother John Flory preach to arge and appreciative congregation from John 3: 2. Had meeting there again in the evening. day brother Flory went to the Beaver Da church, and I am here. Expect to meet with the Brethren to-night, and to-merrow will go to Brownsville, if the Lord will.

The church here appears to be in a good con dition at present, under the eldership of brothor Trostle, as above stated, and assisted by Jes Roop, Jeremiah Brown, Edward

and Samuel H. Utz. New Market, Frederick Co., Md.

From John H. Caylor.

We feel glad to know that you were lucky nough to get brother Meller as editor to help to make your paper still more usefulchurch is where he had fought one of his hard church is where me had fougut one of ms hard battles for the right. Here is where he had his debate with Jamel. This church (the Stony Greek) has a great love and regard for brother Miller. We are sorry he did no stop with us when he passed through Indiauapolis, as we only live twenty-one males nor the city at Noblesville, on the I. P. C. We would say to all the brethren and sisters who pass or stop in the city to give us a call and we will care for them, especially minister-ing brethren; but we don't want any to sto; who will cause division among us. We here entertain different opinions in the church. But so far we have trued by respect each other's feelings. Annual Meeling will settle our church difficulties. We think we ought to re-spect our brethren's counsels, for I think they re for our own good. Pray God to overrule all things for our sternal welliars, that at the close of 1882 we can look back over '82 and all trouble removed and the church united stronger than before. - Noblesville, Ind.

From Henry Rohrer.

I almost neglected to send my name to rescribe for your valuable and great-working paper. As I looked over the roll of the "Work ng Band," it reminded mo that my name was ning Bond, it reaminded me that my uame was not on that list yet. I leed set though I would not be satisfied without your great worker in Christ Jesus through the year 1892. I love at read a good Christian paper. I want to hear from the Brotherhood; and I want to help and heal! I saw them it was to help and all I can to keep it up and in prace. O that the brethren and sisters over would feel to love their Savior who died upon the runged cross. He died that awful de that we may be saved. But I am afraid that some of our dear friends are traveling the wrong road. May the Lord help them and guide them that they may travel the road that lends to everlasting life.

Brethren S. A. Walker, George Eliot, Israel Reep and John Shoniz are Rosp and John Shontz are the ministers here in the Seusca church. S. A. Walker is older. We have not yet had any series of meetings We had intended to have meeting this week, but ou account of the weather not have it, as the members in this district are very much scattered, (the most of them have goite a distance) so we thought we had hetter wait till we got nicer roads. Brother McMul-liu will preach for us if the Lord spaces his The Lord help us in this little congregation to be forever faithful; for if we will believe and obey God we may inherit the king dom of heaven .- Bloomville, Ohio.

Orphan Home.

The Trustees of the Brethren's Orphan Home have finally succeeded in getting a prother and sister as wardens or keepers of the Ornhan Home to take possession of the farm till the first of February, and the Home will be opened on the first of March, when it will take orohan children in.

We would prefer to have correspondence with portice having orphaus before they bring

The Home itself will only support a verimited number of children. The by-laws forked us to run the institution into debt.

This institution is yet in its infancy, and if it shall do a big work it must be supported by donatious. A little from each one will do much good.

Brother Albert F. Harmeson and his wife, of Odgden, I.I., are the wardens of the Home Poor and infirm members cannot be taken in without additional house room.

Elder John Metzger, President; Stephen Shively, Corresponding Secretary; Andrew Shively, David Blickensteff. Brother David Kuns and his wife are in California visiting. He is one of the trustees; but in his abse we will not use his name .- Cerro Gordo, Ill.

Items of Interest from Bro, Hope's Letter. I must register my letters so you receive them all. I received no letter nor money from brother Quinter since he sent \$600 for the meeting-house. Expect some soon. Wa have lived for a good while on horrowed money as

usual. I suppose he wants to send for me and the church in the same draft.

Mary is gaining strength slowly. The doctor says she will recover. He allows me to commence travel next month. Will then go north and visit the members. Hitherto have mly scattered papers and tracts through city. Am getting pretty well acquainted; has I am considered a dangerous man, hence the tam consequers a cangerous man, member the doors are locked. Cannot do much without a ball, and that costs much. Wish we had a a Salvation Army here, too, that would give privilege to speak. I may go to Sweden a the Lord opens a way here. Brother Eskildsen lately baptized a sister.

Some trouble about the title of meetine ouse lot. Likely nothing be done till I go up Our move has worked well for the church They can appreciate our labors more.

Our troubles are different from yours; oue gees out and takes no one along. It is a shame to belong to dissenters; and when the love of God waxen cold they cannot bear the shame. an honor to our state-Christendom-to back. Not so in America; there it is a fall back. hame to fall back or join another church. But not to cause division, which should be branded as far worse. Only two or three have left feel blankful I am not discouraged by trouble; only when sickness prevents me from go out to the field. The more the persecution the stronger I feel, and of late years I have learned to weep for opposers and seck their sulvation by kindness rather than defeat; yet how much do I lack on this point!

I am glad that brother Eskildsen, our broth or, is becoming still better alapted to his im

portant calling. Sister Sexild (formerly from Denmark) laments the style of members in America very Fry. A few steps more and the crown is yours Our hearts hura with longings to see you all again. But the Lord's will be done. I gak advice; shall I educate my children

here? If I knew we could or would return to America soon, I would not trouble them with the Danieh language, but teach them what English I could.

Old sister Kurn is still living; but is blind-We are getting a Greek Catholic church in the city, so we will not be alone in Triac Im-

mercion; but they have advertised no meeting

Will brother Eshelman come over next y If not, could you not come after Acqual Bleet-ing? Then you could see to the wants of the mission and look after your own work in Denmark.

I close with much love from us all, to you and wife and your co-laborers in Deumark and all juterested. Still pray for your infaut childreu in Denmark and do what you can for their walfare. Remember especially the frail servant of the Brotherhood that we may in every way promote and not hinder the good cause BEHARKS.

Dear brother, we deeply sympathize with you in your lonely and ardnons laber, knowing something about your pathway by experience, and we cease not to make mention of you in our prayer night and day. You are as a lamb among wolves. When courage fails, think of David; but remember the Lord will not kill Goliah. You must use the public and sling with

all your might, and he will direct it, and when he falls you can cot off his head with his own award. Do not think your pathway too rough till they kneek you down and drag you down outside of the city to the brow of the hill and cast you down, or lash you down with an ex whip four or five times, oue hundred and nine-ty-five stripes on three times with rods; a day and a night in the deep. Put 2 Cor. 11 into your besom and you need not complain.

From Bridgewater, Va.

M. M. ESHELMAN:-Dear Brother :-

Can you give information relative to the present condition of the Michigae soff-yers? Are their wants being supplied? If not, to whom should supplies be seut? Are there any brethren among the unfortunatesi

If so, who and where are they? Fraternally, S. F. Sanner

The committee of which Ex-Governor Baldwin is chairman, says it will need \$200,000 yet to see the sufferers through. We know of no brethren among the sufferers. Supplies should be sent to H. P. Baldwie, Detroit, Mich.—En

From Lyman Eby.

Peace and union prevail. The little Zion here is in a presperous and working condition.

Meeting are held on Wednesday evening of each week by our home ministers. Their hors are rewarded by an occasional addition to the fold of Jesus. God help them to live godly lives. May he protect them from the fiery darts of the enemy, and may he strengthen his dear children everywhere and keep them it the honds of leve and union. The schism of which there is so much in some of the Eastern surches, we are not troubled with. Brothreu here stand united on Gospel pr ples and church government. We pray that this may continue and that we may continue to grow in holiness and and ni-ty and that the hurch here may be a shining light. May we all exert a holy influence over these around us, and thereby lead them ont of darkness into light, that they, with us, may be saved at the ming of the Lord.

The weather for some time past has been ry changeable,-from a freeze to a thuw and a freeze again in twenty-four hours. One day is like Spring, the next witnesses a snow-storm Generally the air is of a mild temperat This weather has been decidedly in favor of the farmer and the poor man. Had it been as se-vere as the one of ISSO-SI, there would undoubtedly have been many sufferers, as many are new corners and have invested their lest dollar in land. Enterprise is manifest on all sidea lar in tand. Entreprise a manusco in all solids. Boulding is going on as in Sommer. The country is fast being improved, and land is increasing in value. Land that was bought three years ago for \$20 and \$22 now solid readily for \$50 and \$33 per acre. The climate's healthful. People who have been in delicate health ome here and are benefitted.

The soil is of a saudy nature and quite p ductive. Stands wet and drouth exceedingly well. We are being favored with railroad facilities. Altogether this is a good country, and parties desiring to locate in the West should visit Sheihy county before purchasing elsewhere.--Harlan, Ia.

THE heat men we have are those who are modest and retiring. They do not seek popu-larity. They never sacrifice truth and principle, but are carnest workers for Christ and hu

Portal card communications solicited for the department Reports of hardings especially dealers

Mr. Erna, Ia , Dec. 28th, 1881. The following is the report of the first mi onary board of the Southern District of Iowa Money on hand at this time, \$41, 40, which we will send immediately to the new hoard We hope they will put the missionaries to work, and make good use of the money.

A. F. THOMAS.

M. CANSEY. SANGAMON STATION, III.

"Divisious," in No. 49, page 770, by C. Yo-der, is ford to those who hunger after right-coussess. May the B. AT W, through the means of the Gospel, help many to stand still and see the glar" of the Lord, before taking e quick step and then atterward see their rumed condition; for many will say, "Lo, here is Christ, and Io, there is Christ," but believe them not But through the wisdom of Grd and his Word, we can hold fast to that which is good, and go on unto perfection. The only way is in and through the perfect Will of God; that will land through the perfect venue, we all safe in that besvenly home.

H. Gnore.

NICKERSON, Kan., Dec. 30. I am in the midst of a series of meetings in the above maked place. Our congregations are small, but honest hearts are giving after The railroad machine shops, of the Atchison, Topeka and Santafe line, are here and hands work from 7 A M. to 6 P. M., Sur days not excepted; hence men are glad to rest of nights. O God, the wickedness of men is great; how long will the almighty dellar thus binder the progress of the Gospel? May the new year he more prospero

GEO. W. THOMAS LORAINE, DL., Dec. 6

While among the Brethren of Spring Ror church, near Ellisville, the people were startled by the sudden death of one of their citizens. A wealthy, but confirmed infidel, visited some of his family across the street who were sick, and had called in a physician; be railed out on them aying, there was nouse to employ a physician, that man was only a brute; and abused the family for certain religious views of theirs. Rehad one of her horns torn off. Again he cursed the God of his crestion; and while preparing to dress the wound, he fell dead. Thus he passed away to meet the God whom he just cursed On our return, we met the exmunicated Dr. Thomas of Chicago, in Carthage to lecture for a society in that college who had employed him. His theme war, "Doubts, am made to wonder whether such men have not much to do in encouraging infidelity.

H. W. STRICKLER.

LOSAINE, Ill., Dec. 30. Last Saturday, Bro. Robert Atchison cam to us, and preached three sermons. His dis conrse on Saturday evening was drawn from Heb., first chapter. He briefly showed the divers manners in which God spake to the people in times past by the prophete, and how be, through his Son, speaks to us. On Sonday morning, he spoke from Luke 11: 8-12, and it was ably held forth in view of the birth of our In the evening his subject was found ed on 2 Cor. 5: 1-4, which was very forcibly pressed upon the winds of the hearers. On the was one of the most interesting meet ings we had in our new meeting-house. Saints were made to rejuce in their hope. Sinners wept over their unhappy state. The church is spritually rejoicing. H. W. STRICKLES. aprritually rejoicing. CEDAR RAPIDS, In., Dec. 25.

Eld. Knisley and wife came to our home on the 16th and preached the word of life in love If all ministers, who travel to preach among Brethren, would only all work for peace as Bro. Knisley does, I think division would never onter into the mind of any one. hope still other loyal ministers will come to our help. We have good attention and at-THE G. SKYDER

Weanessville, Pa, Jan. 2. The B. AT W. you sent me last week, cam to hand, for which, accept my thanks. I greatly congratulate the pa er upon the addition ni its new assistant editor. I hope you will never have occasion to regret it; and we cherish the hope that it will greatly increase the numher of its readers. The last No. was full of wholesome matter. May God bless your ef forts, and give you a prosperous year in healing up the wounds that are made in the Brotherhood.

J. D. TROELLE.

PANORA, III., Dec. 28. Eld. J. W. Trostle of State Center, In , and Bro. lasac Thomas of Ames, and other brett-ren, paid us a flying visit on Christmas and preached a few instructive discourses. Our meetings began with smell attendence, but grew in interest. J. D. HAUGHTRLIN.

SOUTH BEND, Ind. Our church-house near North Liberty is completed. The first sermon was preached on New Year's day, by elder G. Witwer, from Ps. 26: S. Bro, Thurston Miller presched in the evening; subject, Christian's race. During his discourse, many were made to feel the weights they were trying to carry; the odiousness of besetting sios was laid bare, and ourness or nesetting stor was the chickent many were made to refrice in view of the priza at the end of the race. Ww Box

PLYMOUTH, Ind. r new church house is completed. H. Miller commenc.d meeting on Friday and presched the dedicatory sermon on New Year's day, to a crowded house and attentive hearers. We hope many will be made to say, it was good to be here, and rejpice in the God of their

NICKERSON, Kun., Jan. 4 Our meetings closed here to-day, with three s souls haptized into the one Body,-Percy Trestle and Isaac Emmert, young men of promise well known mu Northern Il and a young sister perhaps 14 years old, were the happy ones. May God bless them. church here is in union, and prospects flatter

ing to build up a fine congregation. GEO. W. THUMAS

Enna Mills, Ind., Jan. 5.

PUEBLO, Colo. Jan. 2. New Year's day was as warm as July. had a snow-fall of about two inches last Wed., but helore night the ground was dry, not a sign of snow left. Building going on rapidly Four hundred new buildings began last week Emigration continues to pour into the city nearly every train behind time because of full loads. Thursday, one train contained 350 g sengers, all but twenty-seven for Pueblo; this is a fair sample for weeks past. I have found one sister here, from Missouri, Ellen McMilty, and she is quite ill. M. V. Sworn.

Myself and wife came to the Brethren here at Lafayette this morning, where we formerly lived and were elected to the ministry and labored many years; it is like home to us here. We met with the members in council, and had a very pleas John Merzoen

Not relieve, but REALIZE. Those who care to make the most of a cardinal truth, will not fail to turn to "The Elect of God," in No. 50, and re-read 24th line from close, and not only get the sense, 24th line from cross, sand and be saved, but the fact: realize Christ, and be saved. C. H. Balsbarch

DETROIT, Mich., Oct. 31.

B. F. MOONAW, Etc., Bonsacks, Rounoke Co., Va ..

Your valued favor of the 25th, came duly to and, and you have the cordial thanks of the Co nission for the check you enclosed, \$75.00, for the benefit of the sufferers by our recent calamity entributed, as you state, by the member German Baptist church of Botelourt county

H. P. BALDWIN

[We publish this with the hope it may stimulate

others to help the needy in Michigan. Ed] LOST CREEK CRURCH, In The Brethren intend to hold a series of meet ogs at the Free Spring church, commencing on th evening of Jan. 21st, and continue a week or more Brethren, come and help us; we believe a mighty

work is to be wrought, and we desire the curnest prayers of Ood's children for our success. May the Lord give as an increase. John Zook. LINDANORE, Md., Dec. 31.

A mistake in No. 50. There were three deacon elected in Falling Spring church, instead of two Isaac Riddlesparger, Isaac Shank and John S

gart. Probably it was my mistake. D. E. Perce COVINGTON, O. Jan. 3.

The Gospel ship is sailing smoothly with us ow. Bro. Wm. Deeter was with as last Subbatis now. Bro. Wim Deeter was mission of the members seems both morning and evening. The members seems to be aroused to more currentness, than before our trials. Sister Vina and Fanny Eller returner from Lehanon and spent Christmas with us. They space both very encouragingly to us at the social meeting. Their absence from the church only eases their real for the Master,
A. S. Rosennemoun.

Rives, Ind , Jan. 6. We have had some pretty cold weather for the last week. We, in the Salimony church, are try-to keep the church alive; we have proaching ev-

ery Sunday. From this time we will have proach ing twice every Sunday, prayer-meeting twice very week in different neighborhoods; or every week in antereots neighborhoost; sught to have two more. We will commone a protincted meeting about the 21st. We wilst you success, and a happy year to work for the Cause of Christ, and the union of the church. May the grace of God be with all of us, that we may work together in the good cause.

SANUEL MURRAY.

CENTERVIEW, Mo. Jan 6. We hereby inform you that we have been fa-vored with a visit from our dear brother Galeon Bollinger. He held up before us the riches of the Cospel promises, and defined in plain terms, the condition by which these great and precious promises may be ours eternally to enjoy. We still hope Bro. B. will locate among us. We are happy to say our church is in peace and umon. O! me this ever be true of us. One dear lamb haptered. The following lines, I send by request (f. son Brethren near Olathe, Kat. Having visited then

recently, we are glad to report a good record for them. They are siming to build up a church, attethe pattern of our Fathers in largel. They are la boring to maintain those peculiar characteristics which have ever made us a peculiar people. Auc all who wish to be orderly people, will find a good ome among them. Bro. Isaac Studebaker live one-fourth mile north of Olathe; call and a them, A. Huvenison

MULBERRY GROVE, ID., Jan. 8.
Elder John Wise left the 8th, for Missouri and
Arkansas; expects to stay eight weeks, if he can
do any good. Eld. D. B. Sturgis will commence a ato key good. Zata D. M. Cauties will be church series of meetings, in the Hurricade Creek church the 14th. We hope they will have a successful meeting. Our church is united here. Thank God. Laraz, Ind., Jan. 7.

I am on my return from Stark Co., Incl. Was to the dedication of the new church in Union o gregation. We continued the meetings one wask with three additions, and many more near the kingdom. They have plenty of labor for minis-J. H. MILLER.

NAPERVILLE; Ill., Dec. 2. NAPERVILLE; Ht., Dec. w.
One week ago, Bro. Sam. Lahman, of Lee Co.
III, commenced a series of meetings, and labored
earnestly four days, then brother C. Holsinger
eame and carried on the good work; the result is, NOAH EARLY

LOCKE, Ind., Jan. 5. I am glad to hear of Bro. R. H. Miller's conner tion with the B. AT W. May the year '82 be one of happiness and success to all the B. AT W., whose labors are approved of God. May his grace enable us all to stand in the day of tria

ODELL, III., Jan. 7. Our little band of Brethren are all in union Our church does not recognize or encourage troub le. May God be thanked for it, for we are weak and have all that we can do to progress in the di-

vine Muster's cause. Brethren pray for us. E. HECCALD HAGERSTOWN, Ind., Jan. 2 Went to the Beech Grove meeting-house, near takville, lnd., on the 3rd of Dec. Had nine meet

ings with very good interest, and large congregations most of the time. Other appointments there, interfered, and we were compelled to disontinue for a while. The interest being so good, and prospects fair, we concluded to return soon we did so, and had five more meetings, during which time four precious souls accepted "Gospi terms," and were baptized, and one prelaimed LEVI- W. PRATER

Bro. Stephen Yosler, from Shelby county, lab for us very faithfully; be preached the its primitive purity and with power; had very at-tentive congregations, and good impressions were made both among saints and sinners. May God

MONUMENT CITY, Inc., Jan. 4.
Left on the 28th of Dec., for the Wabash church,
Bro. J. C. Tmide came also on New Year's evening. Bro. Auron Moss was with us on Friday night. We remained until the morning of the 2nd The meetings were well attended under the circomstances. The interest was good and incre until the last; the church arems to be in a good condition; it is under the care of elder John Crum rine, who is nearly eighty-three years old, though quite active in the good cause. He is assisted his two sons, and by W. Moore. May the bless his two sons, see of the his two southworks and the his two southworks.

J. W. Southwook.

FREDERICK CITY, Md., Jan. 4. I mm sorry to announce the death of our only daughter that we had left us, whom we looked upon with auxious even, and put forth all our skill, with two other physicians, but to no effect. She passed away on the 10th; was sick but four days. Home is so lonely. Who hath salieted no so? Our Lord, or Salan? What for? To try my faith, or to show where we stand and whose serv-ants we are? These are questions too hard for me to solve. Our elder J. D. Troutle, is still the Water Cure, and we rejoice to hear that he is gradually Improving. P. D. PARIENT

Hatrimonial.

KLISH-SPACHT:—At my residence, by the undersigned, Jan. 1st, '82, Bro. Albert E. O Klish and Nancy J. Spacht, both of Hancek Co., O. WM. S. BEADS HUMES-PRENINGER—Dec. 28th, at theresi-dence of the bride's parents, Mitchell Co., Kan, Mr. James Humes and sister Emma Proninger Mr. James Hungs ones both of Mitchell Co., Kan,

A W. Austri.

Fallen Asleep.

HOFF .- Near Summum, Fulton Co., Ill., Dec. 16th. 'S1, of paralysis, sister Catharine, widow of Sumuel Hoft, aged 82 years, 2 months and 8 days. The deceased was born in York Co., Pa. Funer-Al services by Brn. Jesse Danner and Solomon Hamm, from Is. 38: 1 EMMERT ESHKLMAN.

ULRICH.—In the Salamony church, Huntington Co., Ind., April 2nd, Sl. John H. Ulrich, aged 63 years, 3 months and 12 days. The decrased was born in Belford Co., Pa., Dec. 18th, 'IT; moved from there with his parents at the age of five years, to Ohio. Remained there two years, when they moved to Wayne Co, this state; here when they moved to wayne to this vate; here he became a member of the Brathern. In the year in He married Mary A. Hoover, Dec. 71th, '40; moved to Hentington county in '40, and was chosen to the ministry about the year '02. He served eighteen years, when death relieved. im of his cares. Bro. John was a firm heliever in the doptrine of the Brethren, and was a faith ful minister as far as his health would permit; he was frequently seen at his post, when not able to sit up during the services without rest Ing his head on the table. Disease consumption.

About two years before he died, he sent for the elders and was amounted with oil in perfect faith in the Lord's Christ. LRICH.-Also Jessie, son of Martin : beth Ulrich, Mar. 23rd, '81, aged I year, 7 months and 20 days; the subject of this notice, was the

gransison of Bro. John, and we trust that they are both sujoying sternal rest.

DAVID BURKET

Announcements. The Discrict Meeting of Northern Ia, and Minn, will be held on the stu and 4th of March, 1882, in the Grandy church, Grandy Co., Ia, ten miles west of Grandy Center and nine miles cast of El-

y Co, Is, ten miles line miles east of El-H. P. STRICKLE. Mt. Morris Public School.

Report for the week ending - . . . Jan. 6.
 Number Enrolled
 190

 Average Daily Attendance
 172

 Par Cent of Attendance
 90

 Number Tardinesse
 5

 Neither Absent nor Tardy
 119
 E. A. BERRY, Principal

The date after your name on your paper shows to wh ne you have paid. It seems both as a receipt and a read for payment. Thus "1 Jan. "81," shows that if per has been paid for up to that time. "I Jan. '82," own that the time will then expire. En' If proper credit has not been given within two or runne, receks from time of payment, notify us ar once,



EVERY LINE OF ROAD 👼 Chicago, Rock Island & Pacific Railway 🖂

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E. ST. JOHN,

Youth's Advance. PUBLISHED WEEKLY!

BRETHREN AT WORK.

Mt. Morris, Ill., Thursday, Jan. 26, 1882.

(Single Copies No. 4.

Brethren at Work

Our Paper

Vol. 7.

THEER AT WORK, how blest the pages be In bringing comfort and good news to me! Glaming from what is by thy pages borne. New strength and confort for a tellow-worm.

New attrought and control for a reside-worse. See here's the socret, when I rend that some O'er billows high sufe to their post here come, Ferward I look with now desire, that I To that blessed home may go when called to die Herald of truth, go forth through all the land, Erer to confort that despiced band; Tell of the mysteries of our covenant God, In washing sinners vile in Jesus' blook.

May every blessing thy contributors attend; Ever may God thy editors defend; Still bless their labors, crown their journey's end. Calem Wilson.

GRAINS OF GOLD

our reckoning makes long friends

Two haptized in the Pure Creck clearch, Illey Suns

Joseph Hoover and J. S. Paulmer want their pap to Garrett, Ind., they must tell us where it is no

BROWNER A. H. Poterbaugh held some meetings near Mullord, Ind.; three baptized. Thus the good work of

Buo, Jarob L. Baker writer: "Brethren, go on with all the energy you have. Let us pray more earnestly for peare and unote."

Bno. Ivane Barto, of Lo-t Nation, Iown, expects to more to Montgotneys Co., Iowa, about the first of March to help revive the Lord's week there.

Buornen W. R. Deeler of Milford, Ind., was wit members in Project county, Olio, and sounded on Word of the Lord. Three hapt and.

Bno. S. T. Bosserman is able to do some preaching and blor for our Masher. We rejoice that our brother has been spared to fight the good fight of faith.

The ladies of Mt. Morris are merical to meet at the rooms of Dr. C. L. Parker on Sahrrday 25th inst., at 2: 30 P. M., to listen to a lecture on health. No charges.

A COMPANY of Jews, with a capital of \$100,000 ha A COMPARY of Jowe, was a Capacity of bringing teen organized at Montreal for the purpose of bringing percented Jews from Russia and settling them in North-

Buo, D. B. Martin, of State Centre, Lowe, came here he 18th and 1:6t the 20th. He preuded in the chaps he creating of the 10th. Glad to meet bim and hear num preach the acceptable Word.

You will get some shallow intend by reading Bro.
Daniel Bright's pumphlet, enabled "The Work of Un-bellet, or large-cold's Mession." Prior, five costs, or six for twenty-five cents. For sule at this office.

Is a recent issue we stated that bestler J. W. Grip excel to sell his farm and that it is located live mile set of Milford, incl. We should have and two and one

Bio. C. Holderman recently visited Beary county, Mo. man paradical the word. Five young persons were received into the clearch by haptism and the clurch was

Our very wirthy sister, Mollie Knadell, who worked B. Ay W. office but year, has goin and nearried bothle Wm. A. Dockey and settled down in Indiana. God ess the happy twain that have become one.

Them should be activity on the part of the misselfy t this time. Let no time be wasted; but let all who an go out to declare the Word of the Lord, go cheerful-y, and especially in places where the doctrine is yet un-

We would like to answer all our correspondents, and are a pleasunt interestinge of thought with them, but a can not. We can love you without drawing on our

The Seventh-day Advents distributed tracts to the amount of \$15,874.01 during the last year. That is a good showing for a society which numbers less than 16,000. System and hard stork enable them to scatter

the 17th inst; and remained until the 20th. He preached, prace, truth, and love in the chopd on the evening of the 18th inst. It did us good to hear him declare the

The Picasant Hill church, Marcopia Co., Bl., appoint-ted John Brubsher, Morei Brubsker, and John Nelve to attend to missionary work. Calls for preaching should be addressed to John Brubsker, Gi-

FRANK Mayo, a woted theatrical performer says: "
mow of me spot where the individual custs away is
more real to have recentre to blind emotion and work
mental gusts than at the door of the Breatre. With his

A structurent says we shall not read him the B. AT W. any more, or he is raising follow and the B. AT W. contains attacks against its use. All right, we'll let Imgon alone in that family. If we wanted to win sums of

Buo, Hoxie and wife of Oregon inlend to go

On the afternoon of the 20th, in coupany with bether shirely and Martin we went to Learn, Ill. Bar, Join Kambry preached that evening. We agent the might a Box Ence they, we and the early be bother. Shirely in the writer went to Lunnik. Altended nor idea of their flower in the norming of the 20th, and at Lunnik is at feeding. How Shirely will remain a few days at Lea-guening. How Shirely will remain a few days at Lea-

Bon. D. N. Worksom is Tremwer of fand for bruish weeking-bons. Some are sending the mony to buildir untiling-bons. Some are sending the mony to buildir and the sending the se

Bino, L. H. Diekey, ed Romes desirch, Oltos, says, "Ben, O. F. Yount has fully convented us of the fact that he is the Paul of ed in an least one particular, viz. that he is the in attachased be present the Gorpel to these that need the Romes. He came to us on the Sai of this meath and perached each they and excessing said hat sight the Edit. The scenal was recentled periods were seen supported by the contract of the contract

F. W. A. Daby and which shows in Indiana. God blace the largey towin the laws because one. There is to be accommodate ordinated in Grant God in High per the analyses. Derms was an appear to B. H. H. There is to be accommodated ordinated in Grant God in High per the analyses. Derms was an appear to B. H. H. There is to be accommodated ordinated in Grant God in High per the analyses. Derms was an appear to B. H. H. There is the beat considered ordinated in Grant God in High per the analyses. Derms was an appear to B. H. H. There is the beat considered ordinated in Grant God in High per the analyses. Derms was an appear to B. H. H. There is the beat considered ordinated in Grant God in High per the second ordinate ordinated in Grant God in High per the second ordinate ordinates and the second ordinates or the seco

Buo, J. D. Treatle informs us that he will some leave Dr. Walter's Mountain Park Home for his own home. He map his-stringth a renewed like the engle's, and argen-na to come to the beam at once.

The Religious Telenope than tratifially put an impor-tant fact: It is observed that, as a general thing, mo-of a particular insolitectaal tendency or computes are displacated when the man that prescribe to these fall-in-to their particular line. The excess probably as that the one who is staiving so be spitially pleasing it compans-tively such a moore that mass of a special departures. ness for a minuter, when asked for example to , before a college-audience, to choose an uses wally lectual thems."

This Religious Herald of Harlford, Conn., mys-Three is une rollect movement in the discribing of a re-rettlement of Pulestine by the descendants of the He-breus. We soliced not long since a book entitled. "The Land of titude." The writer, hawmone Oliphant, gives an indeceding account of what we may call "prospecting"

nesisted, by all means contend for them. May God bless you myour labor, keep you; save you."

Religious Essays.

MY LIFE ON THE OCEAN WAVE:

MY HOME ON THE ROLLING DEEP

BY 0 D. ZOLLERS.

The watery waste confronts my -the rolling deep I survey its beaving bosom ere I Sink to rest. And when I wal From sleep, while in my berth I lie. Beneath the sea. I hear its surges Breaking close to me. Against our Floating Barque. In the brightest Days of youth, I trod the wayward Path of sin, discerning not the Sable clouds that intervene, the Earnest, hopeful plans of youth And for my rovings in the paths sin I'm now incarcer This floating prison. My pensive Spirit sighs, and goods of Remorse I feel, and like the Surges roll across the ocean. So my hosom heaves in My prospects once were bright For carnal pleasure, I tried to store on earth A feding treasure. But all my plans and hope Are scattered like the chaff. Or Jarael's juy around What troubled thoughts My trembling spirit thrill, A want is there Which earth can never fill; But heaven can, and heaven will; Bruised and mangled I turn to thee () God! My spirit faints Beneath the scourges of the red In the golden days of youth spurned the warnings of thy spirit, But new I long its soothing smiles, And blessings to inherit. And blessings to inherit.

Jonah fled, but God inclosed Him in the belly of the Whale, That made the seamen quail When the angry tempest reared, And the fosming hillow beat Troop the ship But God whose pro The whale provided. The monster with his Mourning captive guarded. Was deeply humbled And the type was filled, Of the crucified Redeemer He was deposited on ground, To shey his Creator, God. By the enormous whale, But have heard their rearing spout,

Dring pauge, and grosus up or the Fatal explosion of the bomb-lance. THE TRUE ISSUE.

BY C. H. DALSBAUGE.

To Lottie Ketving, of Bedford Co., Pennsylvania.

PRAY over your articles before they often after they left your hands. Let Jesus only he heard through them. His anathemas are Divine no less than bis benedictions. Let him have "free course and be glorified" in his saints. Our thoughts when put into words, esall their lifetime rather than meet the deemed. damning results of their utterances by mouth and peu and look. The twa-edged, hell-kindled little sword of flesh, vergent views; but when speculations life is to dominate the lower at all this following, but might less our souls.

serpent-shaped, God-hating Devil spoke the first stupendaus lie to our primeval substitute, and drops on the paper honey of the Upper Eden, or the poison of asps distilled out of the very beart of Beelzebub. With both God is blessed and man cursed. The cursing is in earnest, while the blessing is bypocrisy "The wrath of man worketh not the righteousness of God," Beautiful words in sound and pronunciation make a black, soul-blasting record if they are but the foil of a heart that burns with hatred to a fellow-being. Truth needs no lie in contrast to reveal its force and authority; and love asks no background of malice and vituperation to bring out its sweetness and glory and rapture. An editor of one of our periodicals has lately told his readers that my letter to Bro. and Sister Hillery in No. 50, B. AT W. is "extravagant." such extravagance were the characteristic of the Brotherhood. O that each one might ransack heaven and earth for hyperbole to express his love. If you want to see extravagance such as no human elequence can reach, behold the expression of God's love on the Cross! That is more than "the essence of an and eternity of Jebovah pressed into a prompted God to sacrifice himself for ever can draw the blackest, broadest, most revolting stroke across an oppoa hated supporter of opposite views, is the lion of the day. Such a lesson is never learned at the feet of Jesus and such feelings are never experieuced by Christed souls. We need not hesitate a moment in our decision as to the carnal origin and character of not a lit tle that claims pedigree from Jesus the Christ. Lo, here is Christ, lo, there, this is the way and this, and this; and in the bable of self the cross is forgotten, and even derided. Some contend that the main issue now straining and threaten-

the kind. The dress question is seconunmake. The true issue has been presented again and again, and unfolded with all simplicity and perspicuity, but it is studiously evaded, so as to allow opportunity for a plea in the interest of the flesh that wears a remote semblance are born, while writing them, and of reason. This is the fundamental issue: SHALL THE FIRST OR THE SECOND AUAM HAVE DOMINION OVER US? Squirm as we will, there it ultimately centres. perings of both sexes which constitute the theology and the heaven of so large pecially on paper, will color many a n class, find their true place in the bon-history for Eteraity. Math. 12: 37. est christian answer to the above ques-Many will wish in the day of judgment tion as naturally as blackberries appear that they had cut off their right haude, on the brier. Christ is not only God and their tongues had been palsied, and and man, but the dividing line between their eyes blasted with rayless midnight man and man-man lost and man re-

the fertile strife-breeders, since the false and do violence to the axiomatic idea of christianity to "make provision for the flesh," a simple instinct of justice puts ancestors. The pen is only the tongue's the adherent of the cross on the defeu sive. It is deplorable how much ignorance and prejudice and injustice on both sides enter the essays that treat of the differences now disintegrating the church. For this I am profoundly sorry. Intellectual development necessitates the re examination of current opinions, conventional carnation should determine the new modes and channels and spirit of the enlarged thought which accumulated experience and increased culture inevitably bring. Lack of this is the whole point of my objection to what is erro neously termed progress. There is progress, but it never evolved from, nor is dependent on, that distinctive idea that Would to God rules the effort of those who are noted as Progressives. All I ask for my own views is justice based on thorough comprehension of the one principle that domicates all life. I have no doubt that some of my critics are as honest as any soul can be but they invariably manage to miss the idea I am laboring to place before the public. When it is holdly deupper-world millennium condensed into clared in public as a point central to a single sheet." It is the infinitude the opposite argument, that any part of conduct is severed from the christian single humae being, and into the space life, not accidentally, but essentially of a few hours. O for more consistent I concluded that the Divine human and sublime extravagance in the multi-form expression of the feeling that and not accepted. This deciaration has been made by at least half a dozsinners. Some seem to think that who en of the leading Progressives. The principle affected by the annunciation is an all-inclusive one, and its rejection nent's face, and call out the loudest and cannot be confined to a single point to widest acclamation over the writhing of which the advocates of license so vigorously and persistently apply it. This. and this only, is the gulf that separates us. This is the true issue. It is not primarily dress nor decisions of annual Conference, but a radical Divine law back of these that shaped Emmanuel and all his spirit-begotten progeny. The universality of the principle contended for by the most eminent so-called progressives, would be blank athe ism. They mean it not, but principles ask not our leave to be, nor to assert

the province God has assigned them. The fundamental question is, what is ing the church is uniformity of dress the essential nature of God manifest in and presumption to enforce unity where the flesh in the person of Jesus Christ, reason demands liberty. Nothing of and what is the essential relation of the individual obristian to that fact. The dary, and will adjust itself on premises first point to be settled is not this or which the church can neither make nor that costume, but is our life to be SO HID WITH CHRIST IN GOD as to include dress. This is emphatically and even sneeringly devied by the most influential pleaders for liberty in dress. It is for them to give a single instance in the whole realm of God to illustrate their restriction of the manifestation of life which they maintain in relation to dress. Though often urged to point out such an anomaly, they never made the at-The fashion-trappings and flesh-pam- tempt. The reason is obvious. Out of a cypher we never get the combinations of the multiplication table. When this central point at issue in disposed of in harmony with the universal law of life, it is time enough to determine the limit of ecclesinstical authority. The so called Progressives are bound some day to enlarge their platform in order to bring it into unison with the all con-Truth is large-large as God, and I serving, all explaining, all-regulating,

and the still smaller sword of the scribe, run wild, and cross the line from establipoints. This is emphatically christian have been the great mischief makers, lished principle to baseless reasoning, It is, moreover, eminently philosophical. This is worthy the name of Progressive. This is the mind of God, and of all who think, feel, act, and live with

The incarnation of God is not such a blunder as to leave us in doubt what is the fault of the Spirit, or of the flesh. No one can get into the heart of Jesus, and be filled with his wonderful and unearthly life, and mistake the hankerings of the flesh for the promptings of the Holy Ghost. To suppose or maintain usages, and established methods; but the contrary is to slander Emmanuel. the essential nature of the Divine In- God is a Spirit, and spirit is consciousuess, and no one can be God possessed and not be aware of the fact. The Christ-consciousness is as real as the relf-consciousness, for one is lost in the other This is ground which every true disciple of Jesus is bound to occupy. This is the truth to which every real christian is called to witness. Take this away, and religion is a sham, a wretched, pitiable, cruel farce, a delusive, soul-cheating, mockery. God fashion ed the new Head of humanit; just right, and after his likeness the Holy Ghost moulds all the twice-born. Such a soul needs no sunual conference to tell us how to live, nor so lives as to be subject to the animadversion of council. I have no authority to prescribe the exact course of the seissors, or count the number of huttons and stitches, or settle the tint and precise shape or dimensions; but I deciare with all the boldness of Divine right and all the favor of Divine emphasis that not only dress, but the whole content and outcome of of our being, is determined with all the precision that the life of God in the flesh can give. His life enshrined will uot make us less radically and openly christian, than our natural life makes us This settles the question forever with all who are rational and thonest. It will take a great logician indeed to overthrow a Divine law inherent in all life, even God's. Fleshpleasing has many forms, some of the foulest of which the church cannot touch and much of the vexation and upheaval and confusion and deadness and butchery in our midst spring from this source

That certain articles of apparel, which it is claimed have no connection with religious principle, are nevertheess flaunted before the world as indications of religious liberty and progress, shames me to the core. It is one of the higgest tokens of inconsistency and littleness conceivable. Nothing but the exhibation of very God in our life is progress. Not till we get back, individually and corporately, to this fundamental truth, and live it, can our preseut troubles be adjusted. In Christ we are crucified to the world, and the world to us, and "the life we now live in the flesh" is a veritable Christ-life. Gal. 2: 20. In this glorious fact let us fuse into one grand, beautiful, loving Brotherhood. Amen and Amen.

THE LETTER AND SPIRIT

BY J. B. LAIR.

"Follow me,"-John I: 43,

IlliE whole Christian life is comprehended in these two words of the Savior, "follow me," and yet every one aught to know that if we were to take up the letter and follow Jesus through Judea, Galilee, &c., to the cities, mountains, sea-coast villages and temple, we

Whereas the Spirit, viz., do my commandments, believe my sayings, receive my doctrine, &c. would necessarily lead us to life eternal.

The Pharisees were able expenents of the letter of the law, but they did not comprehend any part of the spirit; hence they did not accept the Lord Jes us Christ and Savior. "But our (the Christian) sufficiency is as God, who bath made us able ministers of the New Testament, not of the letter, but of the spirit, for the letter killeth, the spir-

it giveth life." Might I not say safely that the Jews never at any time rested more in the letter of their law, than many Christians do now in the letter of their Gospel? Christ might truly say to many, ve will not come unto me that ye may have life." The "hue and cry " of to-day is the Gospel, the Gospel "just one little verse of Scripture "to prove cer tain things. Some have even gone so far as to make the unwarranted assertion that " what is not taught in word is not taught in spirit." This is preef Gospel is being lost sight of. 1 have no sympathy for tradition, but I can see ne difference in a gespel without spirit and a Gospel with tradition. One is equally as had as the other, while a Goscel with tradition may add many things that are useless, and even wrong Gospel without Spirit fails to give that life which it is calculated to impart.

The so-called Christian world is all ablaze with the cry, "Gospel," which is all perfectly right in letter, but the want of the spirit of it, is, what is the cause of all the denominational name known, and this Gespel withent spirit is the author of all schismatic trouble in our own beloved frateruity to-day. For instance it is held by some that every brother ought to have a cest on, at the time of feet-washing that he may lay it off as the Savier did, this is strictly letter, it is true, but I might with equal propriety argue that we should always wash feet in so " upper room. is just about as important as the other. It is now asked by almost every Dis-

trict Meeting that Annual Meeting make single mode of reet-washing the only acknowledged way to perform the rite, which would be really according to my mind, but it would remind me a deal of the Jows. When their Law-giver required them to divide their ascrifice half and half, they would be so precise that the spinal marrow must be divided half and half. This was letter and mere tetter than their law intended Such close adherence to the letter, I am inclined to think, often destroys the spirit,

Every one will admit that if we wash feet in the letter alone, then no good will result. Then, if the effect or good re sult is all in the spirit, in the name of all reason, why should there be so much said and done for the letter alone Why legislate in the matter at all? We will soon get more letter in it than the law intends. If we wash in the right spirit, surely it makes no difference whether the washing is dane by one and the wiping by another, or both by one. Were it material our Sa-vier would not have overlooked that important point surely.

In conclusion I would say that much more could be written in this direction, and were I sure it would edify, I would write again. But in the meantime I trust we will all labor to get more of sured, it we had more or the spirit we would have less discord and commotion the same Gospel. They were all of the He is soon reading a portion of one of same mind, and were all united in one Pant's inspired letters, where he just

FROM WHENCE ARISES THIS

GROM close observation we have found semething like this. We do not want as some have said, to go back fifty years, we do not want to take any of the comforts or conveniences from our brethren, such as earpets, large commodieus houses and barus, fine hors es and carriages; no, indeed, we want to get up an arrangement that you can still ave and lay up more of this world's goods. We want to do away with series of meetings, no matter if Paul did preach for the space of two years, and at another place one year and six We have no Scripture for months. mere than two or three meetings at a time. We also want to do away with Suuday schools: the Scripture when it says "teach my word to every creature it certainly does not mean children are children creatures?

When the disciples met every Sabbath to teach, (is this not a Sabbath school?) therefore we say it is unscriptoral to have Sabbath schools. And this missiouary work, if it could be carried on without money, we would not object to that, but this thing of drawing money out of our pockets for such things is something we cannot sub-mit too and their poor houses, another plan to get movey! The Brethren have ne need of a poor house; we can say we will take care of our poor and if au ap plication is made for us to provide for ome poer creature, we can soon prove that they are not worthy to be an object of charity, and we can quote th Scripture "he that worketh not, neither shall he ent," and that will settle the matter, and if we should have something that we can not sell and do not need should we have any poor around us, we can give it to them and bave it under stood that they are gratefully bound to us, and must be ready to help us at any time we call on them

TWO SIDES

DEAR brethren and sisters, after read ing our church papers, to consid erable extent and having tried to watch all that I could of the course they are pursuing, and of the cause of our prescut trenble, it does appear to me that some of us are not as guarded in both our writings and conversation, as we ought to be. I have observed that we often speak of two sider, or semetimes we say the other side &c , new I fail to see two sides to the church or the Bi ble. The Bible teaches us all the same thing, so it does not not come from that source, and if I understand the teach ing of the church, I must say that it has always taught the same thing (the Bible) and when she does that, there are no two sides, it will be all one side and that will be on the side of the Lord. Christ said, "I and my Father are one." John 10:30. Here we are taught the great principle of oncuess in the Father and the Son, one in the place of redemption, one in the great thospel plan of salvation. Now let us turn to the 17th chap, of John and see what we can learn about this oneness, "lloly Father, keep through thice own name those whom thou hast given me, that they may be one, as we are one," Here we are taught that the apostles were one trust we will all litter, being as-the spirit, and not all litter, being as-sured, if we had more of the spirit we bursed, if we had more of the spirit we

ness does not stop with the apostles, it oning, that he never caught before reaches down to us and applies to the The beauty of that truth fastens on his church to-day in the same scuse that it did then Christ says, " Neither pray 1 for these

alone; but for them also which shall be lieve on me through their word That they all may be one; as then Fa ther, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. John 17; 20.21. The ministers of Christ are to preach the doctrine of oneness until the coming of Christ. So we, he ing many, are one body in Christ, Rom. 12: 5. Here it is plain that Paul's enching is in harmony with the doctrine of oneness, as taught by Christ. The Scriptures teach but one side and that side is based upon the Gospel of Christ. Again Christ said: "Go ye therefore and teach all nations." Teach them what? "To observe all things whatsoever I have commanded you." Matt. 28: 19, 20. Here we are told that they were commanded to do son things. I will only notice one of the many things that they were to observe. Christ said, John 15: 12. "This is my commandment, that ye love one another, as I have loved you." See verse 17, also 13: 34. In those Scriptures we are pesitively commanded to love one another, and to obey our Master in this command we must be united, because true love will cause us to sacrifice all et self, and make us one in Christ Jesus. See that ye love one another with a pure heart fervently." 1 Pot 1: 99 Pure love will forever do away with two sides: where there are two sides in any organization there will be two parics, and that is not the doctrine of the Bible. Neither is it the doctrine of the church of the Brethren. Now, dear Brethren and sisters let us all strive to teach the Gospel as it has always been defined and taught by our Brotherhood and then we will have peace and love, when we all get on one side, and that on the Lord's side. I am a strong advocate of oneness. I am much in favor of consolidating our church papers, and then let Annual Meeting charge of the paper. I am satisfied that it would do much towards restoring and keeping union in the church.

PREPARING A DISCOURSE UN DER DIFFICULTIES.

HE is a brother that " labors with his .own hand." Being very closly engaged in his secular business in the busy season, all through the week and having passed the Saturday-some what in anxiety-over the thought that it would be expected of him next day to deal out liberally of the bread of life also with the knowledge that there but little allowance made and apolo-gice to offer, should his discourse fail to edify and instruct in the divine life. So, early on the Lord's day morn ing, while the majority of mankind are still soundly wrapt in the embrace of sweet alumber, he rises with a pray erful asxiety that the subject and that would likely do the most good, would, through the agency of the Holy Spirit of God, so fill and engage his very soul, that the divine fire of God's Word would do its work of grace 10 His audience.

11:s very prayer is, that he may "preach the Word,"

hody; no two sides there. But this one- then discovered a truth in Paul's reasmind and sparkles out like a diamond. He all at once seizes the Volume of In spiration, and goes to looking up impertant connections; O what beauties he seen! But just from here on is where he prepared the discourse, under difficulties. A soft, gentle, pleading, voice, startles him,
"Pa, could you not do the milking

"Pa, could you not do the milking for me this morning," and by way of apology, continues, "you see I have the breakfast, and the children all to get ready and I am afraid we will be late."

at then he has a strong rising in his feelings that he will say no, and plead "preacher's rights," but he re-members that some of his best thoughts have been born out of such difficulties so he lays the dear Book back, up or the shelf, and seizes the pail, not any particular eagerness, but with the air et a conqueror of evil imphises, and is soon coaxiog his way by little at a time into the presence of the timid cow, who generally stands quiet enough seemingly for his dear wife. He now begins operations with some misgivings and thinks a moment on his course pursue, in case anything serious should occur. Bossie seems in a good humor, and the milking preacher is soon giving tittle heed to any thing, save the heau-tiful theme and new truth he had dis-covered. His mind is carried in towercovered: His mind is carried to towering flights, as he is following the profound logic and wisdom of the suthor
of his text. He has just now a little
clearer insight into several other propositions Paul lays down. But in the
midst of his meditation, he had forgotten to take heed unto gentleness, before he had time to "subdue kindness," which goes a footbefore he had time to "sundue with kindness," whack, goes a foot—over goes a preacher and a nice pail of milk, (he had forgotten his course I sid down which proved all the worse for his strins.) His mind about this time dropsines.) It's mind about this time drop-ped down to the more common affairs of this life, and he was very strongly in-elined on the impulse of the moment, to act on the defensive, or rather the abusive. But like a guiding star, that "charity which thinketh no evil," prompted him to drop to his side the high hand, that deached the stool that was to have corrected a treacherous This was difficulty No. 1.

He was soen brakly bending his steps in the direction of the honse, silently in meditation over the vast differences of opportunities offered to ministers opportunities offered to ministers in the sady of the Scriptures. By and by he finds that by close application, they will, yet be to meeting "to time." He looks with delight upon his rather poorly clad, but happy little one as they scam-per around to their glee, occasioned by the prospect of another meeting privi-lege. All is going nicely note and his mind had got about settled forms to. point where he left off so uneeremoni-ously a few hours before. "O pa look the hogs have all broken out, and be into the gardso in a minute." goes the preacher (not to meeting,) but to head off and drive back those usruly But although they got out of awine. small hele, they cannot see a large pair of bars to ge in again, and in his haste at drawing cooclusions, he inwardly al most coucludes it would have been a re-lief if the whole race would have per ished in the waves of the sea. After the truants have been enclosed again and the large drops of perspiration wiped off of his despondent brow, he wiped off of his despondent brow, he carefully scans the whole scene of the merning, and with a sigh, resolves to change the theme. While hurrying up a little on his way

to the sanctuary, he reflects to himself "let me see: it shall he to day, Let pa theoce have her perfect work."

The preacher noticed during the discourse for some cause, he entered into

course for some cause, he entered into the feelings and sympathies of his hearers on this old truth. But he postponed the newly discovered truth until hi thoughts were less disturbed. People Cdv. Nov. 29, '81

BRETHREN AT WORK. Published Weekly

R H MILLER M. M ESHELMAN JOSEPH AMICK

J. H. MOORE, | Corresponding Editors

SPECIAL CONTRIBUTIONS

CONCERNING SCHOOLS

Bro. M. M. Eshelman :-

Will you please answer the following questions and greatly oblige your brother;

Do you regard it essential to the pros perity of the church to foster such schools as our brethren are organizing and conducting at various places?

2. Do the officials of Mt. Morris echool succeed in baying the members who attend their school, dress in the order of the Brothren F 3. To what extent do they restrict those

who are not members of the church who at tend their school? S. F. SANGER.

PRESUME you use the term "prosperity" in the sense of welfare or well-heing. Are schools essential to the welfare, or well-being of the church?

Nothing is essential to the welfare of the church, but the things laid down by the Holy Spirit, through holy men, in the New Testa Whatever is there laid down, is essen tial to the upbuilding and welfare of the church Whatever is not there laid down, is not essential. Schools are not said down as matters of faith, hence not essential. I regard them so I do meeting-houses, helps or conveniences. A meeting-house is not essential to the well-haine of a church, for worship to be acceptable depends upon the motive of the worshiper-not spon the place in which he worships. Schools are only aids to the young; they are not means of salvation is heaven. They are only means of salvation from a form of ignerance. Let us not place them above their sphere, nor yet he-2. "The officials of Mt. Morris school suc-

cced in having the members who altend their school, dress in the order of the church." So far as I have seen, they have succeeded well in this direction; however, all credit is not due the officials; for, as a role, the young members who attend school here are well-hehaved, steady, and studious. I believe I am safe in saying that, taken as a whole, the members who attend this school, are more in order in that direction than the majority of church es. Remember, I take them as a hody I de not wish to detract from any one, but in this matter, I can only say what I have observed. It must be remembered that in no church ore all dressed precisely alike.

3. Turning to page 21 of the Catologue we ad under the head of "Pain Dressing;"

To promote health and economy, and to avoid all ditime ions except those of merit, both teachers and pupil are required to dress plainly. Plain bonnets are uned Dresses are plain, without tucks, rudies, etc. Cay attice and jewelry are prohibited. This item alone will enable

My observation teaches that on the part of persons not members of the church this sale is being bent a little. It requires great effort to induce outsiders to lay aside tucks, ruffles, gay attire; and for fash onably reared ladies to pat on plain hongets. However, I can say this, that they are more plainly dressed, as a rule, than the great majority of Brethron's children that are not members. In other words, some members' children who do not belong to church, come here to school, and are required to lay off something that in regarded as too "gay" It will thus he seem plain is a the officials demand greater plainners of those jug to young people than their own parents who are directs members. What I have said upon this ques- The evi

not speak for other schools. Those who live near them can speak what they know. I think the rule requiring plainness should be strictly enforced. I can see no plainness in a tucked. ruffled, and flounged dress ner in a ruffled or shirred bonnet, nor in a hat turn-d un in May down in June, and rimless in July, with ribhour and feathers. I believe schools can be conducted so as to secure great advantage to those who attend them, and preserve the dearing principles of meekuess and humility as laid down in the Gospel. But when it comes to setting up schools as matters of faith and fellowship, we object; because God did not set them there. They stand where meetinghouses stand; where missionary boards stand; where Sunday schools stand-simple helps This is their place; to exalt them above it, is wrong; to put them below it, is mischievous,

MORE ABOUT THE PROGRES. SIVE PLATFORM.

WE had two articles written to show how much of the Progressive platform was not in harmony with the principles of the church, when our brethren of the Gospel Preacher concluded to change it mere in the interest of that party, calling themselves "Progressives." This made it processary that we should go out of the paper, b cause we could not change with them. They also excluded our articles from its pages. We bid promised our readers to notice their platform farther, hence we give through another source the points we intended to notice

In their platform they have much to say about the covering,-that they don't make the cap a test of fellowship,-that it is not the only form of covering that will please the Lord,that they will give advice in this matter, but make no law. This is just what Anoual Mostng has done; it never made the cap, as a cov ring, essential to calvation. It never made sny low on that suljet. It advises the plais white cap as the most suitable, and it has de cided that a fashiounble head-dress, like a bat for a lady, does not fill the requirement of the significant covering alluded to by the apostle which shows the power of the man over the woman, I Cor. 11; 9. Here is where the north will dec-ive some of our brethren. As the apostle does not specify the form of covering. they want the liberty to wear any kind of covering, even a hat, as a sustable covering for the end of the woman in time of worship In the history of civilized nations then

anciently a veil used at weddings to show the woman's subjection to her husband. In mor modern times a white cap was worn by the woman at her wilding. From the latter practice, no doubt, our sisters adopted time can as the ancients d.d a veil. E-ther of thes would be suitable, because they both are sig nificant of the power alluded to by the apostle. But a fushionable hat would in no be a sign of the power of the husband over the wife, as the marginal reading has it. The ar gaments and the positions of the Progress are not only that a hat is a suitable article for appared, but that it is sustable as a substitute for the cap in time of worship, if the hut be

We would here notice that a plain bat for ladies, is a thing not seen often. What does it take, in the way of a hat, to be plain? Is it plain with a veral colors in it, bedecked with ribboto, to there and jewelry? Is calico plain when it is stemped with different colors? We know it is plain only when it is all one color This is exemptial to plain calico, and it is ess tial to a plan hat. Calico may be plain, but illed and flequeed it will not make a; neither is a but plain when the rim acc we are twisted and turned up after the tu-i the world. This plending for a twisted, colored, trimmed in the

tions, is hard upon what I see here. I can the onlinegies; there is where a departure from order overruo; all the union destroyed; one the Gospel begins, because the Gospel requires that we abstain from every appearance of evil And pride is an evil whose work of destruction to human happiness is hardly excelled by the

The Scriptures enjoin modest apparel, and when there is an appearance of pride, the modesty is lacking and the Scripture is violated This may be dene in vain and useless trimming, on dress or bounet, or any other appare We have always agreed with our general Broth erhoed that in its councils it may judge what kind of apparel, ornament or conduct is an ar pearance of pride, or a violation of any oth Gospel teaching or duty. And here is when the new doctrine of the Progressive party dif fers from the established neages of the church. They say for each member to be his own jade. of these things,-that is, he may decide all questions where there is no positive "thus saith the Lord." This opens the broadest road there is, and leads to congregationalism, making each congregation as independent as the members who compose it. There can be no plainer proof of this than the organization of that in d-pendent church in M versdale, which is the free restram ripened into a free church. We have often said the issue made by the Progress ive party is a large one-that it is for each member to judge for himself in all things where there is no plain thus saith the Lord.

The Progressive party has given freedom to adividuals and to each church to do as they choose in all things where they have no post tive thus sailh the Lord. It is not a permatter when we show up the practice of the Progressive church, even of sisters going to the communion without a covering on their head. B. H. M.

DEFENDING THE CHURCH.

SOME brethren are saying they want peace; they are tired of hearing our papers sp of certain issues in the Brotherhood, Nonwant peace more than we; none are more tired of beholding strife in the church and the world than we are; but there is a cause, and whether it is good or had, we should know; and whether it should continue or stop, we should decide But when and how?

If a man would look out over his form and re one man in the orchard catting down as favorite trees because he did not prefer that kind; soother in his vineyard digging up such vines as he did not like; another changing his feace or tearing it down and planting ever greeus where he wished; another making new walks to suit his notion; another opening wide the gates to let everything that wished, come in and destroy his creps; would you blume that man for crying out against them? Would wan say to him, "Be quiet; keep still; just say noth ing?" Would you say you are tired of troub le and strife, and ask bim to let them alone? And suppose he would let them alone, how ong would be have any farm and fruit? Did God tell his prophets to just keep still about the wrongs in Israel? Nay, verily. He said: 'Cry aloud, and spare not." Are there errors taught in the church? Are any of its rules a :d order trampled down? Is there any fence thrown down, or are there any gates opened wide to let the world in? Is there any fighting against Annual Meeting, saying, "The Minutes ought to be burned; its decisions disregarded, and its advice not to be taken?" Judge ye if all these, and more, are not being done, and whether we shall just keep quiet nod stop crying out against them. Or shall we defend the church and its usuges as they were committed to us by our fathers?

In this country the laws are strong enoug to protect the husbandman from those who would destroy his vinoyard, and tour down his fence; and if he does not defend his own property when he has the power to do so, he is to but a vision. It is in trath plead-blume. And God made his church strong enough to defend itself in love with the sword the fashion it is trying to follow, of the spirit, and if she does not do so when the fashion it is trying to follow. of the spirit, and if she does not do so when and fellowshiped the member, and thus rirte or appearance of pride, is where all the fences are down, and all the rules and ally recognized the new sect. These preschera

chorch expelling members, and another body of brethren taking them up and holding them in fellowship; when all the peace is gone, and love destroyed, and the charch everspread with trouble, we shall feel that the church has not defended herself and protected her powers and order as she should have denc. All those troubles will not come at once; a little at a time is the way they come. The right way for the husbandman is to put up the first fence that is pulled down, stop the first intrusithe vineyard, sud not to keep quiet notil all the fences are down, and all the vineyards de strayed. So it is in the church. She should stop the first intrusion upon her roles. The first violation of her government and order should be watched with great cure. a H M.

THE INSIDE TURNED OUT

T is pretty hard to know what is maide of a are nover known notil the inside is turned out into the broad sunlight of truth. Some do not want the inside turned out They say it looks like fighting. Paul says "Fight the good fight of faith." How can a man fight by not fight ing? How can a man "war a good warfare (1 T.m. 1: 18) by doing nothing? Can a man war a good warfare by keeping quiet? Can he 'cry aload" by blowing a peony whistle? should he let out the whole steam force of the Gospel? How is it brethren? Can you de eide in 2

For onrecives we have decided. We have decided to fight. That is down in our Bookthe Gospel of Jesus. We intend to sear. Our Book says mar/ War it is! Our main line will be that of defense. The Gospel of Jenas is worth defending. The church, find's hab itation, the pillar and ground of the trath, is worth defending. It can not be defended by saving nothing. " Nothing " is no factor in a defense. You can not build up with nothing You can not preserve anything with You can not maintain anything with nothing. Then away with your nothing. Do not ask a to defend the church with nothing! We can not do it!

Paul told the Brethren of Cornith what was group among them. He did not tell them what it was by heeping quiet! He came out and showed the wrong and then gave a remedy. Probably some of his brethren and sisters thought he was fighting! He was. It was the fight of faith. Dare we fight the fight of faith? May we show our love for the church by warring a good warfare? Does cowardice be come a christian? Did the apostles boldly epeak the word? Or did they keep quiet less ome one might think they were nighting? That man is to be pitted who will be frightened out of duty by the cry of cowords.

We gow look over to Myerodale, Pa. There ras a wrong there. There was a fault among the members of the My-rodal church. Some ay it was a family offsir; others declare that hats, ribbons, ruffles, flouver, and whiskey, were the things that slicoated the hearts. No matter what it was, there was error there; and some were disoured by the church. This aroned auger, and then come went outvol-These voluntury g ersout and the expelled in inhers formed a somety, invited H R Holsinger to come over and help them This was a year or more up. He went over He organized them, and the new rect was called The Myeridale Branch of the Berlin church. They claimed to be a local church of the Brotherhood, but it was a new sect as the practice shows. It is not like the "old tree," for ite fruit is entirely different.

The new sect hired a preacher-paid him a salary. It was organized where there is an organization of Brethren, it is therefore sedicion. rebellion. The old true weeks no such fruit. The new sect built a niveting-house, house has a steeple almost 80 feet high. The old tree hears no such fruit. The new sect put a bell in the steeple. Here, then, is ogressive theory producing a si ct with a hirel minister, a steepled-un-ting-house, and a hell. Still those members and its elder say they belong to the Brethren church Bushor, Rid nour, Brown, and E. K Brochley went there

for peace! No wonder there are divisions. But about that new sect, and we will tell the Brotherhood, no difference if you do say we are fighting, for the brotherhood shall not work in the dark. It shall not be caught seleep on these things.

There is an organ in the Progressive m ing-house at Myersdale. There is a modern fashionable pulpit. Every Suuday a little basket is thrust before the people for pen-Does the Brethren church do that? And still some insist that this Progressive church is the Brethren church! Impudence gone to Paul behaved not disorderly among his brothren, but these seditious men and women do behave disorderly, therefore are not of the Brethren. Their services are closed with heuedictions-same as other sents use henedictions. The Brethren church bears no such It is progressive doctrine brought to perfection, and it differs widely from the Brethren church. At their feasts when kneeling at examination prayer, all were silent for a little while, then their older H. R. Holsinger began to repeat the Lord's prayer and others joined with him-that is, they had concert prayer. Is that the Brethreu's order? It's the order of the progressives-the new theory come to seed. No salu ation during feet-washing. The Brethren do salute efter washing and after wiping. The Progressives put this away, and still some insist it is a church of the Brethren. Some of the females wear white caps, some white veils and some black. The bread of communion wa carried about on a plate. We expect soon to hear that another step has been taken in this modern progression, viz: that each member will be supplied with a fork with which to put the broken bread in his mouth. It were better to keep clean hands. Sisters broke bread and passed the cup. Is that the order of the Breth If one local church can break down the general order and make its own where is the union? Does not the practice of this progressive church, prove what we eaid in our Real Issue? Is it not a plain example of congregationalism against the Brotherhood of churches? We want no hetter proof of our

orgaments in our article Real Issue.

November 12th, 1881, James A. Ridenour haptized twelve, and in the evening H. R. Hol singer arrayed and laid hands on them. This is progression ripened. At the supper of their re-fust each member was furnished with a napkin. This is more progression, and some will full in mith it. There is an active Justice of the Peace, held as a member. And more, he permits his sons to sell whiskey on his prem ises, and is their bondsman. This is more progression. How do you like the spirit? Does it look like that which comes from the old tree? Still progressives claim it is the Brethren church. Now I know some of you will frel had because we thus hold up this progressive apple-this fruit of a new set, hora of a narty which began in the church, was looked upon by the church with compassion and pity and tenderness, featered from year to year as a sort of a pet. Having budded under the protection of the church, it blossomed for a sea son, and now it has brought forth so that all who want to see, can see. It is progression ully ripened. Please do not ask us to keep quiet when such hold mnovations are brought non the church. Some progressives write us threatening leiters, because we thus keep the Brotherhood informed of progressive doctrin exemplified. They want us to keep quiet, "Why do you not do like the Primitive Christ-ian," my they, "keep quiet on these things." Yes, we know you want us not to let the Brotherhood know how you practice, but duty leads us to keen the Brethren informed, so they may act wirely in these things. Brethren can see why our spirit is stirred within us-why we holdly come out in defense of the church. They can see why we are maligned and abused by progressive leaders. They can see that we are not in a party-not get ting up something different from the genera Brotherhood, and thrusting it upon the church That Mycredale Branch may be a bronch of the Berlin society, but it is not a brauch of the Brothren church. If it were it would act like a church of the Brothren; it would follow the general order of the Brethren; but it is a clear demonstration of progressive doctrine, with equal in any language.

then go among the Brethren, preach, do busi- meeting-house with steeple, stained windowy and cleim to be working glass, organ, salaried ministry, penny collections, snything for covering for females, no salutation during feet-washing, concert prayer fellowship of men who administer outles and sell whiskey, laying on of hands in the house after hantism, the putting on of ruffles, flour s, anything that a carnal mind age all this is so holy that it dares not be spoken to show that progression as advocated by Beshor, Brown, Holsinger, Ridenour and com

against! Well, we will speak out. We intend pany, means ju t what is practiced by this n set at Myersdale, for they fellowship it and work with it. If wa go down for defending the Brotherhood against such confusion and disorder, then down we go. In God we trust.

OUR REFLECTOR.

-No. 3 has a good deal to say in regard to our church troubles, but nothing personal. Many of the arguments are well presented and will have a good effect on the generality of readers.

ed expression, that the church is being rnn by

a few who pay no regard to the body. Bro. M

savent the late Annual Meeting it was onthousand against fifty, but it was really one thousand against pineteen. Yet that large majority is not sufficient to satisfy unruly ones -Bro. Howard Meller's style of writings is noue too meek, yet he presents some points that are worth considering, especially that which refers to dress. I am confident that without uniformity, plainness will never be maintained in any congregation. A visit to congregations that ignore and oppose uniform ity is all that any one needs to convince him of the correctness of this assertion. Our chu should have principles and then live up to them, and positively refuse to endorse men who repudiate and preach against these prin-

ciples. -Bro. Zoller's "Life on the Ocean" will be an preciated-I hope to see it continued regularly -There are some good things in the last tem on first page, and also in the item just shove it. It is too had the way some people talk, write and preach against learning. do no not seem to know that if it had not been for the learned not one of them would be ahl to read the Bible to-day. Learned men have translated the Bible, that others might be able to real the word of God, and ther we must her people try to prove from the same book that learning is wrong. Nowhere in the Bible is neefal knowledge condemned, but worldly wie dom misupplied, is. These who preach against learning, do not seem to realize that there is a great difference between knowledge and sein They quote the passage referring to " worldis wisdom," or "the wisdom of this world," and then try to make it appear that the scriptures condemn knowledge. If our own people were inst half as active on the question of schools and education as the annatics and their succe ore were we would now have a dozen schoolinstead of three. The apostles not only favored education, but actually halped establish schools. Of course they opposed worldly win from but education they never oppose, they are he armest friends and advocates of education knowing that without it Christianity would never succeed. Take all the high schools out of America, and the country will run into bar harism in less than 75 years. High schools are the mother of our whole com tem and method of teaching; kill the mother and the children will die; and what kind of a country would we have without schools!! So far as the scholarship of the Bible is concerned, I do not believe there is a man in America who can write a book half as scholarly as the writings throughout the Old and New Testament There is very little, if any, of the "wisdom of this world" in the good Book, but when it comes to fine scholarship, I consider it has no

-Bro Miller leads off in a logical editorial | for having any, because the Gospel is explicit M E follows with an availant caution to thou who are inclined to act hastily in time of troub le Time will develop matters fully if we but nationally weit.

-I read sister Stein's letter to the Brother hood with a feeling of sadness. Bro. Stein has done a noble work for our people; more, I fear, than we realize. In this hour of trouble can we not lend a helping hand to sister Stein? In my own family we take up a collection and send it to her. Will not each family do the same? Address, Sallie A. Stein, Mt. Morris, Ogle Co., Ill.

-Bro, J. S. Flory treats a subject that is to much neglected by both the press and pulpit. When we preach the Gospel to the people, it is sometimes necessary to preach the gospel of heelth, of cleauliness and prudence, as well as the Gospel of peace. Those bodies were made to be cared for, and it is our duty to train them in the hest possible way to the glory of God and our healthy enjoyment. A sermon now and then on health, and the right way of living, would do the people good, and he apprecia -Bro. B. F. Moomew's article is lengthy, ted by the good and true of every class hut sound. It completely upsets the oft repeat

-While reading Bró. Hope's article to Bro Eby, I wondered why it is that the Board does not keep Bro. Hope better supplied with me I presume there is plenty of money in the treasury, and if not we should know it. It is not right for a missionary to live on borrowed money at interest, when we have plenty of money for him in America drawing no interest

-Your correspondence this week is most exellent, especially that on last page; in fact the whole page is good. There may be a little too much said about church troubles, but it all has a loyal ring about it, and that is quite a redeeming quality in this day of perplexity and di-

-Twenty-six baptisms are reported, making one hundred and one for this year.

Our Bible Class.

Please explain Robins 4. 3, while the believe of the him that worketh not, but believe the on him that justifieth the ungodly, his fauts it counted for right ousness." JAMES M. NEFF. I will send a query to the Bible Class. I would ike an explanation of Daniel 4: 10, last clause And let seven times passover him

DRUNKENNESS-IMPUDENCE.

1. Is it right according to the Gospel for a min ster to become drunken

Is it right for a young member to be a WE give space to this query, coming as it does, from one whom we have known for many years, and who, thus far, has maintained a spotless character, and is z-alons to-

ward God, as many others are. Drunkenness is a sin which deiners from the kingdom of God. A drunkard, whether a prescher or not, should be put away from among the disciples. It is repugnant to Christianity to see a pour, degraded drunkard standing up as a preacher of purity and right considers. The Gospel demands that we keep not the company of such, to say nothing of holding him as a preacher. No member, he he preacher or not, ought to take strong drink It tears down the body much more than it builds up. It is a delusion that strong draph brings health and long life; and the sooner tipplers get out of the delusion, the better man ought to willingly shut himself in

word of God on our lips, and with good so as to leave no doubt on the min s people in reference to our character 11 1100 any ohurok expect divine blessings, if it and holds a minister who partakes or a cating drinks? The Lord will not upon

We believe there are indeed few su nong the Brethren. But there is no

that ought to carry weight with it. Bro. M. on this matter. Without fistery we can say that the great majority of the preachers of the people with whom we are identified, are models of temperance. Still there may be some who are not clean-not free from the intoxicating bowl. Let every member, who takes trong drink, realize that he is degrading is contaminated, and that he is so r garded by all who strive to maintain purity and Gospel sobriety.

> 2. Impudence is a sin also. In the time of the spostles some "prated against" men of God-3 John 9:10. Dictrephes need 'malicious words" against the apostles-was impudent towards them. Impudence is wrong whether it comes from old or young. The age of the person who is impodent makes it neither right nor wrong. To be saucy is black and age cannot give it whiteness.

The brethren are not prepared for clerical assumption. We hope they never will be pre-pared for it. They are not willing that any mundent fellow shall manacle them, be ha old or young. Those who are impudent—self-willed, insubordinate, will not trouble us long. They will go over to secterianism, thinking that the shortest road to a "pastorate" or "hirelingism." Some will turn to law-some to civil Government that has an admixture of war and retalistion in it. All that have been born of the flesh will finally turn aside to some beggarly element. And then there will be rest

Anything like rivalry or collision between old and young should be avoided. A thing is not wrong because advocated by a young man, and right because advocated by an old man The age of a man cannot make a principle right or wrong. It is in the discussion of principl that young men sometimes get a little fast or rash, and old men become a little cross. Just here both old and young need a great deal of

We confess it is trying for an old man, after toiling many years in the cause of Jesus, to be shoved saide by the young who ought to comfort and console the aged one. On the other hand it is exceedingly galling to a young man to be reminded at every step that be is young that he is too fast. The better way is not to make their distinctions, or if made, wisdom and care should be exercised, so as not to alienate the affections. Due respect by both old and young toward each other, is the true road to success in Gospel work in a church.

Liealth and Temperance.

THE WINE CUP.

Young man, shun that cup; touch not a single drop; 'twill dry thy spirit up, and blast thy parents' hope. It was our fathers curre—it caused them misery; then, young man, go thy cours, but let the wine-cup ursed cup of wine for centuries has stood the harbinger of crime-has steined the world with blood! And wilt thou touch it now? 'Twill prove thy mis-

ery; then, young man, we entreat to let the wine-cup be. War-riors and statesmen have by its power yielded to its charms in an unguarded hour. Posts and sages, too, b nenth itasway have howed. and geniu

in its pride bea

neat h

-theoloud. Old age -andhlooming vouth in ite sad train we sos; then, young man, be induced to let the wine-cup be-

Sel. By Lizzie C. Southwood

Mome and Familu.

To have a home is something more than to have a staying place, a place where one can eat and sleep, and say he has a right egainst all the world, where no invading foot ay tread; where none may venture to dispute anthority with its lord. Though all these prerogetives and privileges belong to home, they do not constitute that place and condition of the heart, which is meant by the word hom-in its high and proper same. It is true, home place which is called home is not home. The world is full of staying-places, but not so ful of homes. There is many a gilded palace and seat of wealth, many a house of luxury and place of worldly comfort, that is a world-wid distance from home. People live there, and shine, and smile, but are far away from home Their hearts long and pine for their homes even if they are but humble cottages

Where effection rears its cottage or palace prepares the fragal meal, and smoothes the pillow of rest, where kind words are always speken, and good offices are always performed, where forgiving love and weeping sympathy are the geardisa household gods, there is home. It is a place which rudeness would be ashamed to enter, where an unkind word would be like a clap of thunder in a clear sky; where the impulses of passion are unhallowed intruders, where impatience, coarseness, vulgarity, reproach, slander, and all kindred evils, are bawks in a deve-cot, or wolves in a sheep-fold. For where such dwell, they drive away home they nover dwell in home. When they are in dwelling-places, they turn out home.

Now, make of every inmate of home, a Christian, and then you have a true home, where at fection is consecrated by the laying on of th hands of religion; where tanderness kneels in prayer, joy melts in devotion, where natural we is subdued, chastened and elevated in Christian goodness. What companion can fell asleep peacefully, or awake joyfully, who does not breathe, night and morning, the prayer of faithful picty in the Father's corp brother, sister, or shild of mature years, can rist one moment in peace, who feels not the refreshing and cheerful influences of Christian

Tell me not that homes are sate without religion. There are trials of a different nature in every home. There are perplexities in husness, vexitions and disappointments, deff-r ences of opinion and taste, hoors of suspense days of loneliness, anxiety and hitter reflection Therefore, if the soul has not something to ewsy it and bold it steadily against these thousand varying winds of trouble, how devious and ancertain will be its course! If hom has not some great balance-wheel to control all these tends noise to irregularity and disturb ances, how can it be that quiet, happy rest ing-place of the affections -that retreat - Cle virtue,-that garden of constancy and hap piners. To say that home at times, must be wrotched, that there is no such thing as con stant happiness, resignation and peace, in any home, is not true. As well may the sick us trent say, he must suffer on, when medicine i by his side that will gave relief, or the hungr man despair of ever sujeying satisty, when food is within his reach. The remedy for any evil must be used. It is vain to expect hom to be home all the time where there is not religiou; where prayer is not went to breathe itneeds and aspirations; where devotion is wout to bow; where praise is not accustomed to he heard, and faith to spread her junious and sing the songs of hope as she sours.

A true home must be made as a religionduty, as well as privilege. To establish a Christiau home, one must possens and cherich the various graces of soul, and adernments of character recommended by Christ. It is to have the heart all imbued with an active be Defording, wearyst, remargest, remarker water a greater water and the state of the

Home, then, is affection's constant dwelling.

HOME SWEET HOME

THE sound of Home is sweet to the cars of the children of God. O, how they long to enjoy the comforts of a home so beautiful. where Jesus their elder brother resides. Jesus said when here on earth, that he was going away to prepare a place for the saints, and ther be would come again and receive them unto himself, that where He was, they should be also. What a consoling promise to the per-secuted children of God! Hark, we bear the sweet voice of Jesus proclaiming, "Look up, and lift up your heads, for your redemption draweth nigh." Down brethren and sisters, it draweth nigh," is only a well that conceals the glories of that beautiful home, from our eyes. By faith we cau see it afar, which is an anchor to the sou both sure and steadfust. Lot us then he immovable, always abounding in the work of th Lord. O, may we rise above the world, and it will shrink into littleness and resignificance. mpared with Christ, and the low of Heaven.

It does not indeed fully appear as yet what we shall be. But this we know, that when Jesus shall appear, we shall be like him, (praise His holy Name.) and we shall see him as he is O, who can tell the blessedness of such a condition?-When we shall be freed from all pain all tears wiped away from our eyes," to be where there is 'no more death, neither sorrow. nor crying." O, may we close our eyes upon the feding scenes of earth, and by faith behold the boliness, meekness, humility and self-deutal of Christ; and thus by example be hely, meek, humble and self-deaping like Him. We can then say we have a true knowledge

of God, and thus be assured that the great God, who made heaven and earth, is our God.

"When the last for is van quished, the victory non, The din of the fierce battle o'er, On our pure brows will glitter that glorious crown,

ACTION

TRADITION teaches us that in the first I ages, when words were few, men med-up the deficiency of speech by action. Hence action speaks as loud as word; "by this shall men know that ye are my disciple, if ye we love one for another." It is not by word hat we show forth our love, but hy action also It a brother or sister be naked, and one of you av, depart in peace, be ye warmed and filled; notwitistanding ya give them not these hings which are neeffed to the body; who doth it prolit?' (James 2: 15, 16) Mercy is no, made manifest by a few kind words only but also by substantial acts of kindness, which

WHAT A LITTLE KINDNESS DID

UMPHREY STEVENS, of Greenfield II u-ed to keep a country store at Montague, and had a rule never to refuse to trust a man for a dullar's worth of goods, as the act would get him a good customer or show him that the man trusted was not worth trusting, either of which facts was worth a dollar to know. One winter evening, a Canadian called at his story and asked to be trusted for fifty cents' worth of pork and fity cents' worth of figur, for which he would pay in a few days. Mr. Stevens let him have twice the amount asked, and the rejoiced Canuch lugged the provisions to his starring family, carrying also the news that he had got a job of chopping wood at fifty cents a cord-a fair price in these days. He worked fulthfully, but for a little time only at this jub, as the proprietors, who also owned a store, refused to trust him. But he kent at work at som-thing, and proved one of the paying customers at Mr. Stevens' store. Years sterward the Canadian called on Mr. Stevens, and, referring to his generosity, said: "I had lost, by drinking, all the little property that I brought from Canada, but had come to M-ntague resolved to do better. I could get no trust for provisions for my family, and I had about determined to desert them, and go to Caunda nevolence, swayed, enlarged, elevated with a where I know not what would have become of

means that were used to restore my health While writing these lines I cannot retrain fro weeping, when I contemplate the goodness of God in sparing my life to my dear family In the year that is past I have been made to

njoice in seeing two of my children enter in From J. F. Nehey to the service of the Lord, and promise hefore to the service of the Lord, and promise n-ton-field and many witnesses, to be faithful in the Master's cause. May the life they live be the means of drawing many of their young friends to Carist. And now I pray God, that before this new year shall draw to a close, dear companion may be unite | in the one and that we may walk in sweet omship here below; and when done with the

From St. Louis, Missouri.

I have been requested by many brethren and isters to pen something for the B. AT W. After a long delay I will try and do so. On Dec. 24th, I heard d the train at the Un-ion deput, to meet the brethron and sisters at

Carro Gorde, III., to celebrate the suff-rings and death of our biessed Jesus. I soon found my-self beyond the town of Morrisonville; thinking there might be some of like precions faith on the train, I made my way in the rear ear, and who should I find but Bro. Vaniman and wife, Bro. McClure and wife, from Morrison-ville, also a number of others. We had a very pleasant journey together. I felt to say like Paul on a certain ocea-son when he met s Brethren, "I thanked God and took courage." as I have not met with many Brethrea since I am residing in St. Louis. We soon arrived at Cerro Gordo, and about the first one we met was our estuemed Bro. Metzger, who lives at that place. He, with other Brethren, at once opened their hearts and houses to make us all comfortable. At 6 P. M. many brethren and sisters met in the large meeting house, which was donated by Bro. Metzger, for wo The Bread of life was liberally dealt out by the brethren on this occasion. Next day met in the morning and at 2 P. M., where we had sea-sons of rejoicing together. In the evening we met egain to hear the hrethren speak on selfxamination; after which we engaged in the oxamination; after which we engaged in the ordinances of God's House. This was indeed a solemn occasion; and while it was solemn, it was also joyful. I was made to rejuce above expression, as I have not met with so many nembers on such an occasion for many years So much love, and oneness exists among the inembers at this place. Bro. Meizger is the housekeeper, and this accounts for a great por-

In looking over the congregation, around the Lord's table, we looked to that large upper chamber; in imagination we saw the blessed Lord with his twelve around the table, laying the pattern for us. Then again the mind wan dered still further, even to the cross, which But thanks be to God, the debt is paid and the promise is ours. Then again our minds took flight to that which is yet in the future, -the great feast in the evening of this world, when Christ will egain gird bimself and serve the faithful ones who shall be assembled meetings will not brook un; and where a shall be assembled where Brethren, let us labor to this end. The meeting

passed off quietly and harmoniously.

On the following morning we met again to hear more of the good old ways, and to enc age one another. The meetings were continued during the week; but as there continent left for me at Morrisonville on Mo day night, we had to hid farewell; this made us feel sad. Many 'God hier you's" were sent to the little flock in St. Louis; they seem to be in great sympathy with the members in this eity. We met with the Brethren ut Morriswills in the evening at seven o'clock; had s fair congregation. The following day He has kindness receive, by the members will never be forgetton. May the Lord bless them for it. Now dear brethren and sisters, remember the St. Louis church in your prayers, for we are in a sinful city. We are still trying to keep the ark moving. May the Lord keep us

From D. C. Clark.

We have ten members here in the village, and eight or ton more within eight miles.

Correspondence.

Some time in September I left Adams Co.

Illinois, and traveled over five counties in this State, with a view of finding a location when I could maintain my family, and where my weak labors in the ministry were needed; here I found a congregation of about twentyfive members with a good new meeting-house; three descens hut no minister, and being very cares of this lift we may meet beyond this valwell pleased with the country and members of tears where love forever flows, is the prayer and upon their solicitations we have now set of your unworthy a ster. CATHABINE GO song them. Hereafter will have regular meeting on the second and fourth Sunday of

A railroad in course of construction will run within a quarter of a mile from the meeting-We invite traveling ministers to visit us and labor for us. We very much need such encouragement. We are free here from schismatic troubles; instead thereof peace and harmony prevail. The members are plain and in the order of the church. And to any such who think of changing their location we do not hesitate to recommend this country ser none for heauty, productiveners, advantages in fuel, water, &c. Any other information desired can be had by addressing the writer,— Union Mills, Mahaska Co., Ia.

From Martin Buerbly.

In B. AT W. No. 48 the article headed "Uni-" is setting forth a remarkable zeal of love to God, and for the prosperity of the church and for one another, which is worthy of adm Those qualifications which the district of Northern Itiiuois is in possession of are worthy of notice in particular to pattern after Blesned be thou of the Lora. But what would the Proppet say? What meaneth this bleating of the piano in mine ears and the lowing the organ which I hear? Let the elders of Northern Illinois and elsewhere think that th Angel may have one thing against three. birt to the wise will answer .- Independence,

My old home is near Crestline, Ohio, and the ave but little preaching there; they are str n the faith, and say they do not want to give ap the paper, it gives them much comfort. ave conversed with many, and some said, portunity; and others said, your church is the uly one that is right O Brothren, you that have been called to blow the Gospel Trampet, on the walls of Zon, let not souls starve the Bread of Life. It is not that I want find tault with any of the dear brethren, but I feel that a great field of good might be done in that neighborhood. O, that we might all have the missionary cause at heart, that we might help to spread the Gospel to every creeture and in every Nation. One soul saved, is worth more than the whole world. We see by work for all of us to do. Any one wishing to prespoud with those members, will add G W. DATE

Cornell III

From Bellville, Kansas.

I have been thinking a great deal to-day of the goodness and mercy of God to us, in sparing our lives to see the close of another ; first day of the new year is before us. What have we done for Jesus? The thought comes to our minds, we have done but little to nexit the goodness of God. Truly the Lord merit the goodness of God, has been very good to some of us. spured us through dangers, and we have food and raiment and have sujoyed many blessings and privileges in the year that is past and gone. Let us as a people and us a church, live more onsistent, more devoted to our Master's cause, than we have done since we culisted in the all near him is my prayer. service of the Lord. O how many thanks I owe to my Heavenly Father for his tonder meycy to me and mine. My mind runs back hat a few years, whon I lay on a sick hed, nearly three years; many times have I been prayed for by a kind father and mother, brothers and All appear to be in love and union. Brother aisters. And the church, when they would S. H. Baker is our appaker, and he is laboring It was delivered to the saints. Have regular appointments at three places, and full houses and attentive congregations. He wants to hold acrise of meatings here, but his health is an poor he is not able to do the work alone, and of Life. see are all poor and not able to bear the expenstravel for others, what can you do for us? Can you send us a man to labor with us Perhaps brother Moore of ould come Please do what you can for us, and I trust God reward you at the resurrection of the just -Eilsworth, Pierce Co., Wis.

Notes of Travel Continued.

Met with the Brethren and friends on Me day evening, 2nd inst., in New Market. Had a very pleasant interview with them. Quite good attention given to the Word preached. Remained over night with brother Samuel Utz's and enjoyed their hospitality. Brother Utz proposed to continue the meetings a les

days and probably all week From New Market went to Brownsy Weshington Co., Md., where there was a meet-ing in progress. Mut with hrethren Ephraim Stoner, W. H. Franklin and Uriah Bissel from Pipe Creek, Md.; also brother Emanuel Slifer, who has charge of this (the Brownsville) congregation, and other of his co-laborers.

In the afternoon Bro. Slifer took me over the mtain to the Burkettsville meeting houses to fill an appointment there the same evening Tuesday 3rd, had quite an attentive audience Also met them on Wednesday 4th at 10 A. M. also in the evening. They had meeting at this
place for more thou a week. Brother D. Stouffar had been preaching some for them, but had gone home on husiness. However he returned again on the evening above mentioned; had the pleasure of meeting with him. He expects to continue the meetings a few days. There was day the 1st, and four applications this week for

Brother Joshua Arnold took me back to Brownsville on Thursday, 5th. Met again with them in the evening; also on Friday and Friday evening. No additions to the church t, but the members appeared to be warmed ap very much in the good cause. Broth Franklin will remain at this place over Sun-

day 81h, and labor for the Brathren. Brother Stoner accompanied me to Waynes boro, where he expects to remain over Sunday

The church at Brownsville is apperently is a good condition, though very inconvenient for the brothron in the ministry, on account of the territory being large and being partly in to cliach to fill their appointmen

D E Peter Waynesboro, Jan 7th, 1882. From A. W. Forney.

The brothren and sisters of the Pony Creek congregation. Brown county, Kunsas, hailed the new year with jay and gladuess, their new the new year with juy and gladoess, their new commodions meeting-louse being completed, and New Year being the time appointed for the first meeting. The definatory sermon was delivered by brother W. H. H. Sawyer, from Leona, Doniphan county. Kines, assisted by brother C. Forany, from Fills City, to a large and attentive andience. The meetings continued during the week with good attendance Brother Sawjer proposed twice a day until Fri day, when the specing closed with no immedi-ate accessions. But we have reason to believe wions were made. Brother S. able defender of the truth, a pointed His labors were apprecia ed by the brethree and easters, but by those from other churches and those yet sutside of the division question is not sgitated much as yet in this congregation. May find give us grace to live in prace and union.—Marrill, Kan.

From Mary E. Rose

I think of the many who are enjoying a go sermon to-day while I am d-prived of that privilege. Brother Strickler came ever last January and preached two good sermons us, and brother D B. Sturges came here the 30th of September, and preached six sermons in town and one at the school-'souse six miles from town. The people are washing he would We would like to have him comor some other brother. Our place a ema to be foresken. It is a wicked place, but I think the Lord will hear my prayers and answer them our tyst. I know the Lord is mercical, and is not will willing that any should perish. I have prayed Ind.

for many years to the Lord to send some one here to preach the Gespel in its purity to a per ishing people. On how many poor souls g se grave starved for the rare Brand

Our place has suffered terribly from the high water in the Full; the roads are almost im-passable yet; the property was all damaged to uch a great degree that some families are alnost perishing now.

The small-pox is raging in Keokuk, five illes from here. It started from a corpse sent from Chicago to the Medical College. students were bearding all through town, and nsequently spread the disease.-Alexandria,

A Historical Communicant.

Tertullian says the mode of boptism in the

third century was dipping in water three times See De Corona Miletus Dupin, 3rd century Clement says the mode of haptism in 2nd century was immersion in water three times. (See Meore's historical chart of hap-

Ma., Jan. 8, '82,

The most respectable historiane affirm that ne cyldence exists as to any change in the mode of haptism in the third century. It does not appear by any approved authors that there was any change in the mode of haptism in the arc ond century, but was the same as it was in the first century. (See Orchard's history of for-eign Baptists, pages 35, 26.)

The manner of haptizing in the first centu ry was by dipping or plunging in water in the name of the Trinity. (See Orchard's Bap't Hist., page 14; and Chrysostom, one of the best of the ancient Greek scholars, says that h ism when thus administered, was one haptism

n three immersions. (See Quinter and Mc Coonel debate, page 28.) Dear reader, please read the above carefully e its connections, then solve this prehlem. It history is worth enything, then why is it that trine immersion is not apostolic haptism?

Yours in hops of eternal life. D. M. BROWES Salem, Oregon.

A Suggestion.

I would suggest that each house-keeper of our district of lown and Minnesota ascertair whether their congregation is in harmony with the Minutes of the Annual Meeting, so we may know how we stand, as the church seems badly racked at this time on that subject. orayer is that we may meet at our coming dis ict council to noits in the grand principle the union of the church, to carry out the decis ien of the A. M., the only thing that will keep us together as a body, to be of the same mind and speak the same things. stand on the old ship Zoon, whether it is non conformity to the world or wis-ther it is wear ing the proper covering of the sisters-the or whether it is abstinence from tobacco, these bines and many others of the same imper ogr. e with the tenor of the Gospel. "United we stand, divided we fall."

Eldant, Journ.

H. P. STRIOSLER

From Jacob Sumi

The B. AT W. is coming to hand every v and I am well pleased with it. It brings good udings to us weekly. Livt year I did not take

the paper, for my mind was so engaged in the affairs of manual labor that when I would read it it was as a "sounding brass and a tiple ting cymbal" to me, consequently I lost a year reading. So much is the reward for this world's goods. But as I am going to, in part, decren my business, I am becoming hungry for good reading matter; for reading is something if we will give good attention to it, will expand the mind to its greatest capacity. Besides, we be come more and more acquainted with the law of Divine authority. Dear brothren and sisters, let us keep al

nevel reading out of our families, especially such books as "Jumes and Younger Brothers and let us supply them with good reading mal t-r so that when we sad our children remind will be carried beyond this vale of tears; and let the Bible be in the midst.

I am so well pleased with Bro. R. H. M., hink that he is willing to walk in the valley with us b tween a dangerous road and one not so dangerous. As I see that there will be a so dangerous. As I see that there will be a Miller, we expect to rend some good lessons from him during the Winter. It honesty is our theme, the Lord will be glorified and men will receive their just dues .- North, Liberty,

From John Metzger

Our Communion of Dec. 25, 1881, is past. and a meeting long to be remembered. Wer-well supplied with ministers; Edmund Forney Were J. McClure, Ill., Issao Bilheimer, John W. Metzger, Joseph D. Neber, Solomon Blicken-staff, from Indiana, Henry Shambon Louis, and Samoel Edgecomb were the minis-ters from a distance. The Word was preached with power. Good impressions were made, and the best of order prevailed.

Some of the brethren and sisters left on Monday, but the meeting was still continued. Wednesday some more left; but brethren Isase Billheimer and John W. Metzger etill remained with us. On Wednesday evening one made On Friday we had a church meeting for the

purpose of electing one speaker and one descon. Instead of getting one speaker, we got three; they run so near a tis that the church said we need them all three. Amos Nickey C. Clifton, and Adam Bingaman are the speak ers, and David Blickenstaff, descon,-all good

workers. The Lord bless them that they prove faithful. Saturday morping, 30th ult., brother I Billbeimer and wife started for home. Had meeting Saturday evening and Sunday. Meetngs largely attended. Order, good. John W.

Metzger still remained with us. Jan. 2. 1882, had our regular quarterly church meeting. Four more came to be hap-tized and one was reclaimed. Looking over our meetings, what the Lord has done for os. we feel to thank the Lord, and feel very thank ful to all the Brethren that labored so faithfulty for the Master's cause. The Lord bless them all and may they be faithful till death.— Cerro Gordo, Ill.

From Beaver Daps Md.

We are progressing slowly in the Beaver Dam congregation, with now and then an application for haptism. We are commencing to build a house of wer-

ship which we hope to complete by Summer of Virginia, is with us holding meetings. In looking up from the midst of our many difficulties, I can only pray that God may give you, dear brethren, the grace and power to continue your paper in defense of the doctrine of the Brethren as it has been in the past. Even as the spostles were merci lessly persecuted and assailed by the pagen world around them, may you have the consola-tion they had, and in the end be able to say with one of them: "I have fought a good fight; I have kept the faith." And may you receive as the reward for your work that "Crown of righteousness which fadeth not Fraternally, Ggo, K. Sappington

From Washington C. H., O. Three weeks ago I went up to a church cali-

ed Harmony, to preaching by brother Beer from Pennsylvania. His text was in the sec and chap er of Luke, concerning the birth e He said that some prople say he was Christ. born on the 25th of Dac. But brother Beer's like myself; I never saw the date that Christ was born on the 25-h of D-cember. I thick that brother Beer is a very good talker on Scripture. It was the first sermon that I heard by the Brethren for twenty-two menths. I have been so situated here that I could not hear any of the Britisen. We are like the bread cast upon the waters—will be gathered muny days house.

many days house.

The only preacher that I cared about was
the B. AT W. It comes to me once a week.
In looking over its pages I see where the brethree and sisters had so many enjoyable feasts on good things and I didn't get to any or The reason was, I never heard of them till they were over. The paper is good compa ny to ma. I can hear how the Brethern ure getting along in other communities.

From C. H. Bolshaugh

make a harmonious life-paalm of it, "like the voice of many waters." How the angels would How the angels would "Glory to God in the highest." That is the soul of the music. That keys and tones the eart with the hymn of the Eternities, which Father, Son, and Holy Ghost hummed togethr in Divine costsay from Everlasting. or in Divine costsay from Evertasting, and which the Incarnation is meant to thrill through the heart of humanity. "Glory to God in the highest." If we can catch the note of Deity in this, the rest will sing itself. Peace and goodwill are the living chorus of all Christtuned souls. When ambition takes the reins, we become gods to ourselves, self-will smoatitutes goodwill, and instead of peace, a sword Let the whole Brotherhood sit at the foot of the cross through 1882, and con and live with the docility of children and the Divine lustre of saints, the sublime lesson of Luke 2: 14. Then will we have a pent-cost indeed, in which all heads and bearts will be full of Holy Gbost Fire, and not bell fire, and all tongues will speak one lauguage, the language of love, and Emmanuel the theme and the lite Let us see what we can do for Jesus and the

church and the world by living God in the flesh, and sneaking a good word for Him when ever Providence makes occasion. Talking and preaching and writing are not our hig ministry. "In Him was LIFE, and the I ministry. "In Him was live, and the LIFE was the light of men," Here is the secret of newer. Let us study it wall. This will bring us "joy unspeakable and full of glory, make us true soul-charmers, magnets of God to draw immortals to the heart and heaven of Jesus. So God would have it, and if "our lives are hid with Christ in God." so it will be,

"Less, less of self each day, And more, my God, of th O keep me me the way, However rough it be. Less of the flesh each da Less of the world and More of thy Son, I pray,

From D. Clark

Dear "B. at W.:"- You came to us (No. 50) with good news-that you had strengthen ed your editorial corps by the entrance of Miller. We are made to feel joyful, not that we could complain of brother Eshelman, for Miller. pe esteem his labors—ha is so humble; haother F will now have the assistance of Bro M.'s long experience in church affairs, and will be relieved from the great press of business, in part, and he may thus he saved for future work notend of dying by overwork, as many friends feared. May you go on in defending the church, in face of storms defend the right, and you will be bailed with joy by all peace-loving members. We bid you "Godspeed."-Maysville, W. Va.

Prom Jucob B Keller

We are still engaged in the work of our Muster, calling sinners to repentance, warning them to fice the wisth to come, and still contending for the faith once delivered to the ninte

On the 18th ult., Bro. Joel Glick, assisted by the writer (part of the time), conducted a week's meeting in the Southern part of the county. Good attention to the Word precched. No additions, but we trust it may brend cast upon the waters to be gathered not many days hence." According to pre

ren S. S. Moltler and Andrew Hutchison were to be with us the 24th to held a week's meet-But through a misunderstanding, brothing. Hutchison was in Kausas and brother Moblor only remained with us about five days, preaching six sermons. We found him a noble He exposes erroneous dectrine ressener such a mild manner that the most prejudiced could not become cil'ended. The home minis-ters conducted the meeting until New Year's night. One applicant for baptism, formerly a minister in the Baptist church.—Mound City, Mo.

From J. C. Peck.

From J. C. Decke, Proc. J. C. Decke, Proc. J. C. Pecke, and all who help is make "Eicheren at all the help is make "Eicheren at Decke and J. Decke a

WM. PULLEN.

Cidings from the Mield.

Pestal card communications solicited for this department.

Reports of bardings especially desired,

LOBAINE, III., Jac. 7, Our spiritual welfare is good. My physical bealth has been poor for three weeks. Vie had six sermons per month at our church is Lorsine, but we will divide our time a little more, and preach but four per mouth. Onz We al-Sabbath school continues to increase. so have two singing classes in our church. We Who will come and help? are trying to improve the society and roligion.

Sunday, the first day of January, was our regular meeting. We tried to preach the best we could. After meeting we repaired to the water, cold as it was, and had the pleasure of immersing two young men, Robert Zemmer-man and Samuel Click. The church is in love

and the outlook is encouraging.
W. R. Harshdarger

ST. MARTINS, Mo., Jan. 9. Your regular weekly visitor is hailed with joy as we hear the good news that you bring We are having large congregations in our new house, although not finished; prople sit and listen attentively on the rough seats Any Brethren wishing to come west, will write to me: I will send them a history of the country, by enclosing stamp. DAVID BOWMAN. ABILENE, Kan., Jan. 13,

Bro. Jacob Brown's oldest boy, nice years of age, had his arm caught in the cog wheels of a corp sheller, and over half of it cat off. Ampatation was made the second day after, and the boy is now running about. The accident happened three weeks ago. This should be a strong werning to young and old to he more careful about machinery. JOHN FORNEY.

MIRASHE, Mo., Jan. 14 Please say through your good paper, that I came home from the North Mo. mission field to arrange some temporal affairs. Meanwhile we are holding meetings in our own neighbor hood daily; and vesterday we met at a brother's ear the waterside, and after prayer we rangined to the water from which the ice was removed, and a worthy, promising young brother was buried in haptism, who was former!; christened and catechized in the Lutheral persuasion. Our meetings still continue and there are very near the kingdom. I next go to Monroe county to lay a foundation there Brethren pray for ne.

On page 5 current Vol. No. 1, you have an article selected by Wm Borough, under the eaption of "A truth ones told by Ingersoll on Intemperature." You will find the same near ly verbation in Gunn's New Domestre Payai cim, &c., pp 111 and 112; the nuther, Jap. C Ingersoil became a notorious enemy to truth onor to whom honor is due." Give no the B, AT W. in the old form. Avoid personals ties; go etraight forward; wield the Sword of tne Spirit, fearless of man and regardles of consequences; the Lord will be with you now JESSE STUTOMAN

PUEBLO, Colo., Jan. 12 Just received the B. AT W. and noticed in it a core for "neuralgia," by putting hope in a be a sure cure. Make a hop tes, drink it twice a day, a cup full at a tiose, for a week or more. This will cure the worst case. It is not no blessant to take by using plenty of sugar. Sin ter McNulty is still sick. The weather is con Health good. M. V. Swonn.

Wote River, Kan, Jan 14. We held a church meeting on the 7th in or-der to remove the dark cloud that has been hanging over us. Prosperity build to aid u-and it seemed that love grow cold; but thanks be to G.d. we all met in the spirit of Carse, and peace, love and union was again restored. We never attended a meeting where brotherly was a mifested any stronger gladdened and again united. though the whe-is of our little Zoon were un though and wasters of the a nor and glory of God. Samuel Sturop and J. W. Bowmen were with us. N. F. Bunnager.

BROWNSVILLE, Mo. Jan. 10 BROWNSVILLE, Mc. Jan. 10
Te-day I was called upon to present the functed of Thomas Dickenson; this was the fifth funeral in that family that I preached since living lare. This young man was in his eighteenth year. The weather is a little inclement to-day. Our winter was remarkably mild thus far. Scarcely any snow, and but little freezing; and it is good that it is so, as feed will be scarce. Health is very good and pusiness is going on lively.

DAVID L. WILLIAMS.

PAWNER CITY, Neb. The old ship still moves on. We had the fixest winter that I ever saw. Health good. Bro. Broushard and myself were up to Cave Co., Nch., one week; presched six sermons Two were reclaimed; may God help them to

Sugan Brogn, Ohio. Yesterday, Jan. 15th, was our regular ap-pointment for preaching. We felt to remem-ber Bro. J. P. Blue of Bell, Norton Co., Kan. and raised a donation, to help hear his great loss, by the hurning of his house and its contents. It certainly is a loud oppeal in behalf of the destitute. The pioneer brethren in the west need to be encouraged in their efforts to

bear aloft the bauner, and form the nucleus for usure fluorishing congregations. In our own humble efforts of a few pioneer brothren and sisters, some of whom are yet here to witness the result of their lebors, while others have gone to their reward. We hope all will imagine themselves placed in like circumstance and then act accordingly. J. F. Essasolz. SHITHVILLE, O., Jan. 13,

Bro. George Cripe is nere at Beach Grove holding a series of meetings. Roads bad, and congregations small. Thus for, two came out on the Lord's side, and were haptized the 9th. We hope the Lord may make us all faithful workers in his vineyard. Simon Harshman.

In my short article on "Instrumental Music tenth line, you make me say: "All affirmatives imply no negative;" instead of, "All affirmatives imply a negative or their negatives." In third line from the bottom you make me say: "by those who oppose the world," instead of, "by those who oppose the Gospel and its self-sacrificing principles. JOHN HARSHBADOER

BATAVIA, Ill., Jan. 16. When Bro. Thomas D. Lyon presched for us at the Naperville church, he said if any came to the church, put the news in the B. AT W. O. Bro Phomas, five young sisters were haptized, a I believe the angels in heaven reje

Sallen Asleep.

HEISTER .- In the Hopewell congregation, De-21st, sixter Annie, wife of Bro. George Heister ared 27 years, 4 months and 20 days. She leaveloss, but we hope it was her eternal gain. MICHARL VELLER

BARNEEUSEL-In Miami Co., Ind., Dec. 1028 by an older child, Heary Wallace, infaut son of Mr. Jacob and Elizabeth Barnheisel, aged 1 year, 2 months and 13 days. Funeral discourse by Bro. David Swibart from 2 Cor. 5: 1.

HOUSINGER -- Nov. 20th, 21 in the West Branch church, Ill., Juliana Holsinger, aged 71 years, months, and 9 days. The decessed was horn in

HOLSINGER .- At the same plac , Dec 15th, '8 brother David Holsinger, husband of the at coused was born in Betford Co., Pa. SAMUEL D. SITIRE.

(Primitive Christian please copy.) SHENK -In the Unner Comberland church Pa lie M Shenk, aged 3 years, 2 month and 10 days LONG.-In the Honewell church, Bedford Co . Pr Jan. 8th, John, son of brother John and sister Kate Long, aged 9 years, 6 months, and 15 days. Funeral discourse by Bro. Henry Clapper, from MISSIARI, KRIAPO SHIDLER .- Nov. 5th '81, in the Sallmony church Ellen Nora, Infant daughter of Bro. Simon and

sister Laura Shidier, aged I year, 3 months and Stildler, Infant daughter of the widower Amos Shidler, aged I year, 7 months and 11 days.

Ellen, infant daughter of George and sister Cath arine Williams, aged 6 years, 4 months and 2 Puneral sermons by the writer. May the Lord help those parents to profit by this as SAMUEL MURRAY. BRUMBAUGH .- May 11th 1881, in the Salem church Ohio, Brodlavob Brum 86 years, 3 months and 18 days,

BRUMBAUGH—Also at the same place. Nov. I wish you a happy New Year. Success to your zind, 34 Cakharine, widow of the above, aged 30 most valumble paper."—H.H. Brother. [The game years and 20 days. Bro. David was born in zon-)—Of God but hit you. Ed.)... "God bless your of get Co., Pa., and came to Obio in '66 and located west of Dayton. In the year 'is they moved ten miles north in the same county, at which place they lived sixty-three years until death. Bro. toay n'ved sixty-three years until death. Bro. Jacob was son of William, and grassison of Ja-cob Brambaugh, (German:) Bro. Jacob and sis-ter Catharine, had teu children of which four are living. They had thirty six grandchildren and eleven great grandchildren. JESSE K. BRUMBAUOR.

(Primitive Christain please copy.)

Matrimonial.

DICKEY-KINDELL-Jan. 12th, at the residence of the bride's parents, Covington, Ohio, by Bro. Wm. Boggs, William A. Dickey of Indiana, and sister Mary Kindell.

HYLTON-BOWMAN.—At the residence of the bride's parents, in Knob Creek church, Tenn., Dec. 22nd 1881, Bro. C. D. Hylton of Virginia, and sister Mattie E. Bowman, by elder Jos. LEMON-GISH-Jan. 12th, at the reside

the bride's parents, by the undersigned, Bro.
John D. Lemon and sister Sarah B. Gish, both
of Woodford Co., Ill. Geomog Gren.

Our Working Band.

tan The following have sent aubscriptions for B. AT W. If mistakes occur, please notify as, stating the number of the paper in which it occurs. Send for prospecturs and sample copies. Canvass thoroughly, and do a cash business. W H Pyle, 2: Wm B Goodrich, 3; J R Rover, I:

A B Snider, 2; J W Biler, 3; W G Lint, 10; D Hodgden, 0; J J Cover, 1; F F Imter, 1; N B Mur-ray, 1; Viola Miller, 1; R H Miller, 3; Enoch Eby, Jac. Hedrick, 2; Charles L Jones, 1; J B Wann ler, 1; S. W. Liudower, 1; W. K. Simmons, 2; D. V. Long, 1; Edwin Harley, 3; D. Hadley, 12; J. R. Mil-Long, 1; Edwin Harley, 3; D Hadley, 12; JR Mil-ler, 2; S P Miller, 4; J S Shaeffer, 1; L M Eby, 2; J H Moere, 2; C C Root, 2; E F Good, 1; A E Bone-steel, 8; John C Miller, 4; Jacob Swinger, 2; I L Berkey, 3; Jos L Myers, 2, Jac Mishler, 2; Joseph Cringle, 4; J L P Devis, 18; C Nickley Pringle, 4; J K Davis, 4; W G Nininger, 4; John Karns, 9; Jos C Baker, 1; Phebe A Holtz, 2; E Harshman, 1; G W Butterbaugh, 4; Abram Bowman, 4; James M Kinsey, 8; Wm Ikenberry, 6; J Woods, 7; D E Price, 1; J H Foglesonger, 2; E P Padty, 5; J.D. Haughtelin, 4; Lundon West, 1 Fenny, 5; J. D. Haugmenn, 4; Lunnion West, 1; Ster-ling Miller, 2; L. C. Klinzmann, 1; Dan'l Wade, 1; N. Early, 1; J. B. Tauzer, 5; J. Pool, 4; J. S. Flory, 4; D. Brower, 1; Jac Grisso, 1; Lizzle Hilery, 3; Samuel Leckrone, 1: Sol Dierdorf, 5: D R Arnold 1: His Hamilton, 5; Michael Koller, 2; David Bowman, 1 John Wise, 1; Wm S Gilbert, 2; Sam Nehr, 1; J V Eiler, 4; Dan'l Snell, 5; D Vaniman, 1; Jacob R Garber, 1; S A Larkins, 1; H A Snyder, 1; J R Kel-Wm Toney, 1; S S Mobiler, 5; D S T Butterles Williams, 2; Jac Cripe, 3; Z T Livengood, W Butterhaugh, 2; J A Weaver, 1; E W Stoner. I L Berkey, 1; A & Rosenberger, 2; J J Cart, 1; W A Layton, 2; J B Riggle, 3; Aaron Swilsart, 1; J R Crumrine, 2; E D Spangler, 5; J B Miller, 2; C P Spangler, 1; E P L Dow, 1; J M Kinser, 2; I H Bashore, 2; J T Pidiet, 1; J M Minsleid, 2; E H Rosenberger, 4; L. D. Witter, 3; A. Shroyer, 3; A. B. Holl, 3; D.D. Horner, 3; W.K. Simmons, 1; C.H.

Sparks and Throads

Gems from Business Letters.-Grace from Heart-Homes,-Good-will from the four Ours

"You are publishing a good paper, gGo on; you all who leve the appearing of Jesus. Ed.]... "Would feel a loss without our paper; it brings : asny good news from all parts of the Brother hood,"—G B' Smith....."Thunder doesn't kill lightning do-s; preach the Word, and let us opposwar. May God help to bring the truth through the B. AT W. I believe if the Brotherhood would fast and pray more, it would bring about mule John Y Sunrely. [If the hely brothren will keep is supplied with pure words, sound gospel reason ing, your paper will be rich with fat things. Yes fasting and prayer are needed. Burning love and good will must go with prayer. Pray for us! Ed.]"Wish you success it, the good, and less in the

"-JD Trustle. [We eshe your good wish..."I hope and pray that God will abundantly bless your labors and roward you accombinely." may abound in grace and love. Ed] ... "The pros-ports for the B. AT W. are brighter here than at nny time since I have been agent, and I have a licited subscribers since its publication."—D Shirely "We want you to publish a paper that we need not be ashumed to hand to our neighbors We have lately received some papers claiming to be published by Brethren, which we were as to let our neighb ra see."—A Frang....."My is just reading the last No. of B. AT W. for 1881.

I was you a sappy how went the grace most valuable paper."—II I Berliur. [The grace of God be with you. Ed.]..."God bless your of forts in giving us a pure Curistian paper."—M. A. E."May (Iod abundantly bless the good work.

As soon as my health sermits I will continue to write."—Emily R Stiffer...."I congratulate you for the accession to the editorial staff in the person of Bro. P. H. Miller, who will carry with him into your columns that adherance to cision of character which made it necessary for his to those two former connections." By Morean ... "Thave read your paper the last is mostlike. We find it too best paper for the good of the could not be come for charm for first in—IF I where the country is the country of the country in the last of the country in the last owned to be country in the last would be been into if it they country in the last would be been into if it they worthly paper. "Too Homeste," [Trush is very worthly paper," "Too Homeste," [Trush is very homester, the country of the last of the country of the last of the country of the him to dissolve former connections."-BF Mon

Any one sending to cents for six months, or 81 of for one year, can have the paper sent to an onisider. It must be a donation for that purpose. Papers have been sent to the following: John Heagle. Verginia W Whitaker, Kosriusko " Ind. Adams " Pa. Washington Co., Tenn. Somerast " Pa. Johns Co., Flor Patton " Ohio.

Wabash Co., Ind Knox " G



Report for the week ending . . . Jan 16
 Number Earolled
 194

 Average Daily Artendance
 199

 Per Ceat of Attendance
 88

 Namber Tardinesses
 3

 Neither Absent nor Tardy
 107

 E. A Banay, Principal.
 YOUR PAPER.



EVERY LINE OF ROAD

Chicago, Rock Island & Pacific Railway

R. R. CABLE, E. ST. JOHN

Youth's Advance.

BRETHREN AT WORK.

Brethren at Work

No. 5.

Mt. Morris, Ill., Thursday, Feb. 2, 1882. Vol. 7.

The Ocean of Life.

shipwrock now and then is made, But Locifer's the wrecker,

You're launched upon the rex of ble. And off will meet a breaker. But when you do wage well the shife. And safely bear your anchos.

"A storm is followed by a calm,"

And in the worst of weather
This thought may prove to you a bath

And also prove an anchor.

-GRAINS OF GOLD

g address of Hiel Hemilton is changed from Er-We have been favored by a coully number of minis-rs passing through thus way and periching the Word.

E. K. Buycutky say. our Almanac pots him down at Cedar Fulls, lown, instead of Waterloo. Know all men that his adderes is Waterloo, Black Hawk comity, lows.

Is writing to carried to get correct quotations. One rother an his artists rafers to Mark 18: 8. Surely lo-model know that there are only stated chapters in fark's book. We date not said ung.

Aclinious Essavs.

THE NEW WAYS IN RELIGION

To-day I've been to meeting, John, To hear the parson preach, But how they've changed since we were young, In all they do and teach. They say that we're old fashioned, John, And don't care what we say:

But my old heart can see and feel When'er they change God's way. When we were young the world was gay,

And loved to make a show. But Christians walked the narrow way, We could not with them go.

But oh, now things have changed since then They'd all go in together nor An say they've "lots of fan

When we were young they used to meet. And some times in the school-house near.

And Elder B-, that good old man,-

How faithfully he dealt with sin, And how the saints rejoiced. But now they meet in palaces,

So gorgeous, rich and nice; And everything that draws the crowd, With cushioned seats and carpetings,

The poor can hardly gather there, They've not the script to pay. The ministers, like some vain fop. And how it pained my heart to-day

To see him " put on airs. He did not preach, he only read No heart was touched, no tears were shed,

And not a soul reloiced He thought Christ's voice was musical, Melodious, nice and clear, And thus it sounded pleasantly

Upon the list-ning car. I beard some say as they passed out,

"Was'nt that a splendid thing? Another said, "That can't be heat By even Dr. Thyng,"

O can it be that such vain fore. Are called to speak for God. Who feed the Church on worldly alops, But never preach his Word?

I thought if Corist himself were there Ve'd see some sights and tears;

I thought of our old kitchen time. When servants sent by God, Would warn us all so faithfully

They did not wink at worldliness. A ministers now do:-

A hoarse machine now grinds the taner.

But neither one can tell of joys That come from pardoued sin. They sang God's praise when we were young,

cause their hearts were blessed; A well-paid choir now chants their songs,

My heart was pained to see the show

With frills and flounces, tucks and crimps.

And many had the Grecian bend, With camel's hump all formed,

They noticed my plain calico, d thought my boauet "odd;" And frequently they smiled, I know, But I had peace with God.

I thought of times when we were young, en all the proud and gay Yould make the Christians dress their song,

ad, when all the word rous mad

olich, vana display.

The Church has changed since former days In all they say and do; But give me back the olden ways, I do not like the new

They're strangely bent on pleasure now: They meet most every week To have some sort of lively spree, But whether 'tis a factive'

Or Christman tree, or other scrape, The Church will all be ther With 'o teries and grab-baga,

Or sociable, or fair.

And other tricks and games, They make God's house a den of thieres Lord of the temple, come with zenl,

As then didet come of vere. With accourge in the hand to make them feel, Before their day is o'er.

They all attend such gatherings. But when they meet to pray, There are but few to venture out, And they've not much to say.

They lightly speak of former days, When Christian men were true; But give me back the olden days, I do not like the new.

What means this strange departure, John, And when will they smend? God's day of wrath is hastening or When all earth's shams will end.

That awful hour is drawing near; Its signs are gathering fast The Judge of all will soon be here, To scruting; the past.

Our record then will be made known. Our habits, thoughts and aims; And some must hear from God's own throne Yon've brought my cause to supme

Ab! then what grief and sore regret Will reach them in that day, Because they've chosen worldliness, And souffed at God's old way

Sel by J. W. Southwood,

DEFEND THE CHURCH.

AY LOTTLE KETRING

THE subject on which I intend to address you is one of vast importance. It is simply this: Defend the church. In No. 45 of B. AT W., Bro. Esbelman comes out boldly in defense of the church. and in these times of severe trials we need thousands upon thousands of such brethren that ere willing to lay down their lives for the church. Some are saying many evil things against us; they even have the audacity to say that they are not wanting division in the church but are going to have a voice at the coming District Meeting. The first question in my mind is, will our dear brethren go up there and leave these men break down order and government? Are you going to leave them do like they did at Ashland, occupy the time in making long speeches in defence of their pet schemes, and you sit back and leave them go on in that way? brethren, that is not the way to defend the church. The trouble 19, we have spoiled certain leaders, and the time is here that we must cry aloud and spare not, or they will bring rum upon church with these fashions and indulgences of the corrupt world. In the Fall of 1876, one of those lead

ers conducted a series of meetings in our county and; and if it was the last words I had to say, I must acknowledge that I never heard such heart-shiperiog denunciations against pride and the dominion of fashion. Some of these brethrea thought l

spoke too plain in No. 39 of B. AT W. but in all probability I may speak plainer yet, before I close this article. I am to heaven, with Christ on one shoulder places on reisters dressed after a fashion, and a milliner shop on the other, they and that there had been a sister vi must leave those gew-gaws of fashion ing them that "wore an eight dollar thought he spoke too plain. But he never saw than she wore." She was a said it was Gospel. The writer was a school teacher, had been where those fashionable girl, and the daughter of a Progressives live, and to tell the troth father that told her time and again that there was no lady at that church and I there were no Christians, no righteous people in the world, but when the Bro. preached those powerful sermons I thought different. These men change their opinions so

often; they are full of notions that they do not know what to say any more, and bring up all sorts of nonsense to defend their ways. 'That Bro. in '76 read the portion of Scripture where the spostle spoke of the covering for the sisters, and asked us to wear the "plain, white cap" for that covering; and when we were haptized he told us if any person would ask us why we did so, and why we dress plain, we should not tell them because it was the established order of the charch, but should say "for Christ's sake." Well it was Gospel then, but it seems with him the Gospel changed since then, anything will do now for a covering, even the "fashionable hat" will do. Our Bro. wrote in their paper the hair was given for the covering. Strange indeed that the aposties did not say so and the strangest of all, that that Bro. did not tell me so when he bantized me. I wonder what next; I suppose bangs and frizzles will do too for the Well the truth is, they took a notion

that the plain narrow way in which our fore fathers traveled to henven, was not popular; and they would try another way. Those old fathers were "old fo-gics," So these modern wise men even want to take the milliner shop along Suppose they will hold up their hands in horror and say "the Gospel is silent on that subject." We must not add to, nor diminish from the Gospel. Am I a traditional sister? Well it don't make my difference to me, what they call me, but if it was Gospel five years ago, it is Gospel now. We even dare not speak of our forefathers, "they were not crucified for us." We were not haptized in their names. We never said that, but we think it is better to imitate them than the world. But we will say nothing more about them; we will speak of Christ and the apostles, they are for the Gospel.

What did the apostle Paul say in regurd to conforming to the world? Did ie not tell us in languago, " be not con formed to the world!" And what did he say in regard to women adorning their hodies? Well they know so much about Gospil they certainly ought to

About two months ago, I was visiting in the town of B- one of the most fashiousble towns in this state. The family I visited with were very fashionable, and members of the most popular churches in town. I accompanied them to church and they have a very taleuted young minister. He preached from the text concerning " non-conformity to to the world," and he exclaimed with a trembling voice that their sisters decorate their bodies after all the foolish edge it, and I was the first girl that she fashions of the world, and in costly ever heard say so. I told her then that array, simply to attract attention. ss I must cry sleud and spare not." After fashion. Hats were the most uncomwe left the church, one of the ladies re fortable covering I ever were; and if mnrked, "Mr. K. give it to us again." er yet, botore I close tim article. I am immrket," Mr. r. give it to us again. [trey were use immunous I would any one bondlead that, that brother would and the [divers when they are would any one like me to tell the public what he mid but it does no good." I then teld her else; and if it was not for fashion's sake against the pride. In one of those over—that the applicate the truth. She acknowl—there would no member plend for them. mone he remarked that "girls cannot go! edged he did, but nawwered, "that at Suppose they will woulder why I know

Some of the fashiouable girls hat, and a more fashiouable dress they never saw a lady that was dressed more after the feelish fashions than that sis ter. I appeal unto the leaders of the Progressive faction, how did your sisters dress two years ago? How were they dressed at the convention you had at Elk Lick last September? And how were they dressed on Thursday eve after the convention when you assembled together at Myersdale, to worship God? Now in all candor before God, can you say that they were dressed plain? write so much about plain hat in your paper. What do you call a plain bat? Can you not tell us what a plain comfortable hat is? what it looks like? Just take that word plain away and place stylish there, and then you will have it right. I knew a brother that went to Som-

erset Co., and when he saw how some had gone to the world, he asked a Bro. if this is Progression. He replied it was. The brother then said that he always was in favor of Progression, "hut if this is what you call Progression, I am no Progressive man hereafter in that way." And with tears in his eyes and trembling voice he exclaimed, "Oh airter Lottie, I heard and saw so much while there, it made me feel bad, and I wish I had never gone there! there were sisters dressed in all the fashions of the world, and so much ngnecessary trimmings about their per-Well, he wished he had gone there. I was glad be did go and I think it would be very good if some more of the Brethren would go there and see for themselves. They claim to be for Gospel, they are progressive. just wonder where they got their Gospel to place a steeple and bell on their church? Why, they became so progressive that they cannot worship God any more without an organ. Were the spestles thus? I just wonder if Peter had an organ to help him to preach, on the day of Pentecost, when three thous and souls were added to the church? Well brethren I know I swill get in-

to trouble for writing this, but I am used to nothing better. I remember when I was a small child, my mother sent me with provisions to a poor old lady, and my school mates abused me about it; but my mother told me not to keep any account of their abuse, and do whatever was right. That dear mother planted firmness in me when I was a child. And when I become a grown girl, an old sister asked me what the hats are for, that the ladies wear; she said they are not of any use; they do not protect the head from the cold in the Winter, nor the heat in the Summer. That was a bard question to answer, for my conscience would not allow me to tell an untruth, but I told her they were for fashion's sake. She seemed sur prised and replied that she was glad that I was houest enough to acknowl-I would not tell a lie for the sake of they were not fashionable I would not

own eyes, and we are sorry to say that we had sisters that saw something in the world that they loved better than Jesus, and they dressed after all the tashious; were fashious bie hats, loaded with feathersand flowers; and our poor old Elders pleaded with them to bring them back in the simplicity of the Gospel, but they would not. They put themselves out of the church, and when those progressive Elders came around they make a poor face and say "the Brethren expelled me from the church for wearing a plain hat." Then they make a big fuss about it, bring it up to Annual Meeting, ridicule the church or write about it in their papers, but are very careful not to mention it to any one that lives in the same church, for for they might find out different. The fact is, they don't want the plan hat; that would not be popular, and just a soon as we allow the "plain hat" to be worn in the church, they will have all the foolish fashions too; for they have them now where hats are worn. Now dear Brethren, are you going to leave onr beloved Brotherhood go to ruin for the sake of a few souls that want to serve God and mammon? Let the whole church be engaged in prayer for our beloved Zion, for there is danger before us and the church must be defended.

ILLUSTRATE YOUR PRINCIPLE.

WE wish that some of our people VV who discard any particular form in dress, but at the same time advocate the principle of plainness, would illustrate their belief a little better. Some of our brethren and sisters are attiring themselves just as gayly as any other class of people, yet to our knowledg they have received no exhortation what ever from those who claim to advocate the principle independent of any cer form. Now we would have very much more confidence in this class of brethren and sisters if we could see some evidence that they are sincere When our brethren dress like dandies, do you consider it wrong? Do you tell them that it is wrong? When our sixters come out in gaily-trimmed dresse and hats, do you protest and say that it is violating a gospel principle? For tempt to teach the principle, and therecannot help but have some doubts until our brethren who hold the view alladed to, give us some illustration that they are sincers in what they pro fess. There is plenty of room to give us illustrations of it. There are thos among us who are as dandy-like as the can well be, and they seem to think they have encouragement in such a course from a certain element in the church This makes us fear that the private teach ing of some of our brethren is not ver strongly in favor of carrying out this principle of plainness. We may be wrong and we hope we are. These remarks are not made in way of censure. Love thinketh no ill towards his neighbor, and the same will apply to us as breth ren. If we may have the love of God in our hearts we will not want to see the errors of our brethren. We will see them only when we feel and reslize their bitter fruit .- Primitive Christian

We are glad that one of the editors of the Primitive thus comes to the front. without "any particular form of dress" man paper. There are thousands of many thoughts, and I will tell it in the assent

centh is, I was there and saw it with my ple of plainness, there can be no plain. ness maintained. For urging this and defending the "particular form of dress" recognized by the church, the B. AT W. has been reproved by the P. C. in times past; but it is now made all right by coming over on sound doctrine. You may as well talk of maintaining immersion without a line as to maintain plainness of dress without a line. There must be a point where unplainness becius, or where it euds and plainness begins. This point the Appual Meeting lays down, and the question is, will all submit to that line, or must it be wiped out to please the dandies and fops? When it is all sifted, and the practice is seen, our people will see that this cry of plainness on the part of the so called liberals is just for effect. They preach one thing and practice another. If one of them goes to California, he brings s dundy hat, a fashionable suit, puts a cignr in his mouth and goes on like the veriest worldling. This is how it goes when out from the Brethren. It will come out by and by. To get this "par-ticular form of dress" which so well exemplifies plainness, out of the way, they raise the cry, "you want to make it a test of fellowship," This is said to scare some, but will not work. Opp people will not be scared so as to run off the bridge into the water. You might as well talk of building a house without material as to talk about plain ness without a line where to stop. Why do the leaders of the progressive party refuse to define plainness? You can hunt all over their writings and never find it. It is always vague, covered Will the Primitive stand up to the "particular form" recognized as expressive of plainness? We shall be glad if it does, for the church needs its help on this as well as other subjects .-ED.

THE BRUDERBOTE REFLECTOR.

OUBTLESS many of the renders of the BAT W. would like to know what our German brothers and sisters say to the readers of the Bruderbote or Brethren's Messenger. We will en deavor from time to time to condeuse n little of the contents, so as to give them a distinct image of what is given to our German brethren from mouth to month. lu the first place we would say that Bro. Geo. Ashenbrenner is no lon ger neither its owner nor its Editor Bro. J. M. Suyder of Grundy Center Iowa, is now Editor and Proprieter Bro. Ashenbrenner will, however, be a fellow-helper and so will Bro. Paul Wetzel, who has been nowell for some time.

No. 4, of Vol. 2, is now before as. The first two columns contain a New Year address of the editor and various items of intelligence, smong which we find the editor's warmest thanks to the B. AT W. for its friendly notice of the paper and its advice to Brethren to send a dollar to the Bruderbote, and if they cannot read it send it to some tier- lieve in dreams, nuless I can learn some man friend. We thick many of our thing from them, or unless they teach We have all along maintained that English readers ought to help the Ger- me to think. My dream has produced

-The first article is a New Year's greeting from sister Barbara Roesch of Mion. She talks sweetly and lovingly, especially to her sisters, whom she exhorts to take up the cross arew and follow Jesus in all his appointed ways, she our own sun. I immediately cried out, exhorts her sisters to be more extrest "what is that!" My friend cried, "He exhorts nor esters to be more established to tench appears, He appears, 'which of course them Jesus in early years and not to be we hoth intuitively understood to be them Jesus in early years and not to be discouraged even if we see no fruit. When we are gone, our teaching, example and prayers may bear fruit. Then follows New Year's greeting from Bro. John Fierheller of Milledgeville, Ill. His words are love and praise to God and earnest prayer for the saints. Fla adds two stanzas of poetry, eight lines each, on the venr that is fled for ever. We would attempt a translation, but we could not infuse the heart, and viger of the German tengue into our speech. He then gives some good exhoriation on these words of Paul, 2 Tim. 1: 13-14. "Hold fast the form of sound words, which thou hast heard of me in faith and love. That good thing keep which was committed unto the by the Holy Spirit, which dwells in us. Heresics and schisms would arise, false teachings would abound. The enemy would sow tares while men slept, hen we must keep awake and hold fast what we have learned. On page 2, we find the conversation between a father and a son contiqued. The son enquires if we obey the principal commandments but neglect a few, will not the Lord pass it by? The father shows the spirit of disobedience we manifest when we wilfully neglect one of God's command ments. Numb. 15: 30 is apoted to show that if any will sio presumption he reproaches the Lord; he was to be cut off, because he despised the Word of the Lord. True, there was another law for him who sinned through ignorance, but willful, presumptious sins reproach God, and will bring the many stripes. We have, then, another letter from sis ter Roesch pleading for her German neighbors who are strangers to God, and ought to be warned to flee from the wrath to come. Will some wealthy brother send a little of his means to Bro. Sayder, and order a thousand extra copies to be printed and scattered among the people? The balance of the paper is filled out with various articles more or less interersting, among them a sermon from Bro. Quinter, on "the evidence of Christian character. This sermon is full of good thoughts suggestions and shows how we may purify ourselves by having the hope of seeing Jesus as he is. We have a good exhortation from Bro. D. Bright on "H God be for us who can be against un?"

We conclude our review by saying that, having read it during the past year, we can heartily recommend it to our readers as a good, carnest advocate of the faith of our Brotherhood, It contains much original matter both in prose and also good selections.

A DREAM

AST night, I had such a strauge dream. I do not particularly be-

to much about these things. Well the recognized as expressive of the princip Germans in this country on whose minds hope that it may lead others to think of per ngut has over been shed. If their condition. In my dream, a dear we are a missionary people why not friend long since dead, was with me, sacrifice a httle to diffuse light among We were pleasants. all at once everything became a dead calm. After all was as silent as death, a very great poise burst forth, and in the east seven large suns appeared in the form of the Pleiades. Some were red as blood, while the others were like the coming of Christ. My friend seemed quiet composed as also did I, a thought quickly passed through my of my family were around me, which it seemed that they were not. I felt no fear whatever, but seemed anxious and nleased to meet my Saviour, and exclnimed, "Oh! Jesus! Master!" I then from excitement awoke, and for a long time lay thinking of my strange dream. The first question which arose in my mind was, would it he so, if Jesus was to come now? Could I fearlessly and gladly meet Him? If so, will I not be the happiest of mortals? My dear friends, God often uses strange means to accomplish His ends. And I believe very often that we do not realize His power as we should, and that He would ave as remember Him more than we now do. If we could and would permit ourselves to think more upon our lost condition, how helpless we are without Jesus, we would not delay this great one thing needful another hour. Pray God, dear friends, for no more rest until you are willing to acknowledge him as your master, and that you will be his humble servant. Pray in esrnest and God will soon come to you as he has promised.

Our peace should be like a river, a happy suuny, sparkling river, not fretting and foaming over little stones or unexpected windings in its way; but rather singing and dancing over them. The river also brings communications from the upper country, and spreads fertility along its banks. It may be low sometimes but it never falls below the dignity of a river. There is a river the streams whereof make glad the city of God. There is a mean of communication with the heavenly paradise, which gladdens all God's people on earth

THE path of duty is the path of safety, though it may seem the path of death. We may balance probabilities, weigh contingencies, and admit motives of prudential policy, where measures, not priociples, are concerned; but where an entightened conscience leads, we are to follow and let God take care of consequences. So did the three He-brew youths, and so did Danisl. and so will all who fear God rather than men. "Dare to be a Daniel! Dare to stand alone; Date to have a purpose firm: dare to make it known!

Men frequently make great reputations by never actually doing acythics. Sometimes they do it by telling how things are done; sometimes by assuming to know all about it, and sometimes by just keeping still and looking wise.

Geutleness, which belongs to virtue is to be carefully distinguished from (mean spirit for da and the faw

H. MILLER,	
I. M ESHELMAN	
OSEPH AMICK,	

J. H. MOORE, Corresponding Editors

SPECIAL CONTRIBUTORS

THE GOSPEL IS THE POWER OF GOD UNTO SALVATION, TO EVERY ONE THAT BELIEVETH.

THE power then is in the Gospel to save the beliaver, reaches his heart by faith, and by it holds him bound to G.d and his Word The doctrine is not that the Gospel of itself, or separated from its nother, has power to save: hut God's power through the Gospel (as the means,) is able to save us.

The Gospel is the power of God not of itself His power reaches the heart through the Gospel by faith. Faith in the Gospel, is the great leaven that turns the heart over to the Gosand makes it the controling power over the be liever. Faith in the Gospel must be a power to control a man in everything he does or the Gospel will not save him from sin in that The doctrine in this text is, that the wer to save must come from God. If it be by faith, we must look to God hevond the faith in obeying the commands, we must look he youd them; look up to God whose power must save us. But we must look to him through the Gospel, because that is His power to save The Gospel cannot be a power of God to save any one who is not governed by it. If ome rower beside the Gospel governs man, it he is controled in his actions by the world, its pride, its pleasures, the G spel is not saving him. If he gets the opicion that he can be saved by free conscience, free faith, free conduct in his desires and wishes, free in a thorn and things in which the Gosnel leaves him from to do as he pleases, he is then depending a on his free conscience than he is on the Go pel. If his free conscience is to save him, then the church has no right to interfere with his conduct. The heathen who had no law, were a law unto themselves, "their conscience ac casing or excusing." The church had nothing to do with them. If a man's conscience, taste and desires are free, the Gospel is not saving him. This free conscience, free miad, and free judgment is a modern doctrine not found in the Gosnel

The Christian is hound by the Gospel, all the time, in everything. He is free in Christ. in the Gospel, not out of it. The Gospel the power of God" to save him while he is in it, but not when he is out of it in may way,

God bailt his church on the Gospel,-"the foundation of the sportles and prophets, Jesus Christ himself being the chief corner stone: and God put no man in the church that is Ires from it, or the Gospel; and he has not the promuse optside of either

To illustrate the doctrine of this text. The laws of the United States are the power of the Government to save its culjects from any nower that would take their rights from them. The law will protect and defend them so long as they stay invide of it; but when they go beyoud the law, the government will not defend them. They may blend "free conscience "free speech." They do not need to make that ples while they are inside of the law. It is secured to them by the law, and they only need the law to save them from all harm. But when they go beyond the law, and act on a conscience free from the law and government, neither the law or government will protect them. But when a man comes forward and

he will be his own judge, he will decide imself whether he has violated the law, mity e weakness.

punish him for his offense against the law, regardless of his free consciouce; or put him is the saylum for masanity. The same principles apply in reference to the church and the Gos pel. The church has the same right to judge its members for violating the Gospel, as the government has to judge its subjects for violating the law. And a member of the church has no more right to have a free conscience, or be independent of the church in his conduct, than the citizen has to be free from a trial by the government for violating its laws. But this illustration does not stop at the simple transgression of one man; it goes further. All the troubles in the government come up by a body of men uniting to oppose some law, or have some law of their own instead of the law of the government to reign over them. The South combined to oppose and nullify a part of the law and authority of the government; the Moone combine to have a law of their own, pulhfying another part of government law. In this way division and trouble comes upon the government. This is the only way division

So it is in the church. God has built on the gospel; there never could have been divi in it, had not some men combined together to leave out some law or ordinance the Goose teaches. All the troubles that ever infested the church, have come from some men doing things, teaching things the Gospel never an thorized. All the errors of the Catholic church came from men running the church into worldly things to make it popular. Into politics it went first, into worldly pleasures next then into ways all outside of the Gospel, which is God's nower to save the believer

The same great evil of the Catholics, to s extent, has infested most other church When they bring the politics of the world, the pride of the world, with its pleasures, am neats, picnics, lotteries, whicky truffic, and ev ery popular vanity of the world into the church they have come into the same road with the world. It is the power that roles them, and not the Gospel or the shumb. God her built upon it. There is no way of peace and union in the church, but that of coming to the gen eral council, instead of ridicule and abuse beaped on the conacil for things it has never done, as Ingersoll beans abuse on the Bible

The Avousl Meeting has given no advice that is contrary to the Gospel. It has decided no question that will escrifice any gospel truth or principle. It may have in some cases been a little strong against members following the costoms of the world in dress but after all that, pride has grown too fast in the church All our efforts in church councils have not made our people too plain for the G-anol and the nower of God to save them. Churche that have thrown away uniformity, and put on all the fashions and pride of the world, are not made nearer the Gesnel by it; but their going more with the world is going less with the Geenel.

UNION OR ONENESS

G OD has always given evidence that his will, his spirit, his law, was given to his people to make them one. To secure this end he called his people together often; that they worship and praise him in their assembly. In the Jewish and Christian dispensation, God's monle were required to meet in conneil and work together for the one mind and one judge ment that gives peace to the church. In both dispensations. God's holy mee often met in council, not to decide upon questions where there was a plant thus saith the Lord. God's people always accepted his word and oboyed it, without any council or question, or anything where we have a plair, command. But their ouncils were always to get union and onences oo things that were implied and not plainty expressed. Neither the Jowish nor the Christian church eyer did live 16 union or oneges without such conneils; and the church connet now, nor ever will be, of one mind and judg-ment without councils to hold them bound tot, and gother in their practice on all subjects that effeet their union and fellowship. The only possible way of union is by those, who beli obey the Gospel as it was believed and obin primitive times, to meet in council and barmonize on the things that are wanting to make peace. But unless the council will be beeded. no need of making it. If, after it is made, hitter, inflaming sermons against it are preached. and long decouncing articles written against some of its decisions, such a course will as bring peace, or allow it to reign in the church But let us have surmons preached, and seti cles written which tend toward union each one, (instead of writing against somehody or writing just what he want;) cive what he thinks ought to be done to hurmonive and

I have had some bops that it could be de if there were as much effort unide for union, as there is for each one to have his own views prevail. I am for more progression and more work in the right way; to make the church stronger in the faith, more holy, more spiritual; but not for that progression which makes it more like the world, more pleasing to t e flesh. If we would all noits in our advice and our influence, there would be no need of more to secure a union and maintain it. Without this no rigid enactments or radical suforce ments can ever secure it.

A PECULIAR PEOPLE.

N all ages, those who have been the servants of God, have been a peculiar people because they have been different from the world, because they had a law, a faith, a practice peculiar to themselves; because they were united with one snother in spirit and in work and united with God. Under the Gospel dispensation, they wer

odained a peculiar people, a royal princthood, differing even from the Jewish race in fuith and practice. In all the ordinances of the church, the Lord's people were peculiar; that is differing from the world and from other valigious. Trine immersion, Feet-washing, the Lord's Supper, made them peculiar in their worship. Non-conformity to the world nonresistance, humility and love, made them pe culiar in their living, that they were in truth a pacaliar people, z-alons of good works, the world had been right, then might the church have been like it. But the world was dead in sin, and on that account God's people must be a peculiar people Heaven is a snirit world not like this and

the children of God live in fellowship with that world not with this world; this makes them neculiar. The Christian is living for another life, for another world not like this. If this world was man's eternal abode, he might well be like the world and not peculiar in any way. But since the Christian's life is a preparation for eternal life in another world, the taithful preparation makes this life prculiar to the world. The spirit, the desires, the offections the fellowship, and love, makes a quences with God and one another, that senarates them from the world in their lives, as well as in their worship. Thus they are bound together and bound to Ged in a life that is possible, because it is the beginning or preparation of the life in this world. for the sternal life in the world to

To get the idea of this text, go to the milit ry school at West Point; there are men training for military life; living for that purpose; it makes them peculiar in their work, but just the opposite purpose from Christianity. Their lives being in harmony with the object for which they are living, makes them peopliar cause they differ from the common citizen.

The Christian is a soldier of the Cross, but mining for the great work of saving men insteed of killing them. He belongs to on army of the rightcous, and is fighting for a kingdom that is oot of this world. This makes him helong to a peculiar people not of this world. A royal priesthood the highest there is, because is connected with Christ, the King of kings, who is over them, King, Priest, Lawpiver, to govern them in all things and keep them as

The last item, io column three, first page droagly recommends a change in delegater and officers at D strict and Aumond Meetings With all doc respect to the editors, I beg leave to differ with them in regard to sending all new representatives to Annual Meetings; next Annual Meeting especially. We are in favor of changing delegates and officers as much as the nature of circumstances will permit for the good of the cause, but to make a clear sweep of matters now, and send all nor delegates to the next Standing Committee, would be about as unwise as to have all new officers in command just when the hardest but tle of the war is to be fought. At the next Annual Meeting will by the decisive contest, and we will need many of our most experienced men. I notice that some States keep a good Congressman in . Sice a comber of terms. Let changes be made in a way that will permit new and experienced members serve together, beace the former may learn from the latter. I too, think the Standing Committee should not place its own members on committees so much; it might he well to exempt the members of the Standing Committee altogether. Committees called to settle matters of a purely bosin

-It takes rather close thinking, to understand all there is in Bro. Bassbaugh's article on The True Issue. It would, however, seem that any person, even of very ordinary observation ought to know that the fruit of a tree will partake of the nature of the tree; thus in spiritual as well as other things, in clothes as well as messaring grain

haracter, should be made up of business men

as much as possible. Many of them might be

selected from smong the descons and laity,

where the best business judgment is generally

-Bro. J. B. Lair has a good article on the Letter and Spirit of the Gospel. Prople who are so strict about the letter of the Gospel, and suconcerned about the spirit, are about as much use to the church as a man without a spirit is to the world-dead so far as doing good s coacerned. The letter and spirit must go to-

-Sister Bond's article shows the sentiments of people with whom she has conversed. Had the apostles dispensed with series of meetings and missionary work, as some now desire to do Christianity would have perished in its infancy

-I have lived in the country, and worked considerably on the farm, but really I pover thought of preparing sermons after the model presented by Bro. D. E. Brubaker. Perhaps things of that kind do not occur often. If they did, I should write an article on system and or-

-1 cannot say much about the editorials this week. Concerning Schools, I wish to remark that I believe that the College at Mt. Morris is among the host disciplined iostitutions in the Union. Better order is preserved among 200 students than is required to most families where there are only a few children. Pupils as a general thing, conduct themselves better there than they do at home -Bro. Miller has a good article on Defend-

ing the Church But it is bad when the de fense is against those who claim to be members

-I would like to say a good deal about Bro Eshelmen's "Inside Turned Out," but it will require too much space. I only take liberty to state that when turning a thing inside out, it is best not to turn too much of ourselves out at the same times that is tall the straight three and say as little as possible about self. The facts referred to in the acticle have a kad showing at best; they tell which way the wind

-Sister Norman is getting some excellent matter in the "Home and Family." Her offorts are certainly appreciated by the lovers of "arrest home."

-This No. reports fity-six hoptisms. Add to this the 101 of tast week, and we have 187. J. H. Moons.

Our Bible Class.

Piesse explain Romaus 4: 5, which reads as fol-ows: "But to him that worketh not, but believed to no him that justifieth the ungody, his failin-counted for right coursess." JAMES M. NEFF. us 4:5, which reads as fo

I will send a query to the Bible Class. I would the an explanation of Daniel 4: 16, last clause And let seven times pass over him-

which reads thus: "And a highway shall be there and a way, and it shall be called, the way of Holl-ness, the suclean shall not pass over it, but it shall be for those, the way furing men, though fools

lion shall be there, nor any ravenous beas not be found there; but the redeemed shall walk there.
Also I Pet. 2:13,14. Submit your selves to every

Also fret 2:10, is. Summit your serves to every ordinance of man for the Louri's sake, whether it be to the king, as supreme; or unto governors as unto shem that are sent by bins for the punish-ment of evil deers, and for the praise of them that

Did the devil claim his own, when he showed the Lord the kingdoes of the world, and the glory of Lord the kingdoes of the world, and the glory of Pealmistance. "The east his the Lord's and the Falmines thereof, the world and they that dwelleth therein. Pashas 24: I. Paul uses part of the same Scriptare. I Cor. 10: 30, unitting the world and they that dwelleth they had dwell therein.

A CRITICISM REVIEWED

WE notice that a brother in a late assue of hased on the frequentative nature of the verb bastize, in proof of repeated action in haptism His argument is this, "if baptize means to dir repeatedly, then the commission would cal for repeated actions at the mention of each We shall try and disabuse our brother's mind of error into which be has fallen Whether we can harmonize the frequentative nature of the verb with its use in the commission or not, this does not destroy the facts in

1. Bullion says, "frequentatives are th which signify repeated action. These com ly end in zec." Gr. Gr. p. 109.

ly end in zoo." Gr. Gr. p. 100.
2. Devette whose German version of the Bible is justly ranked among the best ever maže into any language, sars, "they were hap-tized, immersed, submerged," this is the proper meaning of the frequentative, from bapto to

3. Bretschpeider ranked among the first theologians and Rublical critics of Germany Baptizo, properly to dip in frequently, to wash fr. quently (exepius intigo, saepius lavo) Domegan, "Baptize, to im merso repeated
ly into a liquid."

5. Passow, one of the latest lexicographic al authorities of German, thus delines, baptics

oft and repeatedly to submerge (oft and wieder hold eintauchen." 6. L'dell & Scott. Baptica, to dip repeated

7. No lexicon known to us contradict. these definitions. They all give, dip, plunge or immerce as the meaning of baptize but none of them defines it to mean one single im-

8. Nearly all give wash as one of it- mean ings, and none can week by one din. There are e facts, but now let us enquire how the Greek employed there frequentative verbs. They employed them -s often to express a single a tion as a plurality of action. It is the part of candor to state thes. In highlym each act is being haptexed. And haptizing into each name represents hot one action. How then is it frequentative? There is no difficulty at all the case. The law of trequentatives in this. A single act may be expressed by a forquentative yorb, provided this not is related to other aim ilar acts. Namuan haptized himself seven time in Jordan. Each act is being haptized but they are all r-lated to each other. This clears away the mist and fog raised about each act of the commission required in repeated action, if the frequentative argument is correct. Hexas dtpped (bopto) a cloth in water and spread it ce of the Syrina kong and he died. This single act was not related to any oth similar not, hence bapto is employed. The Greek physician prescribes a plaster dipped in

ointment and laid on the affected, baptq is the

word used to represent the single dipping. It

the cure was affected no further dipping was necessary. But if a second dipping was neces sary, then bantion is employed, because it is related to the first.

Sometimes bustice represents land overflow and submerged with water. The land was not dipped, but a succession of waves inundated the land, hence a stronger term than bapto is em player. So with the bantism of the spirit or the day of peutecest. There was no literal dipping as with the land, but they were filled with it. They drank into it, and when we drink freely of a liquid we make repeated draughts, until we are filled. The sound filled the house tongues sat on the apoetles and the Spirit filled them as if they had drank of it Hance the idea of fullness, the result of renest ed action is preserved

Jesus was haptized beneath the waves of time liceuse mea and women to open shops in which liquous are sold which will destroy the serrow that rolled over him. The spirit' in Pralms 56: 2 says concerning Jesus, "I am come into deep waters where the floods overflow me." The floods overflowed Jraus, no. one only, but many which rolled over him up til he sank in the deep water of death.

ohus relates that the murderers of Aristoh ulus, a high priest did not desist from baptiz ing him until they had entirely drowned him A succession of acts resulting in death. We see no good reason to ahandon of

gument from the frequentative nature of verbe nding in 200, especially when they are derived from a verb of less signification. Many verbs may end in the which are not frequentative, but these are underived and have no form or less significance. We trust we have made this clear to our brother, if not, let on hear from Janes Evans

PENTECOST.

A ND ye shall count unto you from the mor row after the Sabbath, even unto the mor row after the seventh Sabbath shall ye num ber fifty days. Leviticus 23: 15 16. The Sab ere referred to was the feast day, the 15th day of the first month, regardless of the day of the week and from the day after the Sabbath would be from the 16th day of the month as from the feast of first froits. Then the 16th and the fiftieth day, or Pentecost, would full apon the same day or the week that the feast of the first fruits did in the years that our Lord was crucified. The 15th day of the next month or the Sabhath referred in the text fell upon the weekly Sabbath. Then the morrow after the Subbath in that year was the first day of the week, and as the morrow after the Sabbath was the first of the fifty days, the fiftieth or Pentecost in that year fell upon the first day of the week Neither does it seem reasonable that the apostles should perform the physical labors of daptizing three thousand persons or the Sahhatu day in the city of Jerusalem up der the theu existing circumstances

WHAT BROUGHT HIM?

aper in one hand, feeling really mrs erable. My wife and eldest boy had gone to church. I heard the other children tulking and the coestion fell upon my ear. "Hornes when you are a man, which will you do-go to church like mamma does, or stay at home al ways and read the newspaper?"

i," said Horace, eight years old, with great emphasis on the L " shall do neither. I shall not an to church and I shall not situhout home I shall have a hig horse; and Jamie Lincols and I will go riding, and go right away and

ave lots of fun."

That child's words set me thinking. I say my own hoy in company with others of the loosest and west unprincipled of men, and perhaps women, spending his time in a way which would break his mother's heart, I thought of my white haired old father and my placid, em iable mother, both gone; naw them walking side by side to church in the old come try town, and we children following. I could not sit another five minutes. Up I rose, and politing on not and coat, went to the church and slipped into a pew in the rear, and, heard and anappearing, or tried to hear, it, for that hoy's speech had taken possession of my soul, and bad filled it. My wife was astonished to see me wantog at the charch door. "I thought I I would come and neet you," was all I said,

Mealth and Temperance.

IS IT RIGHT?

IS it right for men who profess and call them selves Christians to pray "Lord lead us not iute temptation," and then heedlessly expass themselves to the miluence of drinks which

tempted and rained thousands? Is it right for men to ask God to "Give his day our daily bread," and then support yeten which licensee men to destroy the good

grain by converting it into hody and sool-de ying drink? Is it right to build churches, chapels and chools to help save the people, and at the same

Is it right to license a man to sell drink which will make people drunk, and then fine men and women for getting drunk?

Is it right to license men to make paupers and criminals, and tax soher and virtuous pec-

ple to pay rates to keep them? Is it right to derive a revenue out of a sy tem which demoralizes and degrades people?

Is it right for people to wish the temperance muse success, and at the same time continue to drink and support the hquor traffic? Is it right for any man or woman who wish

well to their country to stand aloof from the only care for our national intemperance?

Is it right for a Sunday school teacher to teach scholars to beware of the dangers of the public honse, with breath smelling strong of drink which comes from such places? Is it right for a minister of religion to preach

gainst drunkenness, while he continues to us o drink which alone produces it? Is it right to admit into Christian sharehes

as members, liquor sollers or persons any way interested in the traffic, who, by their husi are constantly hindering the spread of the Gospel, and leading professors of religion Is it right to expect God to help Christian

non-v which comes from the ruin of souls? Is it right to do wrong to produce right? Is it right to ask these questions, and, if so what answer can each reader give to them?-

INFLUENCE OF RELIGION ON SHICIDE

THE influences of religion ere, together with the influence of race, the strongest modiscussion as to whather the growth of suicid is to be accounted for by the decrease of relig ions sentiment scarcely finds place in a worl like this. It is a thesis generally put forward by moralists whose opinions approach our on this subject. On the other hand, the th of the special influence of the varie which statisticions have sought to dispute pre duced therefrom. The first is furnished by the indication of the form of worship to which suicides belong; but, unfortunately, this is WAS sitting one Sabbath morning, with a resented in very few statistics of Central Eu-rope, and is not always adapted to each case in erticular. The second is the approximate rene predominant form of worship in give countries; and here the most fertile in rehabitants of various forms of worship, as Prus sis, Germany, Austria, Holland and Switzer-land. The countries of the south, Italy, Spain and Fearer, have so small a number of non-Cath olies that little or no comparative result could be obtained from it. We notice again that, in the comparisons based on the religion of suicides ligious hands is complicated with that of race This is perhaps the only religion bound up to the fate of a single people, whether on account of the exclusiveness of the M saic laws, or because no other race is as judicis of its own par-ity, its own customs, and especially of the faith of its fathers, as the Jowish. In every country where the chosen people has spread, it has always preserved the moral Semitic character, while it has sometimes modified its physical characteristics, as when becoming fair where formerly dark-skinned; the religion of the G of Abraham is the only bond which now unite sta acultared members. This strong influence of race obliges one to preced caution tributing to the Mosaic religion the little ten-dency of Jews toward suicide. In the most au

cient history of Palestine not more than ten suicides are mentioned, and their greatest n her belongs to a less pure Jewish period, when through the Bahylonish captivity and through the false prophets, they lost all trace of the ancient law. Already, among the last Jews who become more frequent (Jesephus); but, while dispersing themselves among other nations over the earth, the decendants of Ahraham have always shown and still show among their moral characteristics an habitual resistance to snicide, although the same not be said with regard to madness. - Da. Mon BELL, in Popular Science Monthly for December.

TEMPERANCE AND CREDIT YOUNG man, if you contemplate a business

I you cannot look after your habits too rith bad habits it is impossible to be success ful or respected. Matters that seem of small importance to you may become in future the tarning point in your career, either up or down as they have muny a man hefore you. In ilastration of this we take the following anecdote from one of the New York dailies Horace B. Cisfin, one of the most pr

nent and wealthy dry-goods merchants of New York, was alone in his office one afternoon when a pale and careworn young man timidly knocked and entered. 'Mr. Claffin,' said he, 'I have been unable to meet certain payments beuse parties failed to do by me as they agreed to do, and I would like \$10,000. I came to you because you have been a friend to my fath-

you because you have been a triend to my father, to my mother, and might he a friend to me, 'Come in,' said Cleffin, 'come in and take a glass of wine.' 'No, I don't drink.' 'Hare a cager, then?' 'No I never smoke.' 'Well,' said the merchant, 'I would like to accommodate you, but I don't think I can.' well, said the young man, as he was about to leave the room. 'I thought perhaps you might—good day, sir.' 'Hold op," said Mr. Ciaflin, 'you don't drink?' 'No.' 'Nor emoke, nor gamble, nor anything of the kind?'
No, sir!' 'Well,' said Mr. Claffin, with tears in his eyes, 'you shall have it, and three times the amount, if you wish the amount, if you wish. Your father let me have \$5,000 once, and asked me the same question. No thanks-I owed it to you for your

HOW TO SAY NO.

POR a boy to meet a temptation holdly, frank-ly, and at once with a "No," which but a meaning in it, is a great thing. Some hope will say "No," but in such a half-hearted way that the tempter knows it means a halt" Yes. This simply gives an invitation for a repetiti of the selicitation, and makes almost certain too, the yielding. But a "No" that is enforcy tone and look, that tells that the has its own true meaning, settles Isrgely the matter, or if it does not settle it, makes it certain that if the temptation comes again, it will be weaker and he will be stronger. The first "No" is a great thing-

PRACTICAL philanthrophist, who picks drapkords out of the mire, gets them washed and clothed, and restored to their right minds, once visited a poor widow on a cold winter day "Have faith in Christ," said one, "He wil help you." Quoth the practical man, "It is ant faith in Carist she lacks; she has as much s you or I; it is wood she stands in need of Her faith will not save her with the thermometer at zero. Do you think the Savior come and top up two feet of wood at her door?
No such thing. She has faith, but wants fire-

THE United States has double the number of The United States has double the number of school-children of any other country in the world. The number is stated by the Burean of Election to be 9,424,086. The nearest ap-proach to this figure is made by France, which has 4,716,935. Prussia follows with 4,007,176, and Ergiand and Wales with 3,710,883. Of the total population, the school children of tha United States form nearly 20 per cent; of France, 12 percent; of Prussia 16 per cent; and of England and Wales, about 13 per cent.

Lieg is but a gleam of light, to be extinguished at the grave

We cannot control the evil tongues of other but a good life engister us to despise them

"GIVE me the Bible," said Cecil, " and me up in a 4

Mome and Family. MARY O NORMAN, LE SUEUR, MINN., - PUITRES

THE CHRISTIAN WIFE

WHEN God would touch his universe with its finishing glory, he made woman; and since that, we do not read that he has felt able, or thought it best, to make a more divine creature. Woman has always been the readjest recipient of the principles of Christianity. Her heart embraces them as by intuition. Woman never assumes her highest leveli or wears her most attractive adoraments, till she imbibes the Christian spirit, and lives the Christian life. Woman was the last and mosperfect work of creation, Christianity the last and most perfect work of grace. Christianity is the spiritual correspondent of woman. The euce of correspondence is heautiful and universal. Everything is in corresponding pairs; as man and woman; Lamb and Gospel; body and soul: matter end spirit; outward and inward life; light and truth; attraction and affec-Woman's spiritual correspondent Christianity. Should she not, then, be united with it, and show forth its excellency in her life? And especially in the character of wife should she not show it to her husband, that its spirit should soften and sweeten his stern nature, end refine the coarseness of his outward so that her home shall be the dwellingplace of refinement and affection, where her days shall be given to active usefuiness, and her nights to meditation and awast renosa?

Nothing is more pleasing to a husband than to feel that his wife is devoted to the spiritual good of his family. Though he be far from a practical Christian, he loves to have his wife one. And if she is faithful to duty, she can scarcely fail of bringing him every day nearer to his Savior, and awaken in him more and more of the love of the good and true.

The wife's influence, in the proper use of these means, may be highly salutary. She may do much to Christianize her home. No without Christ in her heart can exert a Circution inflormed in her household. Woman without Christianity, has ever been degraded. deluded by ignorance, and seduced by sin. nce to carry out the purpose of God to which she was created, she should wear shout her, the graces of the Christian character, and enshrine within her the spirit of the Christian

THE CHRISTIAN HUSBAND.

WHEN man came up from the solitades of aviatance his Mabre saw and declared it was "not good for him to be alone," In his hosom's depths were crystal tides of great aff-ctions which were the fountsins of a vast race of immortal beings and powers, and the opening sources of innumerable joys and virtues Upon the reposing affections, a quickening influence was breathed by the Maker divine; but breathed through the medium or instrumentality of woman, a being hundred with man in er than he in tenderness, but needing the shelprorehin but delighted with his nower over surrounding existences to make them subservicut to their mutual good; intenser than he in love and in every refined sentiment, but comaratively powerless without the stimulus of his strong confidence and the light of his comis reverent and tender, strong in virtue and sablime in sentiment. With him to inspire ber, she is mighty in reserved power and allnacorquentble in the majesty and might of her all clions. Regarded separately, they are but unlinished halves of the gentient creation. Viewed tog-ther, they are the completed glory of moral intelligence Moving separately, they are weak, fearful, uninspired, fichle and nureliable. Acting together, they are strong, brave,

etivity, apparently superhuman in their

more than gave it his sanction. He ordained it, he instituted its relations, he opened the silver fountain of effection, and wove from its spray the mysterious, but tenacious cord of love that binds two willing hearts in one.

When he made man, and gave him the fin ishing touch of creative skill, he left in, and resching out of every faculty of his soul, the broken or unscaled and bleeding end of a cord of love to be united with its corresponding cord in its companiou's soul, and thus made mor-

riage a great necessity, and a written duty. Marriage then, is a religious institution, its origin and sanction in the source of religion, and should be so regarded. God designed that marriage should open the founteins of love in this world and keep them flowing forever. It is the garden of all the affections, the nursary of all love. Hence religion, in its widest and fullest seuse, can be considered as only the philosophy of marriage, or the precepts of daying wisdom, which, when obeyed, will make marriage what it should be,-the voice and answer of love, the fountain, garden and nursery of affection.

Induce men every where to look upon marringe in its true light, as a holy hirth-place of perpetual kindness, as a planting-ground of fostering confidence and redeeming charity, as the hower of peace and tenderness, as the sacred, inviolable home where cluster all the loves that may have birth in the human heart, and religion would have but an easy task to realize its blessed and glorious prophecy. Every man who marries ought to regard himself as a religious man. When, at the divine altar of marriage, he takes the confiding hand of his companion, he ought to feel that it is a solemn ow to realize in his life the hely ideal of re ligion, so far as the highest powers and noble efforts of his soul will permit.

Too many have looked upon marriage as e mere civil compact, as a sort of commercial contract, for profit, gain, earthly conveniences or pleasure. Hence they have entered into the contract with the most sordid feeling and selfish motives, sud have lived lives of brutal tyranny and lust. Such living is not marriage. It is only licensed licentiousness. It is a bru-tal trampling upon this divine institution. Too low and soroid are the common ideas of marriage. Neither men nor women appreciate generally the sublime excellence of this institution, por its highest objects, nor can they, while remaining iongrant of the true religio No irreligious may can make a full and perfect husband. Hence it is necessary that the hushand properly cultivate an inward velocions life, in order to companion his wife's spiritual nature. To feed, clothe, and shelter, nod give her position in the world, is not to be her comnaniou in the true sense of the term

The true companionship is in giving aus to the call of the woman-spirit. These calls ere religious and speritual in their nature. They originate in the soul, and the husband must meet them, or he is not a true bushand Husband, remember, you have married your wife's soul; and you must nourish that as well as provide for her body. The better you cherish that, the less she will desire, and the hotter nse sho will make of outward good. The most spiritual and powerful means for religious im provement, are the devotions of the family altar; read every night, a Scripture lesso hymn of praise, and engage in prayer. Try it. ve who would be furthful bushands and who do not attend to it, and you will scon had that this private hour, set apart for the improvement of yourself and wife, will be the most pleasant of the whole day; and by attending faithfully to the various duties of religious life the husband may make the married life one of constant improvement to himself and wife, and thus secure to himself the character of a Christian husband, and thereby yield a full obsdience to the apostolic injunction, "Husbands, love your wives.

CHILDREN, do not form the bahit of making excuses. If you have done wrong, be willing to confess it. A person who is quick at making excuses is not likely to be good at anything else, or to be loved and honored. Be honest, by frank, be truthful.

It you seek recreation, go with a clear con science, and devoid of guile. Only the pure in 1. He | heart are blessed of God.

Correspondence.

From W. S. Toney

We had a season of rejuicing: Bro. C. Burns, of Goshen, Indiana, came to us Dec. 31st, and continued nutil Jan. 9:b. Part of the time | was assisted by brother A; Rinshart. I ched the Word with power, samestly eadeavoring to persuade the people to exchange wrong for right, to discontinue serving the world and serve God. The result was, four precious souls were made willing to turn from the vil of their ways.

Much interest was manifested during our meetings. Three were haptized in this church munion, which was Oct. 8th .-Upper Deer Creek Church, Ind., Jan. 0th.

From B. F. Stutsman,

This is the subject from which Bro. Young preached to a large congregation to-day at the with power, and sorry to say that the physica man is pretty well worn. But it is perhaps a blessed thought to entertain that the body has been spent for the conversion of singers and the welfare of the church. Brother Burns, who moved in our midst a

w months ago, an earnest worker for the

Muster, whom to know is to love, also spoke Some are tearful we are not doing what we can to relieve the minister of much labor. Ou our way home a brother said, Bro. Younce hit bis case, and said in husiness he lost much, and when he would strive to get it back, his mind was drawn away from his God, and too much on his idel, and thus his prayers were hindered. and his meditations could not be as command upon God both by day and by night. also talked with a dear young sister; though living in a city she retains the simplicity of the binreh, with many others. When she come to the store, the clerks will remark how neat and heautiful she appears Now, she is neat and not slovenly. This sister attands the M. E day-school, (as the Brethren have none within her reach) in which the teacher saker (while treating upon the subject of idols) whether there was anything that they had as au idol. A well dressed young lady said in answer, "we have dress as one." White upon the subject of plannuess, would say that two of our muni-tering brethren with their wires their light thus shine, how much good might There are thousands in the diff be done. There are thousands in the diffuen-cities would do like some bave done in St. Louis if there was preaching by the Brethren will more same-tly work for the salvition of souls, and less for that which profiteth not, and use for that "which is profitable unto all things." 1 Tim. 4: 8.—Goshen, Ind., Jan. 8th.

We have just closed one of those happy se one of grace so elevating to the soul and re freshing to the spirst, through the ministration of our dear brother Longol Hittery, who labor d in the North Beatrice branch about a week Brother Hillery was also present at our coun eil meeting, where he was of good service These meetings resulted in confirming our taith in the Bible and philosophical destrine of non-conformity so practically demonstrated by the nuiformity of our Brotherbood. He pre-sented it as the natural outgrowth of the spirand Word of Galas the seed of truth sown the heart. Truth the cause, a firsh and world-gracilying order—the eff ct. The truth sown 10 the heart could no more produce the carnal trust of the fachious of the world on the hady. brethren and sisters, let as remember our solery grave: "Dost thou willingly rer an and all his permissions was and all the six-ini pleasures of this world?" Ans: "I do," tal pleasures of this world?" Ans: "I do." God beard you, Jesus koard you, the Holy Spirit and the hely angels heard you; your brethren and sisters beard you, and the w and Satur, too, Leard your faithful promius. Can we in the face of all these witnesses broak our soleum pledge, and stand acquitted?

Bro. Lemnel also brought forward that unistakable copy plate of John 13: 15, showing that Jesus wiped the feet he washed as a pat tern of his disciples. Brethren, let us look straight to Jesus for a perfect knowledge as to

Here, too, as elsowhere, are the extremists and the result more or less confusion. But the unsparing thrusts and uncompromising firm-ness in the defense of the Goan-1 by brother H. made the faithful to rejoice and settle down mare firmly upon the generally-accepted principles and usages of the Brethran. We can not tell the effect upon the minds of those brethren whose hearts seem alienated from us the mother church, but to their credit we will say they attended our meetings with much in We hope the good Lord witt enable them to see eye to eye and go hand in hand with us, as they once solemnly pledged them selves to do. Do you not know, dear brethren, that in the violation of your your you lish a precedent or example for your children and successors, and when they shall become dissatisfied with the corruptions that will grow upon you, you will have no argument or plea to stay them, for they will point to your p of secession made in the year 1881, and bring upon you the same or est you forced upon the We were also kindly admonished to not neg-

lect the assembling of ourselves together in exhortations, prayers, singling of Pealins, with the careful study of the Holy Scriptores. this important means of grace was more generally complied with, there would be far less trouble, and more love and union in the church Our meetings were held in our new meeting se, 40x60, and was nearly filled.

May the Lord reword our dear brother Lemel and all the faithful. Praise the Lord,—Be

Notes of Travel Continue

I wrote last from Waynesboro. Remained there until Thursday morning 10th. Brothes Stoner went with the brothren to Hades meeting-house, Falling Spring district, on Sanday 8th, and I went to Welker' meeting-house. The weather was cloudy, and some rain; hence the congregation was small. Went to sister Rohr er widow of older Joseph Rahrer decessed et, whose of close Juseph Kinner, decessed. Had a very pleasant visit with the family. Stoppeds while in the afternoon at brother Found him in quite feeble John Stouers'. health, although some better than he was he is anxiously awaiting the change. Brother Stoner preached for us in Waynes-horo Sunday evening. There were also public

on Monday evening.

I left Wayneshoro for Ephrata, P.a., Tuesday merning ICth. Arrived there in the evening. Remained over night with brother Samuel Har ley. Spont the time very pleasantly, and I hope profitably. Went with them and brothmain there a little longer and bave met with the brethren in public worsh p, but the weath-er being very unisvorably, dark nights and had roads, we concluded to continue our new. On Wednesday morning at 9 A. M., for Dr. Walker's Monutain Home, near nersville, Berks county, to visit brother Trostle, but to our surprise we were informed that tis, but to our stipras we were informed tosts he had gone to New York. Though disappointed in meeting with Bro. Trootle, I had the pleasure of meeting with brother William Howe, of Lawistown, Pa., and spent the evening very agreeably. Bother Trootle got back in the might; met him in the morning, and enjoyed his society for several hours. Dr. Walker has a home judged for the invi The pure mountain air and water, with the delightful scenery alone have a tendency to rean mate both the mental and physical powers to their normal state. I think any one wishing to seek the advantages of an institution kind would do well to patronize Dr. Walker's Mountain Home.

Left the home at 9 A. M. for brother Issue Price's via R-ading to Photalxville, wh about a mile from his place. I found him en-joying more than usual health. Remained over night with him, and spent the time very pleas-antly talking over church matters. He is well posted on the early bistory of the Brethren

This morning, 13th, started for Philadelphia. Arrived there at 10 A. M., and left for New York at 11 A. M. Arrived here at I P. M. Ex pect to remain here until Monday moraug,
16th, and will stop a few days in Philadelphia
when I return. D. E. Parce.
New York, Jan. 13th.

Prom C. W. Hayle

The Lord willing, in the Spring, wife and 1 want to go from house to house and sing, read Scripture, and pray and proach Jesus in every house where they will receive us, and when we come to a house where they will not receive us will pass on to the next, and whonever come to those that want public preaching, then we deem it prodent, and then pass on from house to house, going into the "highways and bedges," and compelling them to come in the Truth. Knowing that we will have the therefore we will spend three days in fasting and preach according to the Word of the Lord (Matt 6: 17) so that he may set us spart for the work below us. We want all the belp that we can get to make the name of Jesus known therefore if you can see in this plan a missionary work, then we want you to aid us by sending us tracts for free distribution, for we are able to pay for them. If you cannot aid u with tracts, please aid us with your prayers and counsel in this matter. We take Acts 2 46 for a guide in this matter .- Williams, Or

Prom C. H. Balsbaugh

Beloved Eshelman:First of all, thanks for

your stamps. I was entirely out. I am much perplexed and hindered for want of these little requisites. Exvelopes and paper I have enough for six months; but my hands and my heart are often bound for lack of stamps. Where are all God's ravens? I often soluted myself in my destitution that the hirds of Divine portage have all flown to Denmark. But to my deep sorrow I discover that brother Hupe is also left to languish. Who owns the earth and its products—G:d or man? Did Paul speak like a Christien, or like a madman when the Spirit prompted him to write these words: "having food and raiment, let us be content Was Christ in his right mind when he attered this Cross-magnifying motto
"It is more blessed to give then to receive": Where is the magonimity, the self-emptying, the Christ-exalting, Christ-appr printing liber-ality of primitive Christianity? Acts 4: 32the Carasterantog, Constanty? Acts 4: 32-ality of primitive Christianity? Acts 4: 32-35. Are not some of us robbing God? Mal. 3. 8. Will not the Most High and Holy One take his tithes of our souls if we have him out of our purses? No one cheats the All-owner with impunity. God is liberal, and he wants his children to he large-hearted and open-handed, and not represent him to the world as handed, and not represent him to the world as an eternal Cormudgeon. "But this mind be in you which was also in Christ Jesna," "who, though He was rich, yet for our sakes became por." This shows love. This manif-sts ap-precisation of the scerifice of the cross. It may e a matter of small moment that stamp reach the Divine Messenger visits Cherith, b, brethren and sisters of Jesus, joint-Turn to Heb. 12, and score into your souls the first three words in the third verse, and live and pray and set in their import, sed there will a bright page await you in the chronicles of Eternity.—Union Deposit, Pa.

Fron: Chas. M. Yearout.

The Cotton wood congregation met in co cil not long since. Brethren James Hilkey and brother Christian Flory were present. Considerable hummers was transcied, among which was the dividing of the Cittonwood church The north half still retains its old name, while the south bulf is called the Verdigria church Each church has a riembership of about twen-ty-four. The north half has two ministers (brother L-wis Fisck in the second degree and S. A. Smith in the first degree) and two den-Brother James Hilkey is their elder The south half has two unnisters (David W Stonder and the writer) and three deacr We have no house-keeper at this time. are weak in number, but we trust strong in the are weak in number, out we tract aroug in the faith. Love and union prevail among us. We have six appointm-nbt-such month. Hope the time is not far in the future when many souls shall enlist in the army of King Emmanuel; and with his children fight the good fight of faith. Our little band is firm for the Brother-

Brethren traveling or hunting hom Week, will please give us a call. We have a fine country. The land is rich and tertile along the Verdigris river. Several good farms for sale here at this time.

We have had a v-ry pleasant open Winter up to this time. Considerable plewing is being

one this Winter.

The B. at W. is a weekly visitor at

The B. AT W. 15 h weekly visitor at our home, and is always welcome. It always bring us good news about Zion and ber King. Breth ree, remember us in your prayers. God bles every means put forth for the advance ment of the good cause. - Madison, Kansas.

From Enums Watson Our council meeting was held on the 7th

and passed off pleasantly. Brethren Jerry Caterman and Tobias Kreider were with us an Caterman and Tobias kreider were with us and remained until the 11th. Also two brethreu of the withdrawing party came to us on the 13th. They had been visiting among the members. Stayed with us a few hours. Took afternoon train going south into Jay county where they had an appointment to preach tha evening. We hope our members were first for if we are not in the body of Christ, then am at a loss to know where to get in. Those Brethren who have gone out from us told u but a short time before they went to have fear-we were in the church of Christ wh we could obey all the commands of Jesus, Wh did they not stay with us, theu; for surely th were not endowed with power to remove th us the shell? We are commanded to love th Brotherhood, which I love too well to leave we can worship together as in times past Christ says, "By this shall all men know yo my disciples if ye have love to another." Let us be careful.

for divisions destroy this love. I remember a few years ago brother John Fitzgerald was here and we were talking about hivisions. He remarked very positively the Gospel furbide them, and he would never go with any party that caused division. We hope he is still of fast, immovable, always abounding in the work of the Lord. -Ccylon, Ind.

From Dorsey Hodgden.

According to previous arrangements, broth r I. J. Rosenberger came to us the 6.h inst. and remained until to-day. Preached seven then sermons in all. Had meeting night and Not so largely attended in day-time; but were very instructive. Brother Rosenberge presented the truth in a clear, I given style, and with such power that none could overturn it. The church was very much encouraged. nearts of the arctaren and suters were nited to overflowing with juy to see a young man and his companion come out on the Lora's side, and as they are respected young people, we trust they will be a blessing to the church. Others were near the kingdom. The p-nitent tear was seen to full from several. Brother Rosenber-ger will leave us to-day. May the bles-ing of

We are now in a prosperous condition beging about 120 members, and we shall try be tinue - Huntington, Ind.

One day lost week I left Emperia on "Foot and Walker's" line to find the Brethren Walked down the M. K. and T. R. R., about ten miles to a depot, on which was inscribed "Neotho Rapids," which is to be, I presume, as I could see neither rapids nor any of the ele-ments that usually enter into the composition of a town. Leaving this important (?) point on the railroad, I took n due south-riy course across the prairie and after traveling about two miles further, reached the bouse of brothe David Meyers, Brother Meyers is a son of Michael Meyers, formerly from Pennsylvania, now deceased, and nephew of our esteemed brother and older Murtin Meyers, late of North-

I received that hearty welcome at brother Meyers's accommon among the Brathren, at though entire strangers in the flesh. After spending a social night with brother

and sister Meyers, we all got aboard the hig wagon next morning, being Sanday, and after a journey of about ten miles across some of the ost beautiful proirie I ever beheld, we nost brauthal prairie 1 ever beheld, we reached Bittertown, a station on the Huward brauch of the A.T. & S.F. R. R., ten miles south of Emporia. Here the Brethren had ap-pointed meeting at H.A. M., and we were entertained by brothers Stouder and Yearout from first chapter of 1st Pet. The inous in learned at this meeting, that Bro. Becktoline; which the meeting was held is a large and committee in full sympathy with Annual Meeting, madious school-boson, but the congregation. Ask every forcibly, and pleasuiffy too, show-

was quite small. Sixter Bitter, wife of one of ed as that it was eafe to regard its advice, the wealthiest citizens of Lyon county lives at this place; all the other members live from sevou miles and upwards distant.

On another trip, I visited brothren Gilbert, Beck and Kingery on the Cottonwood about seven miles west of Rupperis. There is anoth-er bunch of members living in this county north of Americas that I have not yet seen.

There are altogether about forty members in

the county who used to be in one district known as the Cettonwood district; but they have recently divided it and formed two districts, the north part relaining the old name sud the south part taking the name of Verds gris district. There are about an equal name ber of the members in each district, with two preachers and two descens north, and two preachers and three deacons south.

Not knowing sufficient of the reasons

the district was divided, it occurs to me I should have used my influence against it if I had been here in time. True the territory is large, but the membership is so small and scattered that it looks to me like orippling the work to di-vide them in two; but perhaps I will think diff-rently when I know more about it.

The conservative principles seem to predom-nate here, and as far as I have been able to ascertain, the members are at peace with each other. Several of the members expressed a dosire that some able evangelist would come and give us a genuine old-fashioned warming up. Should any feel inclined to do so, they will find our latch-string out at the S. E. corner of Union St., and Seventh Ave., in the city of En

May God bless his cause and people, is on rayer. J. H. Pres Emporia, Kan., Jan. 20th, '82.

From A. G. Black,

Permit us through your columns to exp our deep sorrows for and sympathy with broth er J. P. Bine and family of Norton Co., Kanin behalf of the destruction of his bonse and ontents by fire which I see stated in your last issue. Having been intimately acquainted with brother Blue and family fersome fourteen years in Illinois, can say that they are consist ent and faithful members of the church, and that they are both needy and worthy of our liberal assistance to again render them com-fortable. If they lived anywhere east of where they do, this call would be unneces ary, for the surrounding community would attend to their wants. But their case is different. They all went up there some three years ago, with little means to get homes. 1879 was a sed crep; of course light; 1880 was a clear failure from drouth, and 1881 almost a failure; so I learn drouth, and 1881 almost a failure; se I learn from many persons from there. Thus it is plain to see that help must come from those more favored. Breinren, giving to them will be giving to the Lord, and supplying their wants will be treasures in heaven. Let every church send a little. If the brethren neglect it, I suggest that some sister in each church attend to it, and send their liberalities to broth-er Blue dir-ct, or to N. C. Workman, either of which will acknowledge the receipt of same

I have made this appeal in brot half without his request or knowledge. We are three hundred miles from brother Blue's, and there are five of us here, and we will head the contribution with \$5.00 - South Haven, Kan.

From A. S. Bownin

On the 4th of January, brothren Issue Studabaker and Isasc Crist from Olathe, Johnson Co., were with us and preached six telling seroo, were with us and preceded six telling ser-mons to large and attentive congregations which were much appreciated both in and out-side of the church. Although no additions to the church, yet we think good impressions We belong to the Osawkie church, but th

hody of the church is about twenty miles distaut; only about a doxon members at our end, and therefore very glad when brothren con and help us .- Grove City, Kon

From Levi Hottiget

The quarterly council of the Bethel church was held Jan. 7, 1883. The day being pleasant about two thirds of the membership was pres-ent. Elder B. Beshtells inter from Juniata. Adams Co., also Bro. Evans of Acr. Neb., were with us. Nothing but the love of God was manifested among these present, convequently we had a pleasant meeting.

ome business came before the meeting that was rather unpleasant, but we think was satisfactorily disposed of. It was decided at this meeting that the District Meeting of New will be held April 14 and 15, in the bounds of this

time, of said District Meeting.

In the evening Bro. B. delivered the first discourse of a said District Meeting.

In the evening Bro. B. delivered the first discourse of a series of meetings to a packed house. Text "All scripture is given by inspiration, etc." Bro B. preached us in all, eleven sermons, closing Sanday, Jm. 15. The interest was good throughout, and the weather an roads fair. Sinners were made to quake, and we trust to seriously pender the thrilling story of the cross. The saints were also instructed in the "narrow way," and much encouraged in the way of righteousness. After hearing Bro. B. we can truly testify that he determined to know nothing among us, save Jesus and him crucified. Praise the Lord.—Carleton, Neb. Jan. 17, 1882.

From W. K. Simmor

Our quarterly council meeting Saturday last was one of interest, as we belong to the South-ern District of Ohio. We are having our prace disturbed by that restless spirit, achism. Twenty-six have expressed their dusire to the church to go with the resolutions of Miami elders, -- that "limb," Bro. Vaniman called our attention to, in Na. 3 B. at W. as " pulling itself off from the tree that produced it, because it cannot control the tree, declares the tree corrupt, and what is the most astonishing of all declares itself to be the old tree, and expects prople of common sense and ordinary crednl-

A large majority (shout 170) of the Uni City church, remain solid for the general Brothermood, and as none of the dissenters were present at the Saturday meeting, there was no disputing, but a remarkable spirit of oneness in the deliberations of the business of the meet the ministry, and brethren Daniel Wagoner and Henry Cook, deacons. Great solemnity impressed the minds of the members, many were in tears during installa ion services. church seems to be much encounaged again, and determined by the help of the Lord to fight on nntil we inherit that crown that fadeth not away.- Union City, Ind., Jun. 23rd, 1882.

From Samuel Sala.

"From the abundance of the heart the month speaketh." In the January number of the Vindicator, 1882, the term "Old Order Breth-ren" or its equivalent "old German Baytist Miami Valley Brethren," etc., occurs about ninety times, while the Gospal, which is the power of God unto salvation and the glad tidings of great joy to all people occurs only about eight times. Crying peace and making strife seems to be the strange mission of the Vindicator.— Wakarusa, Ind.

From Lizzie Crine.

On the 16th of Nov., my husband and I, in company with brother John Frantz and wife nois, and came to this ancient city. ject is to try, by the help of God, health. We are far from home and friends, and are deprived of the privileges of meeting in worship with our brothren and sisters, yet we do not feel discouraged, for we know that God is everywhere present and always ready to bear the prayers of his children.

hear the prayers of this children.

We find a very clever class of people here;
but mestly all of the Catholic profession.

The weather here has been very pleasant so far. Green garden vegetables of all kinds in market. We cannot yet tell what the result will be in regard to health. But we test it our duty to do what we can, and pray for God's blessing to rest upon as all.—St. Augustine, Florida, Jan. 9th.

From a Reader,

I have been reading this paper for some time, and like it very much. I have been reading some of the Brethren's letters from all around in California and other places, and would if some of the readers in Dakota, if any there be, would write some in this paper about differ-ent parts of the country, and the same in Iowa, Missouri, California, Colorado, Nobraska, and Oregon.—Ladoga, Ind.

Faithfulne however litt handa

Chips from the Work-house.

BY DANIEL VANIMAN.

"Jesus accepted them, my Father worketh httherto and I work." John 5: 7. So all his followers are workers together with God. How easy the work of God can by moved forward, when all God's children work together with God. If all the brethren and sisters who know that the command of Jesus, "Go into all the world and preach the Gospel to every creature," means in the cities as much as in the country, would give only twenty-five cents each, to help build a house in St. Louis to preach the Gospe ia, supposing there be but forty thousand such it would make the neat som of ten thousand dollars, which is more than double the amount needed to haild a suitable house in St. Louis

Brother, or eister in Christ; can you afford to fold your arms and say, let others work together with Grd to establish the cause in St.
Louis? Could you not feel much hetter by giving at least a nickel, a dime, a dollar to help

Small Chips from the Work-house

To our Father's children in Sonthern District of Illinois: I gotice in the B. at W , No. 30 page 17, a short article from the trustees of the Orphan Home, saying the Home would "only support a very limited number of children, and as the hy-law forbids them to run in debt, and on account of it, the poor and infirm members cannot be taken in without additional houseroom," they think little chips from the workhouse would do much good. Now hrethren and sisters, here is a good time to lay up treasures in heaven. "Behold, what manner of love the Father hath bestowed upon us." If the Father bad so much love for us, should we not have a little for the poor? And when we give to the poor, we only lead to the Lord; the ord loves a cheerful giver. Let every mem her treat Him for one dollar, by giving to the Home. He trusts us to a great deal more, and we cannot give the Lord's money to a hetter placa. He will give us a large percent for the And if there are any who have not the dollar, let those who have two, give to him that This is the way it should be, if we e the children of God; we are to be like him. He was good to the poor, and so we should br, if we would be like him. I will propose this; let us each send one dollar by the first of April to Stephen Shively, Cerro Gordo, Ill., and the Lord will bless os. O, for more love omong our Father's children. Out of love have l written this.

Tidinas from the Hield,

Briston, Ind., Jan. 23 This is to inform the readers of your worthy paper, that the members of the cld Elkhart congregation are in love and union since a few of the fault-finders that were not of us, went out from us. One of our elders was among paired to inform you of the death of our broth er George Stateman, near this place. The fu-neral takes place to-morrow, after which we neral takes prace to me.
will give you full particulars.
J. C. Lehman.

PINE CREEK, III., Jan. 21. day, services was held in our church at Pine Creek, under the ampiess of brathren David Bby, and James Evans. Before the close of exaciero, our hearto were made to reinies Strior and turn into the fold, where Christ the Speckerd, to be fed on the Bread of Life The bretises !shored with earnestness while So we see the good work is still go-May the good Lord blees them in the Minnie M. Esherman, Enwandssuno, Mich., Jan. 23,

many brothron traveling through the country on initialionary work. Please brethren, go where you are needed, and not where there are so many speakers. Come to Case Co., Mich. and preach for us. Gold and silver have we , but ruch us we have give we thee.
That C Kuge.

Astoria, Ill., Jan. 22.

had our quarterly meeting, the 21st. The day being fire, a goodly number were present. Alevening. Peace and dat; and the

HARRISONVILLE, Mo. Jan. 24. I closed a meeting of one week, at Conter-view. Two added to the faithful by baptism. A number seemed to be near the kingdom. May God belp them to eater while they may. Our

meetings are well attended, and very marked attention given to the word spokes. ROCK RIVER, Ill., Jan. 24. We had our council meeting last Saturday; ot much business; all satisfactory; one received by haptism, and one made application; sister formerly a member of Cherry Grove, Ill., long gone astray, wished to come back to the fold. Her health not permitting her attendance, a number of brethrea and sisters were

requested to visit and receive her, which was done to-day.

J. C. LARMAN. We are isolated from the church here at Al bion; we have not the privilege of meeting with the brethren and sieters to worship our heavenly Father on the Lord's day. But on the 14th of Jan. we were made happy by ou much beloved brother Benjamin Fryfogle coming to us. He preached un able sermon in the Bautist church, the first time the Word was preached oy the Brethren at this place. Also on the followin; Sanday preached in a school-

house four miles north.

was good to be there. Brother, come again. GEORGE BURDEN. CLARKNOR, In., Jan. 27.

I have just returned from Linu Co., Is. where I was holding some meetings. Had good attendance, good attention and quite pleasant meetings. The "Brethrea" seem to be alive to the Master's cause. May God bless them in maintaining the integrity of the church. are now holding meetings in Ceder county, west of Tipton, of which we may report more at the close of the meeting. John Zuck.

CENTREVIEW, Mo., Jsn. 26, We have recently had another season of re-sicing in our little flock here. Bro. John Wise of Illiacis came to us on the 17th inst., and preached several times. Two precious souls came out and confessed the Lord and were haptized. Others ask for fellowship among us since brother Wise left, and were received into the number Bro. Gideon Bollinger and family also came to us; we hope they will make

Matrimonial.

PETHOUD-LLOYD.-Married by the un-Wm Moore, 4, HALL-DOWNING-By the undersigned. Do

25th, 1881, at the bride's residence in Huntington

Fallen Asleep.

MOORE.-In the Wabash church, Wassah Co the most by those who knew him best. In his ed at his burial by the large procession that for Wat, B. Hanner IGHTY .- Bro. David Lichty, formerly of Sec erset Co. Pa., was buried the 18th inst., at the Dutchtown meeting-house. The house was filled with sud hearts. Bru J. S. Hauger and Meyers preached the funeral surmon. The text was selected by the friends, from Heb. 14: 15. Tiro. Liebty lived with his constraints. He was stricken by palsy two months since, and from that time falled. May God bless the widow, and er guide the few days she is you to live.

four children to mourn the loss of a good am-kind mother. Funeral services by John Zoet and others from Rev. 14; 18, Tho. G. Saynich.

CHANDLER.—In Decatur Co., In., *ept. 15tb, '81 sister Matths, wife of Bro. Howst Charolles aged so years, a months and 28 days. Finers discourse by J. H. Pillmore and the writer.

BEELMAN.—Near Shapherdstown, Pn., Jan., 5th, John Berlman, aged 65 years, 4 resettes and z days. He went to bed well in the evening

and was found dead the next morning. He was son of George and Eye Beelman

Moss Mirror

MUMMERT .-- In the Upper D ser Creek church Cass Co., Ind , July 11th, 1881, Harry F., infant son of brother Auron and sister Katle Mummert, nged 3 months and 5 days. Funeral discourse by Bro. Jacob Cripe, from 1Cov. 15: 51.

BURROUS.—In the same place Nov. 2nd 1881, Annie, daughter of friend Martin and Mary Burrous, aged 15 years, 8 months and 25 days. Fu neral services by brother J. Cripe and the wr ter, from Rev. 21: 4. Truly Annie was a good girl and will be sadly missed in her home and a the Sunday-school.

RECHTELIERIMER - Also near Locansport Cass Co., Ind., Jan. 7th, Francena J., daughter of brother Samuel and sister Bechtelheimer, aged 13 years and 3 menths. Funeral disco Bro. Jacob Crine, from John 11; 25. CRIPE.-Also in the Unner Duer Creek church

Bro. Jacob and elster Sarab Crine, eged 6 months ler and A. Rinehart, from Heb. 13; 14-CRIPS.—Also in the same caurch, Jan. 11th 1882, Charles J. twin son of brother Jacob and sister Sarah Cripe, aged 8 months and 2 days. Funeral services by the writer, from Matt. 19: 14. We truly sympathize with our loving brother and sis ter who have been bereft of their dear ch

May they realize that they are as buds taken

Cuna, Kan. Jan. 1. THOMAS.—In the Belville church, Jan. 6, Isa Thomas, aged 8.7 y's, 6 m's and 6 m's. Funeral by the writer, from Job 15: 14. The old brothdied in the triumph of a living faith, having been long in the service of his Master. He was gathered to his fathers in a good old age.

STONER.-In the English River church, ner South English, Iowa. Jan 17th, 1882, Samuel S. son of Bro. Henry and sister Catharine Stoner aged I year, 8 mouths and 4 days. Funeral services by the brethren from Matt. 18: 2. P. n.

Our Working Band.

The following bave sent subscriptions for E If mistakes occur, please notify us, stating As a. It minutes occur, presentative, statis the number of the paper is which it occurs. Ser for prospecties and sample copies. Canyass th roughly, and do a cash business.

Dan'l Bock, 3. David Brower, 7. A W Austin 1

Wm R Harris, S.

Mary K Dickey, L

E D Spungler, 1,

Free Papers Any one sending 50 cents for six months, or

St 00 for one year, can have the paper sent to an outsider. It must be a donation for that purpose. Douglas Co., Oregon Auna Mires. Pacific Co. W. T Adams

Announcements,

eah san at a A. M., Middle District of Inc.

ig on the first day of May at 10 A. M. Love-Year Jucob Brower, South English, in., and at Kinross by notifying W. H. Black, Kinross, in. Those coming on the C.-R. I. and P. ruilroad, to Harper will notify Samuel Plory, South English, Iowi PETER BROWER

Brethren's Envelopes.-These are nest white caveloges with the general principles of the Brethren church printed on the back. By using them, the doctrine of the church may be spread for and wide. Price, 15 cents for 25; or 40 cents per hundred. For a site at this office.

Tablets! Tablets! Six tub ets for 50 ceats, — one for iak or peocil, the other five for peocil caly. Address: Brethern at Work. Mt Morris, Itl.

Wt. Morris Public School.

Report for the week ending - - - Jun. 27.
 Number Ecrolled.
 194

 Average Daily Attendance.
 160

 Per Cent. of Attendance.
 92

 Number Turdiousser.
 68

 Neither Absent nor Tardy.
 16

 E. A Branky, Principal.

YOUR PAPER.

The date after your name on your paper shows to what time you have paid. It serves both as a receipt sade as request for payment. Thus: "1 Jan., "\$1;" shows the are paper has breen paid for up to that time. "1 Jan., "\$1.5" shows that the time will clean coping given within the result of the payment of the payment of the payment. The payment is the payment of the payment, notify us at omes. OUR PLEA.

THE BESTUREN AT WORK is an uncompress
Principles Capterfacility in all its nucleat pority.
It recognizes the New Testament as the cody in the

sely pelcs of rotomption: That Folth, Reportance and Soptim are conditions of p





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BLISHED WEIGHT

BRETHREN AT WORK.

(Simple Copies

Mt. Morris, Ill., Thursday, Feb. 9, 1882. Vol. 7.

Brethren at Work.

\$1.25 Wild. PAY for the Burriages of W.

Alone With My Conscience.

I sot along with my conscience, In a place where time had ceased, And we takked of my fooner bridge In the hand where the peans increased, And I felt I should have no nature. The question 81 part to me, And to ince the nunver and question

The gentrals it put to me, and has incut to mean and qualifor and has incut to mean real qualiform. And has incut to mean and qualiform. The gloud of depotition actions. The gloud of depotition actions. The gloud of the gentral depotition of the gentral depotition. When shows with a ferrolle singlet. When also with a ferrolle singlet. When also with the grant filling and the terminal grant should be grant to the grant gloud. And it through off an few solid points and the grant gloud. And it through off a few solid grant gloud. But so also did that they sate findings of the goldgrant filling also with any formation of the pulgrant gloud to the grant gloud grant grant grant gloud grant gra

GRAINS OF GOLD-Brother J. H. Moore

Bno, Easth Eliy was with as a few days last week

Buo, D. B. G.toon adparts good meetings

Buo, Duniel Sldwely kan been holding some meeti in Monthen, 16wn. He preached in the M. U. church

LOGKING to tiod in the Creater of the Universe, we see his infinite window in the urrangement of things. Atom to uton, particle to particle in the next humonious order. Allianty between the partic-the prefection of the kawa of generalisation, adhesion and median.

The Illinois Supreme Court liss decided that a colored thild has the sight to attend the same public school with white children.

free of duty a limited number of copies of the sevin

THE address of elder John Etter, is changed from Palmyra to Union Deposit, Dusplam Co., Pa. Please ob-serve in the Alumans.

THE Centus for 1881 report 3,589 parachers, and 385, sombers in the Campbellite or Disciple church, or

Bno. James Evans spent has week preaching in the Armold's Grove church hast week. He expects to half meetings in Hedory Grove this week.

Our friends will please take notice that we cannot send back numbers, No. 5 being exhausted. Can still furnish a few sample copies of Nov. 3 and 4.

Buo, Martin Neber scens to think a good deal of Jef-ferion county, Kansus, where he has been from the last few years. He now has all his chikhren settled around him.

Buo John M Mobler writes: "I not with the Breth ren of the West Hanover clouds, Dauphin Co., Pa., Jan 16th, and closed to-day. This afternoon nine were bup fixed, and one applicant."

The "Chartian of Work" ways "Each Winter oughly to some strip a mark that shall testify to some special vf-fictions; and of temporal things by all means get out of deld, or if out keep out and use the old curped, hump-and hox slove rather than get into debt.

Wa are ogain out of Alexannes, our list having in creased beyond what we had provided for. We have join collected once Alexannes which will be here showed when we will be prepared to send one to each new sub-scretter. If may for our present absorbers do not not the Almannes in due time, they will please inform us.

Wit take the filterly to call special attention to 160 Miller's oldicial entitled, "A plain to burse more care taken in deciding questions at Annual Mosting." We are amount to have our people consider this matter at much an penable, so as the lave our churchest smore fully represented at A. M. by debegates from each congrega-

Dino, J. M. Haymert, we salout twenty-love mode for far, agray "Elba," W. Pombey have about twenty-love mide from use. His health has been very pose for the incident was morthy, night unto death, but thouck Got he is sake to preach again. We excellent some eighty or mixer, and are searly all poor in this world's goods, but I hope nich in he spirit.

Wite conscious hear benthems sq. we have focus in betters in our papers. That is a ploadly line. But what the constraints are part of the ploadly line. But what the constraints are bent affirmed, so the may not be considerably and so do wes. To stop the distraction will compress the will have predicted the constraints and the constraints are the constraints and the constraints are for the property of the constraints are for the property of the constraints. The constraints are for the predicted the constraints are for the predicted the constraints are for the predicted the constraints are for the constraints. The constraints are for the constraints are for the constraints are for the constraints. The constraints are for the constraints are for the constraints are for the constraints and the constraints are for the constraints.

Thus maked of the over undersposed beloguist papers of the course was also should be proposed to the course of the

No. 6.

The greatest moral power in the world is that which The panic in Frence has rouned thousands of families¹ but hopes are entertained that the powerful symbicate of financiers foreced to familiate a settlement will restore public confidence. In Vicena several persons have com-

Tire triol of Gusteau has given rise to consider question not easily answered. Judge Cov 1838, had the killing of the President been done by some other person, would Guitens have known that the act was wrong? If he would, then he was same enough to be responsible for his not.

THE Lens Stor, which by the way is a very good lo-cal paper, thinks the Waldom's Grove church, acted "a little hasty" by expelling a member who allowed inno-ing in a critish noil, owned by him, last retail to other parlies over whom he had no control after the building Polygamy.

Zeligions Essays.

SEND ME

BY IBA SANKEY.

" Hark! the voice of Jesus crying-Who will go and work to-day? Fields are white and harvest waiting; Who will hear the sheaver away? Loud and strong the Muster calleth,

Rich reward he offers thee

Who will answer, gladly saying, 'Here am I; send me! send mo!'" "If you cannot cross the press.

And the heathen lands explore, You can find the heathens nearer, You can help them at your door If you cannot give your th ou can give the widne's mite;

And the least you do for JESUS, Will be precious in His sight. " If you cannot speak like angels:

If you cannot preach like Paul, You can tell the love of JESUS, You can say He died for all. annot rouse the wicked

With the judgment's dread alarms, You can lead the little children To the Savior's waiting arms

"If you cannot be a watchman Standing high on Zona's wall, Pointing out the road to beaver Offering life and peace to all,

With your prayers and with your b You can do what heaven demands: You can be like faithful Asron

Holding up the prophet's has "If among the older people, u may not be spt to teach;

'Feed my lambs' said Christ, our Shepherd, 'Piace the food within their reach.' And it may be that the children

You have lead with trembling hand, Will be found among your jewels, When you reach the better land

"Let none hear you idly saying, While the souls of men are dvine. And the Master calls for you.

e the task He gives you gladly, Let His word your pleasure be: Answer quickly when he colleth, · Here am I; send me, send me! "

WITNESSING FOR GOD

BY C. H. BALSBARON.

To Lottie Ketring, of Bedford Co.,

LL things bear witness. All things proclaim as author and proprie tor. Every atem has the imprint of God. Every san ray shines the glery of the All maker. Every star twinkles its testimony to the power and wisdem and goodness of the Uncreated Omnipotent. The birds carel undertones of the upper world psalmody. The lillies open their fragrant immaculate lips and preach the Gospel of purity and beauty and peace. "Day unto day uttereth Holy Ghost." speech, and night unto night showeth "There are se many kinds knowledge," of voices in the world, and none of them is without signification." Cer. 14: 10. History cries mightily for God. Every battlefield every blood dripping sword, every whizzing bullet and thundering homb, every death moin, corpse, coffia, sepuicher, declare the Om niscience, Omnipotence Righteeusness and Goodness of the All-director and an eternal verification of the immutability of Jehovae. The Devil and his angels, in all their rage and malice and sufferings, BEING MADE CONFORMABLE Crucified. The tongue that so falsifies

suffering declares his self-respect, and death is the elequent orater that sums up and urges the hights and depths of isdom and wonders of Deity. Here we ever consider how woeful, how hopeless, how utterly deemed would be our let, if sin could be perpetrated and death net follow in its wake. What use then for the Incarnation? Neither thirty-three years of incarante ministry nor thirty three trillion, could have atoud for sin, or lifted man from the curse and condemnation of rebellion. "I am he that liveth and was dead; and behold, I am alive for evermore, Amen: and have the keys of Hell, and Death.' Rev. 1:18. This is the great, all inclu sive, all-supporting, all-verifying, witness to the rounded reality and conception of God. From every death and out of every coffin and temb issues the testimony of eternal truth, and the promise of eternal life. The singer goes down to darkness and damnation howling out his witness for the holiness and faithfulness and compassion of the the Holy (thest, no part dominated by Father of mercies as expressed to the cross. God is true, therefore Jesus died. Ged is leve, therefore He rese again. Witness on witness in darkness, and agony, and terror and death, and life and light sed rapture to awe from sin and wie to holiness, to deliver lfrom thraldem and wretchedness, and establish forever in the glorious liberty of the children of God, and the unutterable peace and bliss of Emmanuel, God's

fellow and ours. The meth and midge and mountain and behemeth and earthquake and sand grain, every pulse and breath and wink. bear witness to the existence and attributes of God. And what are we doing? Are we doing the same voluntarily, daily, consistently, worthily, so that ethers see our good works and glorify believers put into their children in the our Father in Heaven? The object and condition of the Incarnation is shared being? Does the cigar and pipe and by all the elect. "To this end was I quid witness to the sanctity and selfborn, and for this cause came I into the world that I should bear witness unto the truth." "I om the truth." This is our mission. Truth and life are synonyms in Christ and the Christian. am." "I live, yet not I, but Christ liveth in me." "To me to live in Christ" Not in this or that, but in every thing. We are always on the witness stand, always giving testimouy to some power that rules us, some object that com mands our fealty. "We are his witness of these things, and so is also the Acts 5: 32. What things? The whole earth life of the Godman in its principle, aims and mauifestations. How? By the indwelling of the Holy Ghest fashioning and ex pressing our concrete human nature after the pattern of God incarnate. Christ witnessed for God when he lay asleep on a pillow in the hinder part of the ship, no less then when awake. He spake the raging billows into "a great calm." "With great power gave the lifted. Two young sisters took courage All-dispose. Every pang of body and apastless witeos of the resurrection of to leave the church and plunge from agony of soulis a sermon on the seracity the Lord Jesus: and great grace was scalp to to-zin the glitter and flutter and justice of the All-body. Hall bends upon the body of the church of the of the preachers of caruality, (ind has appoint produced in the church of th might know Hiva, and the power of the ed a day in which he will judge your resurrection, and the fel'owship of his ministry by the life and death of the

his minister, health preaches his mercy, fy Christ to spare the flesh and stand well with the world, then crucify themselves so that they might knew the pewer of his resurrection, and bear witness of the Divinity and majesty of a life hid with Christ in God. The Christ was God's witness to the people. Is. 55:4. "This is my beloved Son, hear Him," is the voice out of the excellent Glory, Math. 17:5; 2 Pet. 1:17. He witnessed by His life. "Which of eu convinceth me of em?" He was holy, harmless, undefiled, separate from sinners," Heb. 7: 26. Let this mind he in you which was also in Christ Je-sus." "If any man have not the Spirit of Christ, he is none of His." "With out boliness no man shall see the Lord." This is the witness-living God's life in the relations and mould of our own What kind of a father are you, what kind of a mother? What kind of a bushand, or wife? What is your filial character? How do you fill the fraternal relation? How do you treat your body? Isitin very deed a temple of self-will and self-indulgence? Do you eat, drink, dress, work, sleep to the glory of Ged? "We are not our own; we are bought with a price," and such a price, a harrowing, herrible fiendish martyrdem by crucifixion of the only perfect man that ever walked the earth, very God in humanity. What then is sin? Using the most inft itesimal frac tion of life for purposes of which God is not the author and end. Where are our hind-end foremost progressives, and topsy turby philosophers, who gravely annunce as the revised Gospel of the day that "to dress for Jesus sake is a delusion?" "False witness of God." 1 Cer. 15: 15. What is the witness of the conjugal relation? How much of Christ and the Holy Ghest de professed awfol act that originates an immortal sacrifice which the cross enjoins? Do we master our passions? Are we crucified to envy, conceit, self exhaltation and mammon? Have the pails of the cross been driven through our tongue as well as through bands and feet? The hand that bleeds with the spike of enlyary never sets a fashion idel on our heads, nor uses the pen to justify such liberty, uer employs any part of the body independent of the claims of the cross. The sun shines, and this is bis witness. The Christian lives, and this life is God manifest in the flesh. Some witness for H'm in the pulpit steruly, pathetically, vociferously, while in their daily life they crucify Him afresh, and put him to an open shame. not long since an eloquent brother was conducting a protracted meeting. tween the sermous he was so full of sis ter's hats and other etceteras of carnal hankerings, that good souls were grieved and disgusted, and ilesh-levers gler-

witness," but wrete his golden name of to his death" is far from their aim. To remorse for perjury. "Behold the Lave on every harve theid, every grain "give witness of the resurrection of the Lamb of God." His body was the of wheat or corn, every mouthfull of Lard Jesus" they cannot. They have home, the instrument, the expression of overy raindrop, every sundean, never known "the fellow-hip of his the Holy Ghost. He had so little facevery sephyr. Acts 14: 17. Sleep is sufferings." They would rather cruci of his body for acything "born of blood or of the will of the flesh." His back for the sceurge, his head for the thorn crown, hands and feet for spikes, his lips and face for eruel buffetings, and seul for meckery, scern, and fathoriless grief. What say our fashion-mongers to all this? Will they not bew their heads, smite their hearts, repent, and tura to the cross in everlasting allegiance? Amen and Amer

O ye who name the Name of Christ, where is your witness for God? What is the testimony of your daily life? Is it in very deed the photograph painted by Paul in Gal. 2: 207

OBSERVATION

BY JAMES EVANS

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry, 2 Tim 4: 5. WE propose to discuss she following

questions; 1. In what manner should a minis-

ter watch bimself? 2. With what spirit should he en-

dure afflictions? What is the work of an evange-

4. How can be make full preof of

his ministry? 1. Instead of "watch them in all things" the Rev. Ver. translates the words of Paul (See de neephe en pasi) "be then sober in all thing." rendering agrees with the German Du aber sei nuechtern allenthalben. The word readered watch is neephs and comes from the verb nerphoo to be sober, not to he drunken, etc. Sobriety seems to be the duty enjoined. This seberness of mind must extend to all things and means the strictest temperance or self centrel. True, in order to strict sobriety ic all things, we must watch continually, lest we become intoxicated with pride, leve of fancy, of pesition, er of wealth. All classes are to be seber, even young men. Titus 2:

We are exhorted to gird up the loins of our mind, he seher and hope to the end ! Pet 1: 13 Watchfulness is demanded on the part

of a minister inasmuch as he is a servant of Christ and must not preach bimself. How many keep themselves, their talents and brilliant intellects in the foreground. They lead men to admure them and not Christ. The watchful minister bides bimself behind the cross. If the pessession of elequence and persuasive words would tempt him to bring himself to the front, he remembers that no flesh must glory in God's presence and if the cross of Christ is nade of uone effect, all preaching is vain. The mirrister must not only watch against preaching himself, he must also watch aginst a feeling of jealousy if others be more highly esteemed than he. We are not running a race for personal distinction and recown. How much of the schisms, discords and stripes which afflict us is caused by this want of watch fuluess on the part of their ministry.

Ministers forget the holy nature of their work, viz., to preach Christ, to reconcile sinners to God, and seek to make themselves conspicuous objects to and aspire marder, are uncessingly testifying that "come never." This is why we have the message of God may in a dark to be leaders of public opinion and Architect "deft not Illinead" without of the cross. They are also whose sectority plead in vin for a lone occasionate sind Architect "deft not Illinead" without of the cross. To be "made conformable drop of odd water to all the finance of engagings. useless indulgence of carual appetites, such as dram drinking, tobacco, attend ing public places of arausement, such as circuses, races, &c. His example should be for good. He should give no countenance to these evils by his example He represents the holy cause of right cousuess and salvation. Will he not bonor that cause by a watchful life, circumspect conduct, and a sober devotion to Christ? He should watch against light-mindedness, foolish talking and immodest laughter. His sobriety and watchfuloes should never desert him. either behind the desk or out of it. he is a young minister, he should spend much time, if possible with seed brethren who have led lives of watchfulnes and prayer, whose knowledge of divino things is developed by long use, and who are largely imbued with the spirit of Jesus and who are models of sobrie ty. He should avoid the society of tri fling persous, especially silly young women lest it become a snare unto his soul. If he must sumetimes associate with the young especially with the oppo site sex, let him then watch over all his words and actions and let him try and lead the thoughts of the young to sober things.

With what spirit should a miuster endure afflictions? As a good soldier of Jesus Christ he should endure hardness. 2 Tim. 2: 3. The great Captain under whom he serves set his face like a fligt, and therefore was no ashamed. Iss. 50: 7. When afflictions have to be endured, we should endure them with a resolute spirit, set our faces like a flint towards them. Besides the natural afflictions of life, a faithful minister is exposed to two peculiar ones, without and within. If he seeks not his own glory, but seeks to uphold the glory and supremacy of Christ above all things, he will encounter much opposition from without. Lovers of pleas ure, of fashion, of this present evil world, and of the traditions of men, will he very apt to look on him as such a troubler, a pestaleut ferlow and will per secute or autoy him in many ways. The earnal mind is not subject to the law of God, and when a faithful minister contends for obedience to all the laws of Christ, he is denounced as uncharitably narrow minded and is frequently treated with scorn and indiffer-But none of these things must move him. Acts 20: 24. If he counts his life dear unto himself and seeks the praise of men, then he is easily moved and cannot meet trial with a resolute and unmoved spirit. His bands are too weak to bear aloft the standard of the cross. He cannot endure afflictions and grace of God in Christ? Do we not preach through Jesus the forgiveness of of sins? Acts 13: 38. Then how can we do otherwise than be forgiving and kind and patient even to our enemies? But if he is set for the defence of the Gospel, Phil. 1:17, he will give offence to those within and thus increase his af-There are false brethran, weak breth-

rea, many who are carnel and walk as men, 1 Cor. 3: 3, and many who have a name to live but are dead. These caunot endure sound or healthy

Again, a minister should guard against tians, but would have a religion that allowed the old man of the flesh to re in his lusts. If a minister preaches holiness of life, a cleansing from all defile ment of flesh and spirit, these are offended and raise a clamor against him. Just touch their darling lusts and you lose their love and they regard you as a troubler. But sillictions of this kind must be born with meckness, patience and love. It is a part of our reward here; the crucible through which we must pass in order to purify us for an honorable place in our Father's, house when his children are gathered home To endure these and other afflictions manfully, resolutely, patiently, and meekly, we must often look at our work. We stand between the cross and the crown. We point to the Lamb that was slain for sins and call on men to repent, forsake evil, be washed in the cleansing blood and live. We point to the crown of glory, the sunshine of our Father's home, and say for ake sin, fol low Jesus and you shall sit down at the marriage supper of the Lamb. We may suffer in our worldly business and be deprived of home comforts for the Gospel's sake. We will see some who can spend \$15 or \$20 s year for tobacco but are afraid to help the minister who is away from home and his family, lest he might be encouraging a salaried ministry. He must sometimes toil for the benefit of others, pay his own way and wait till Jesus comes for reward. so, the reward will be great. True all ministers are not treated thus, but some are and it will work for their good. for a patient uncomplaining spirit to endure all things without and with:n for the sake of him who loved us.

S. What is the work of an evan-The work of an evangelist differs in some respects from the work of an overseer in the church. The latter is to be apt to teach. His work is not necessarily proclaiming the Gospel. He may be sometimes engaged in that work, but as so overseer of the flock his work is to tesch. Hence we find the terms preach ing and teaching in the Scriptures. They are not confounded by the sacred writers. Preaching has reference to proclaiming the Gospel of God's grace to those without. Its great theme Christ, a Savior of the whole man, body, God. Faith in Jesus and obedience belong to preaching the word. The work of an evangelist is first to set forth the conditions of salvation and when a few become obedient to the faith, to set them with hardness. Afflictions and trials behave in the house of God or the body from without must be born with a pa- of Christ, the church. Hence the work as well as what is recorded in the New tient forgiving spirit. As ministers of of an evangelist is not only to proclaim the cross, do we not preach the mercy the first principles of the Gospel, but also to set forth the order of God's house. He should speak the things that become sound doctrine. Titus 3: 1. He should preach the word, be instant in season and out of season. He must preach it with confidence. When God reprove, rebuke, exhort with all longsuffering and doctrine. 2 Tim. 4: His work is the defense of the Gospel as well as its exposition. His, theme is

Christ, and the world is his field of operations. Yet, like Paul, he will not thrust himself into other men's labors. He will rather seek fields where either Christ or his laws are not named, and teachers having lithing curs. These learned to the first having lithing curs. These learned to the having lithing curs. These learned to the lithing to the having lithing curs. The self-decyting lite of faithful Christian the self-decyting lite of faithful Christian that having lithing curs in the self-decyting lite of faithful Christian that have been considered to the self-decyting lite of faithful Christian that have been considered to the self-decyting lite of faithful Christian that have been considered to the self-decyting lite of faithful Christian that have been considered to the self-decyting lite of faithful Christian that have been considered to the self-decyting lite of faithful Christian that have been considered to the self-decyting lite of faithful Christian that have been considered to the self-decyting lite of faithful Christian that have been considered to the self-decyting lite of faithful Christian that have been considered to the self-decyting lite of faithful Christian that have been considered to the self-decyting lite of faithful Christian that have been considered to the self-decyting lite of faithful Christian that have been considered to the self-decyting lite of faithful Christian that have been considered to the self-decyting lite of faithful Christian that have been considered to the self-decyting lite of faithful Christian that have been considered to the self-decyting lite of faithful Christian that have been considered to the self-decyting lite of faithful Christian that have been considered to the self-decyting lite of faithful Christian that have been considered to the self-decyting lite of faithful Christian that have been considered to the self-decyting lite of faithful Christian that have been considered to the self-decyting lite of faithful Christian that have been considered to the self-decyting lite of faithful Christian that have been considered to the self-decyting lite of the self-decyting lite of the self-decyting lite of the self-decyting lite of the self-decyting l

be diligent in all things. He is to give attention to reading, to exhortation and to doctrine. He is not an overseer, but has more extended duties. Paul would have an evangelist free from all worldly business. This does not mean a bired pastor whose whole time is paid for to preach on Sunday. The evangelist is no paid pastor confided to his study making sermons; he is rather one who has no settled plan, but who sounds out the Word of life, calls sinners to repentance and labors for the church, not only to extend its border but for its purity, peace and usefulness. An enlightened evangelist must then understand the way of salvation, and be able to defend it against all enemies. He must understand the order of God's house in order to see that many who have the qualifications as laid down by Paul, are set over the churches. heresies or false doctrine are preached he must be able to use the sword of the spirit and defend the truth. He must preach both by word and example and thus make full proof of his ministry.

4. How can he make full proof of his ministry? The German renders the words

diakonian sou plecrophoreeson," by "richte dein Amt redlich aus," perform honestly thy office. To perform fully the ministerial office is what Paul en joins. How shall this be done? The Gospel must first bring us into subjection to the whole will of Christ. If the Gospel has had no renewing effect on its expounders, no full proof can be randered or made. If our own bodies are not kept under, how can the Word preached by us bring others under the yoke of Christ? If we are not examples in word, life, love and purity, will not our ministry be crippled and much of its influence lost. We must be deeply penetrated with the message entrusted to us. To win souls, to save them from death, to turn their feet into the narrow way; to lose sight of all flesh ly considerations and to be found giving the trumpet a certain sound, is the work of an evangelist, and his prayer, his efforts, his aims are to fully perform this office acceptable to God, so as to be ful ly approved of when Jesus comes. seeks to be a skillful workman, not that he may glory in his work, but that he soul and spirit. Repeutance toward may set forth the ways of life with greater power. A prayerful study of the living oracles is indispensible to Ignorance is not the mother this end. of an enlightened devotion, neither is an untaught minister capable of making in order. Titus 1: 54 aid in appointing full proof of his ministery. An evange overseers among them, if such can be list who would render such a proof found. Timothy was instructed how to onght to know all that Moses and the prophets have said concerning Christ, Testameut.

He ought to comprehend the purpose of God in creating man, so as to under atand the varied developments of that plan. As God has spoken to man he must study what he has said and then speaks he should never waver, but proclaim what the terms of reconciliation

are. Jesus in prophecy, in allegory, in the prophets, in the Logos made flesh, in suffering, in death, resurrection, exaltation, coming again as judge of living and dead, his reign over all flesh until death is destroyed and God all in all, will furnish him with themes so long as thus diffese the savor of Christ abroad, be desires to work in the cause of God

Tim 4: 12. He is to be no idler, but minister's usefulness is not measured by the number of converts he makes, but by the solid results of his ministry. Such a minister does not cover a pla with back-stiders, whose knowl has not been calarged by the preaching an unenlightened preacher seeks to cov er his ignorance with sound and noise but in the end the result is seen and no solid proof readered of an intelligent acquaintance with the boly oracles of

And now in conclusion let me exhort my brethren in the ministry to try and make some proof of the work in which they are engaged. Do not despise knowledge under the pleathat it is vain. We are speaking of divine knowledge, the knowledge of Jesus, the most excel lent science in the universe. We would like to see you all more fully endowed with it. And those of our brethren who by reason of opportunity, natural and acquired endowment can speak forcibly and intelligently, we exhort them to keep Christ before them. Do not be tempted to preach yourselves but use your talents for the salvation of these for whom Jesus died. In life and death let the name of Jesus be the theme. When our ministry is closed, how comforting to think that we have never preached our poor selves but Jesus only. God approves such a ministry, for he is its author and will add abondant seeds to it. Such a preacher of righteousness belongs to that class of men whose feet on the mountains are beautiful as the proclaimers of peace, of God's throne, of Christ's supremacy, and narrow way as the only road to to God's everlasting kingdom.

May we all watch and be sober, endure sflictions with a chastened spirit, do the work of our office faithfully, and receive in our hearts the sweet comfort arising from a consciousness of having done our work well,

THE THREE.

BY DANIEL LONGANECKER-

THE Christian Trinity is Father, Son and Holy Ghost. Each performs an office in the conversion of sinners. 1. The Father draws. 2. The Son pardons. 2 The Holy Ghost guides all in baptism.

1. A bow in honor to the Father A bow in obedience to the Son. 3. A bow in honor to the Holy Spirit, this is Christian Trinity in office, and unity in deity or God head. But the moral man is not converted to the Gospel of Christ. His Trinity is worldly honor

profits, and pleasure.

The believer's Traity is omniscient omnipotent, omnipresent and Eternal. But the world's triuity has none of these things; therefore the flesh, the world.
And the devil must perish, but Jesus invites sinners to come out from the sinful pleasures of the world, the flesh and the devil. That they may escape hell and obtain a glorious mansion in Heaven before the door of mercy and pardon is shut.

SELF-government has its limits, but side of those limits it is the best kind of government. President Scelye, of Amherst, has devised a plan of govern-Ambarst, has devised a pian of govern-ing the college by a court of discipline composed of ten of the atudents, four, three, two and one of them being re-spectively from the Senior, Junior, Sophomore and Frashman classes. Cases of discipline are submitted to them, and a majority rules. The theory is tiful. It combines strength ticity. The advantage to the commit-

BRETHREN AT WORK

R H WILLER M. M ESHELMAN, JOSEPH AMUCK

J. H. MOORE, Corresponding Editors

SPECIAL CONTRIBUTORS

The Lord's Prover.

"Our Father." "Who in heaven are

"Thy kingdom come" o'er all the earth

Thy will be done, ' from sea to sea

Give us this day our daily bread,

"Forgive our sins," "as we forgiv All these who do us wreng,

But keep us pore and s'rong hus to live in every statism.

"Deliver us from evil" thoughts.

Would steal our faith away

LITTLE BY LITTLE.

WE notice plainly the great events occurring in the world. Revolutions among nations and churches seem often to come suddenly, but long preparations are often required, and equally important with the great event held so momentons.

The long preparation for the coming of Christ, was every step full of importance. little," each prophet performed his part of the great preparation, and "by little," has the work heen done that consummates the kingdom of God. "By little," do all the changes and revolutions among the nations come. "By little," was the long preparation made for the Independence of the United States. "By little," has its progress to greatness heen made. "By little." was the long preparation for the sholitien of American Stavery made. The consummation is called a great event, while the preparation is overlooked. We often neglect the little steps in that preparation which i-ad to the greatest

As it is "by little," that men, nations and churches rise, so it is "by little" they go down, hecause "by little" they deviate from the path The Catholic church "ay little" left the primitive path-way of Christianity, till the dark ages came with all their ruin. "Luttle by little" does the young man learn to crave the sparkling cup. "Little by little" do sins grow in the world, and evils creep into the church. We should set our eyes not alone on great

eyents, but on the little steps that lead mer out of the pathway of truth, and bring one uf ter another little error into the heart, and little evils into the practice of life. It was by little that Israel wandered away from G ol, till he individuals and churches are led away from the righteoneness of God, "Just a httle," is the temptation that makes the first step towards rain. "Just a little more" makes the next, and continues the steps till sin has marred th beauty of the church, and would make its de formity the strong argument of the infidel.

THE HEART.

A LL human action and conduct comes from the heart, and if we wish to control men by principle, we must have that principle in the heart. We cannot get men to do right, unless we get the principle of right in the heart. And we can do but little in getting the principle in the heart of others, unless we have it in our own. In fact, but little good can be done in getting the heart of the people, if the heart of their preacher is wrong. A preacher may preach much shout the people having their hearts changed, but after all he may say about it, the people will get like their preach er; as a rule, if the preacher has an abuny heart, full of fight, that will get into his peo "Out of the abundance of the heart, the nouth speaketh." And out of the heart of the speaker its abundance gets into the heart of the hearer. The heart is the great factory where all our words and actions are coined. We must have a good spirit in the heart, to have good words and actions made. The greatest and first thing of importance is to have good spirit in the heart of the preacher, he cause be goes around sowing seed; it may h the good seed of the kingdom, and it may b the seeds of discord among brethren. What ever is in his heart, he will sow it. It may he to the flash he sows, and the fruit is destruc tion; or to the spirit, and the fruit, life ever lasting. In all the Christian economy, then is nothing more important than the spirit is the heart of the preacher. To choose a minis ter, is one of the most important things, to the church, of all her work, and should be guarded with greatest care.

A PLAN TO HAVE MORE CARE TAKEN IN DECIDING OURS. TIONS AT ANNUAL MEETING

WE have often noticed that important questions were hurried through and passed in Annual Meeting, with but little con anderation, while sometimes, questions of hus little importance comparatively, detain the meeting for too love. To make some arra ments to have due consideration given to all questions that pass the merting, is important; and we can see but one way of doing that is the short time of holding the meeting. That way is, to have sub-committees, and p-fer the queries to them, so that each committee will have but few queries, and but two or three jects. This will not be a new way in on-Brotherhood; it was the way our fathers did years ago, and it is the way most of deliberative hedies do their work

To do this most off chually, it would be beto have each church send one delegate to A nual Meeting, being a lay-member of the churck chooses. This also is the way fathers had the churches represented. L them delegates he divided into a dezen or committees, and let them met on Monday Let the Standing Committee open and read al the queries and divide them among the sub committees so as to give all the queries on o subject, to one committee. These committee to examine all queries given to them, and in vestigate the correctness of the naswers, and advise a change or substitute new answers, and affix an answer to any that have none, and re port them to the meeting for its consideration The above, will give more time for consid ring each query; it will also make a way to ave the same subject up but once at any meet ing. In this way it will place the work more in the churches, and will give the churches

ing the work necessary to govern the Brother- getting this extension of conduct and actions hood. Another advantage in it is, that it brings up the laity and gives them an interest in our councils, and gives the benefit of their work, as many of them are our best counsellors. This would put more power in the churches and laity, and less power in the ministry, which we think is necessary to the safest form of government.

This would not change the delegates from the districts that compose the Standing Comtee, but would make it necessary to send one only, as the delegates from the churches would obviate the necessity of sending more than one delegate from the district. We have long been anxious that the church delegation could be restored, and hope it may be done at our next Annual Meeting. All the churches will not send delegates, but a large number will, and they will make a representation direct from the churches that will be safe council in our Annual Meeting.

GUITEAU.

THERE is one feature in his care which all Christendom should denounce, because it directly contradicts the name and truth of Christianity

His claim that God inspired him to kill the Prerident is a shame and disgrace indescribable. If he had made the claim that Satan inspired him to do it, the trath would not suffer so much. If he was inspired at all, there is where the instruction came from. But the delusion. that God inspires or that he ordains a acts of certain persons, was the cause of Guitean's plea; and the same delusion has been the cause of many other acts similar in the nature of viciating the law of justice and right. The fanatical plea that is sometimes made by rooms to justify themselves, that a special influence of G of upon them, leads them to do certain thing a should now be wholly condemned by the American people. J seph Smith, Ann Lee, and many others, have comined a kind of revolution. We often hear of persons claiming that God inspires them to do and say certain thiugs. We hope the example of Guite stop such pretensions and have some influence to put down that error. In that way we hope some good may come out of the evil. It would be better for man to assume the responsibility of all his owe a toms, and not blame them on Gid; for in the judgment, man must give account for the deads done in the body.

THE FOUNDATION

CHRISTIANITY is founded on the divinity or Christ. His attributes are the perfection of God, munifest in the flesh. His wisdom and love and mercy are all perfection; not the perfection of man, but of God. And Christianity rests on this perfection as its founds tion. In Christ this foundation nuites the divinity and the homority, uniting the charof Christ in one body, and reconciles it to God. The foundation embraces all the life and truth manufested in Him, and is accepted by man through faith in the whole Gospel. On that foundation as God made it, the church was org: a z d in one hody. But the church must be as large as the foundation, not outting it down smaller than the foundation God has made. To build the church on this foundation molies that each member in the body, in his faith, practice and character, must stand on the whole Gospel, and nothing but the Gospel. But when we see how broad this foundation for Christian character is made, that every good thought, were and action that can he known is founded on the religion of Jesus, we need nomore to make the man of God perfect in every good work One error in theology is that, of making this

foundation narrower, another, having it to require but few things in Christian duty, and althe Gospel does not control, thus allowing

into things where it is assured the law of God is eilent. Under the idea of sanctification some have gone beyond the law of God assuming that the end, or object, sanctifies the means. Freedom of conscience is another idea that often carries buman action beyond the limit of Gospel control. The liberty of opinion is another ides, that runs beyond what the Gospel teaches, claiming to do things, and not to do them as opinion dictates. Faith, the great Gospel lever, to turn the heart to it, has been made an engine to run human action into many things for heyond its teachings. To have Christ and the Govnel as our foundation our course in life must be governed by it Whenever we get out in our practice where there is no Gorpel to govern us, that we are free from its control, we then are not on the feundation God has laid.

In all the ordinances of the church, we should build on the Gospel. That is, do all that is in the Gospel and no more. If we do more, that extra is not in the Gospel. If we do less we are not in the Gospel. The formdation God has laid, requires that the church be of the same size the foundation is. God built it that way at first, and it is the work of his people to keep it so. As God's law has given the metes and houndary of his church in its ordinances, so has he given the foundation on which the life of the Christian is based, to govern him in all he does, that none of his actions or conduct be outside of its teachings. As the ages roll on from the apostolic age down to the present, the latitude of Christian conduct has been widening, until almost every thing men wish to practice is telerated in its broad professions of its liberality. But in all, nothing is on the Christian foundation save that which is governed by the Gospel. This foundation is John's "measuring reed," to measure the church, the ordinances and the worshiping. God built his church upon it and He gave his church judiciary and exceetive power, to keep all its members on this founds-

THE RING.

T bas been said by some brothres, that there is a ring of old brethren who rule the Annual Meeting. There is no ring, but our old hrethren, who have been trying to lead the church for the last quarter of a century, have done a noble work in spreading the truth, in keeping the church united in one hody. They bave made all the real gospel progression we could expect of them. Missionary work has grown under their care; Sabbath-schools have been made by them, and they have labored to have them conducted on the simple, plant principles of the Gospel. They have permitted high schools, and tried to keep them in the pluinness of the despot, and order of the ch They have tried to keep the church to the primitive plainues; of our fathers, that the old church might stand in its purity and go on doing more for the Master's cause as opportuuity offered. For doing these things, shall they be called a ring? Divisions are now upon us, but why? Not because the old brethren who are unjustly called a ring, have changed any principle in the church; why should they pe called a ring? They have been legally sent by their churches and districts to represent them in Aunual Conference. Their churches and districts are b-tter and wiser indees of who to send, than those who are calling them a ring.

THIRD-TERM OFFICERS.

N June 1880, delegates met at Chicago from every part of the Union to choose a candidate for the next Presidency. There was one proposed who, as a general in the field, enjoyed the admiration of all nations; had twice been inducted to the highest : flice in the gift of our nation. Once by a greater majority than had lowing him to do and engage in many things ever been received by another man. No serions objection could be off and to his character more interest in the Annual Meeting. And it the Constian churacter to be much longer than as a man, nor to his competency. The more was finally cost off. 'Lev's by little,' is the way will give more brethren some experience in do the Christian law. There are many ways of powerful influence was brought to bear in his

favor that a certain "ring"—his old favorites cession, if he lives long enough, and has the could command. Long and persistent efforts were made to gain the day, but the majority of the American people said, "No. we went no third term officers. They tend to form rings and breed corruption," What the American people thought in regard to third-term Pressdeuts, a large body of the Brothren charch think in regard to some third-term officers. Not that they would impeach the character of any one, but knowing the trailty of human unture, they are aware how some become exalted. and how easy it is to yield to temptation in some things, and prevent justice in others. There is an impression largely provading, that those who go on the Standing Committee from year to year, and send themselves out to settle difficulties, say by their actions they are the most competent elders in the church, and thus cast reflection ou other elders, who by age and windom are not inferior to them. It is further balieved that if any of those professional elders do wrong, their associates will let them off very easily, but if any one else does wrong, or criticises their work, he is punished with all the rigor the law will allow. Whether the American people were right in rejecting a thirdterm officer to stop corroption in the gov ment, and whether the Brethren are right in opposing third term officers on the Standing Committee and Annual Meeting committees. it is not for me to say, but it can no longer be concealed there is a strong feeling in the Brotherhood against professional Standing Committess and other committee men, worthy to be considered when delegates are to be chosen for the coming District Mostings. Among the ad-

vantages gained by a rotation in office are: 1. It would give experience to about for hundred elders in important church work, which is now confined to about forty or fifty.

two years in succession, it would retain a sufficient number in that body from the previous year who had experience, while it would be training younger ones for that important 3. It would remove the stigma cast upon

those elders who serve from year to year and who are charged with sending thems business, and are supposed to help each other out of difficulties and sametimes to violate the ous of Aunual Meeting which sends them. 4. It is believed that if the officers were

changed, it would inspire new confidence throughout the church. Brethren would say, "Well, we have a different class of mee, perbaps it will go better now.

5. It is believed, that if the "Old Order" elders had been appoint d on committees last year, they would not have felt "snubbed" and perhaps have remained in the church, and others might have been retained. It is to be hoped that all the elders who

served twice in succession on the Standing Committee, or on other committees, will at the coming meetings decline to be elected as delegates to the Annual Meeting. Such a course on their part, would be greatly to their honor, and I have no doubt he were satisfactory to the great body of the church, and have a t-nd-ney to promote union and burmany throughout the Brotherhood. Then for mercy's sake, spare them one year. S. Z. SHARP.

W E have not the least doubt, whatever, but W that Bro. Sharp his expressed the view of many good brethren and sisters in vegard to what he is pleased to call the "third term offic The article gives us occasion to say just what we have been wanting to place before the public for sometime. With all due respect to Bro. Sharp and his vi-we, as well as the simi har views of many others, we beg leave to look at things a little diff-rently. There is no person in our church that sun

tains any thing like the same relation to the church that the President materias to the government erament. If the Standing Committee enstains to the church the same relation that Congress he sent to Congress forty or more years in suc- cial life-

The number of t necessary influence. The number of term; with him, is unlimited. So it may be said of the members of the U. S Supreme Court. The judges composing that august hody are appointed for life or during good behavior. If we go there for a rule to determine how often a member may be sent on the Standing Committee we find that the number of years is unlimited. Looking at the case from a political stand point we find that the design of delegates is to represent the people is the assembly to which the dele gates are sent, and we know of no arrangement in any department of our government requiring a change of delegates every two or years. The people are left at liberty to send who they want, and as o ten as they want him. Hence whom we look at the way the govern ment does husiness we get neither precedent nor law saying that a delegate cannot serve ore than two years.

By some it is thought that the Moderator of our Annual Meeting should not serve more than two terms, and refer to the wisdom of the world in refusing to allow a President to serve third term. But the Moderator of our Annual meeting does not sustain to the Brotherhood the same relation that the President sustains to the people of this government. The President is elected by the indirect vote of the people to serve a term of years as the executor of the law made by the representatives of the p-ople. The Moderator of Annual Meeting have uch duties to perform. Some may con clude that his work is similar to the duties devolving on the President of the Scunte, or the Speaker of the House. In either case the number of terms that a man may serve is also nulimited. If we go to the Sapreme Coart we find that the Foreman of that body is unlimitd in regard to the number of years that b mny serve, and so it may be in every part of our government where representatives are chosen by the people, or officers appointed by the represent_tives. 2. By not allowing elders to serve more than

Notwithstanding all this we are still in faor of changing as much as the nature of the of the case will admit; this we believe would be good for the general Brotherhood, but we are not in favor of making this change compulsory That would be depriving members of privii-ges that should always be duly respected. Perhaps it would be letter to get back to the ola system a little, and permit rach church to send a delegate to Annual Meeting. This would give every congregation a voice in the Annual Mueting, and no doubt render the very best of satisfaction. At the coming Annual Meeting we need many of our most experienced men, especially on the Standing Committee. We need men who have been tried, and who know how to do that hind of work. An old older has just written, that he one time was on the Standing committee when there was but one elder hesides himself who had been there before. He said that he never wanted to be placed in such a condition again. He also writes that the Stunding Committee of last year, was the most competent body that he had ever met, though he had served on the Stand-Committee a number of years.

Let us not make too much of a change in the midst of our greatest conflict. Leave the matter open, and instruct each Dustrict to send their most useful mas, and change as often as the nature of the case will permit for the good of the cause in the general Brotherhood.

I have had a talk with some of the elders who have served a good deal on the Standing Committee, and they tell me, that it is not their deare to place themselves in committees so much, but when calle are made for commit tees, it is quite frequently the case that those calling or committees will insust on certain members of the Standing Committee being appointed on their committees. In this way they sometimes get on more committees than is prud

We have tried to present a few thoughts in a Christian spirit, hoping that what we have said may or for the good of the cause.

J. H. MOORE-

Zion's Herald very properly enquires for community on earth, where even for two gendoes to toe people of thes government, the crutions, men have test-d natural religion or third term issue will not apply, for a mad may atheism to the improvement in any form of so

Mealth and Temperance.

INTEMPERANCE. Adowa the mountain's steepest side,

At first 'twas but a little stream.
That humbly posited its way;
But now it is a naighty one.
That does the whole earth fray

It ruther onward through the land,

Destruction species along its tide, it carries grief and wee; It headeth not poor mortal's cry, It tayies not, ob no.

The poor man shaggles in its grasp;

Tis pitiful to see
If a full within that surging mass,
He fulls, then where is he? It blightelb youth and anlest hopes

nd when it once thath bounder bins, It gives bim peace nor rest.

Fair woman sinks beneath its tide, Her loveliness is gone; Her face that once was pure and aw Has shame now stamped thereon.

How many hours made desolate
How many hearts made and,
By this destroying curse of earth
Where all was one "so gird.

Then, Father, saire thy mighty v y blessing then shall, Lord, be ours. The glory to thy name.

TEMPERANCE NOTES.

THE great Doctor Guthris long followed the I sustom of most Scotch ministers in his day—taking a glass of wine. But there was in Scatland a poor, ignorant driver, who was wise enough to prefer total abstinence. And one day the doctor rode in his cab, or wagon, over a wild part of the country in a ponring raio.
When an inn was reached, the doctor took some whiskey in a glass to keep off the cold, and offered some to the cab-man. "No, I thank you, sir; I'm a testotaler." A very simple acer; not a word of argument, only examp I don't suppose he ever knew that his refusal did any good. But the learned, elequent doc-tor remembered it. Soon after, when he was called to Edunburgh, and went round among his poor parishioners, he found rum was the label it, 'Our own manufacture, made to or-der,' instead of leaving it here as if you were cause of much poverty. He could not say anything to them while be took his gless, and he thought of the course of the poor cabman. He breame a testotaler and did what a man in his position could do. The good done by his serions, address-s, books, echools, and labore will never be known until the Judgemet. lew mouths ago I went through the Ragged Schools he founded in Elinburgh for poor children-temperance homes. In four kingdoms I saw no such joyful sight as that of these ruddv-faced happy urchins. The cabman was not aware that by his modest refusal to drink he that day helped to wear a habit in another that leads only to evil, and to start a great man is a course that was extration to multitudes for whom he labored .- Selected by Laura L.

THE DRUNKARD'S GRAVE. OW many families have experienced the sadness of sceing one of its members fall a victim to intoxicating drink, and fill a drankard's grave! With what sudness of heart we look into the grave, that is to be filled by the What sorrow does it bring to the heart of a father, or mother to view the grave of a son who died a drunkard! Oh! the sorrow and auguish that it brings to the brother sister who look on the grave of a drunken brotter, and the cries of a loving com-panion as she sees her husband filling a drunkard's grave! This brings sadmers, to refl et on the degraded life which he lived, and death the degraded life which he tives, and death which he died, e-pecully so if he died intoxi-outed; when knowing that the Scriptures teach no drunkard shall enter the kingdom of heaven. Dear reador, if you have here indulging in intextenting drunks, I ask you as one that loves

your scal, to stop and think before it is eternally Remember you have a soul to save too late. and that this life is given you to wok out you own salvation with fear and trembling. And if you spend your time in sinful practices of drink, which lead to almost any other sinful practices in life, and the Gospel pronounces a sentence sgainst you, where do you expect your soul to land when you are done with the trou of life. Remember you must die sonner or later, and as you die, so judgment will find you. And on the thought of appearing before the judg-ment sent of Christ, baving died a drankard! Remember you have some friends weeping for you. It may be a kind father or a loving mother or a dear brother or sister, or you may be breaking the heart of a loving companion, who is busily engaged with the cares of life; pro-viding for the wants of the family, while you are engaged in drink, whom you have promised to love nourish and cherish through life. But alss! the thought is in her heart that you will fill a drunkard's grave. Although you may expect to make a change before you die, death may come at an unexpected mom A few days ago your nuworthy writer was called to attend the faceral of one who had kill-

ed himself by drinking. If you could have seen the solemn occasion and experienced what we did, you certainly would refrain from drink.

And that God will enable us all to live that when we come to dis, we can die with hope in Jesus' blood, is my desire for all.

JACOB A. GABBER A CURE FOR SMALL-POX

THE following is given for what it is worth; "I am willing to risk my reputation as a public man," wrote Edward Hine to the Liverpool "Mercury," "If the worst case of small-pox cannot be cored in three days, simply by the use of cream of tartar. One ounce of cream of tarter dissolved in a pint of water, drauk atintervals when cold, is a certain, never iling remedy. It has cared thousands, never

leaves a mark, never causes blindness and avoids tedious lingering."—Pittsburg Post. THE SALOON SIGN

TEMPERANCE lecturer in Great Britain, formerly a cab driver, related the following incident: A short time ago I was coming from Ald-

ridge, where I had been to buy a horse for my cab. I saw a woman lying dead drunk on the cellar flap of one of the neighbroing ouses; so I went into the bar and said to the landlord.

"One of your sign-boar's has tumbled "The gouty old publican came outside, ex-

claiming, 'Where claiming, 'Where?'
"'There, said I, pointing to a heap of old
rags on the flap. 'Why don't you take it inside and put it into your window, like, other
respectable tradesman do with their goods, and

ashamed to own it?" It is said that two of the most precions things in this life are our life and our reput. We all want to live and never want to die. untation want our reputation well guarded. But how clish men are about both. Men want to live and at the same time they engage in those things which are sure to bring death. They are open sinners beto:e God, and the wages they are to receive as death. Somemen are so over anxions about their reputation that they become their own enemies. Let a man who wants have a good reputation see that he adheres to honesty, that he follows truth and mercy, and he will have no trouble about his reputation. Reputation is to be preserved by one being a

GOVERNOR St. John, to his address at Cooper Institute the other night, said: " If it is right Institute the other angle, said: "It is a signi-to sell liquor, it is wrong to require a man to pay for the exercise of that; if it is scrong to sell liquor, no amount of money paid for a li-cense will make it right."

DR Charles Jewett, while arguing for prohibition, once said, "Why not pour whiskey in-to the gutter? It is designed for the gutter at last; why not pour it there at once, and not train it through a man and spoil the strainer a the work?

Tempt not a man to drink who has an appetite for wine.

Mome and Family.

MARY C. NORMAN, LE SUEUR, MINN., - POITRES Morro. - And the Irent of rightroussess is some in a

DO THEY MISS ME AT HOME

Do they miss me at beene, do they miss me? 'I would be an assurance most dear, To know that this mostout some loved one

Were saying, I wish she were he To feel that the group at the fire-side

Oh' yes, 'twould be joy beyond measure To know that they miss me to-day. When twilight approaches, the scarce That ever is secred to song,

Dees come one, repeat my name or And sigh that I tarry so long? And is there a chord in the ma

When evening's home pleasures are nigh When the lamps are lift in the parlor,

Do they miss me at home, do they miss me,

And lingers one glosmy shade round th Are joys less invitingly welcome, And pleasures less hale than before

ecause one is missed from the circle

THE HIRED GIRL

A LADY correspondent of the Toledo Blade tells the story of every-day life. A few rears ago there came to me a stranger, asking for work-a young girl, a child in years, a though she had been married and separated from her husband by the interference of a mother-in-law, at whose house she had lived with her husband. When forhearance had ceased to be a virtue, she started, alone, out in the world to earn her own living, telling the hosbaud, "When you can have a home for me where we can live by ourselves, I will come

I took her in, although with some misgiving, ot knowing whether her story was true or not But every day I gained confidence in her, see ing that she tried to do her hest in everything I encouraged her, and tried to cheer her up, and would ask her to come and sit with me when her work was done; and long after, when she was leaving me for a home "all her own," with her husband, and as happy as could be she put her arms around me and kissed me and said: "I have you to thank for the happi ness, for I had a dese of poison in my truck, and would have taken it, had you not encourag-d me so often and told me to hope for the best-it would all come right. You have I more a sister than a mistress to me." How thankful I was that I was only kind to hee in her troubles. If I am almost oot of patience, I try to put myself in my hired girl's place, and think whether, perhaps, under her circumstance, I should do any better or not, and al ways try to be charitable in my judgment of

WORDS TO THE GIRLS.

If there is one trait more lovely than all oth ers in a young person, it is a kind and at tentive manner toward the sged, and it is one that will call down a particular blessing from The reverse is equally time. If we see a young lady disrespectful to the eged, making sport of their infirmities and envieties, we know she has a hard, unfeeling nature, and a frivolous spirit, quite anworthy of respect or affection. God, too, not a every such act of disrespect, and will not bestow his favor on those who thus fail to "honer the face of the It is a beautiful sight to see a young girl lay

asid- her amusements for a morning or evening an aged grandparent; all, too, without any op parent effort or secrifies. To see her set out the casy chair, look up the favorite paper, take lay down at night beneath his smile.

down the spectacles, or, better still, sit down herself and read the news aloud; to see her always respectful and thoughtful of the agod one's comfort until it becomes a second nature, are the marks of a neble character.

There is nothing that so brightens the shaded way down the sloping hill-side of life, as these attentions of the young. And remember "with what measure ye mete, it shall be meas ured again." It seems almost an absurdity to you, to think of ever being old, but in a little while, it will seem on looking back, the now bounding limbs will drag on as if clogged by fetters, and life itself will seem to you but a bundle of infirmities. Such are the artificial habits of social life, that often, long before old age comes on, life has grown a burden greater than that ever felt in a hale old age. If you have not sown a harvest of kind deeds and loving words as you passed along, you will have a sad reaping time

I can never expect to see that sen or daughter finally prosperous who treats with unkindness an aged father or mother. Yet in the hustle of modern fashionable life how a a thing it is.

I trust that every one who reads this is always obedieut and respectful to the aged one of their firesides, and that they may cojyy the blessing of long life which God has affixed to this command,-Young People's Helper,

WHAT MAKES THE MAN

WHAT is it that makes the man? Can you tell? We can tell you what does not. Good clothes do not; a handsome face does n learning does not. You must have something else to make a man of. We have seen a very good description of a man, which reads thus:

"A heautiful real, a loving wind,

And never makes a league with sin This is the kind of a man worth semething in the world. We want a great many more such men than we have now. Will you not strive to be such a man?

SANCTIFICATION AND DRESS

ASK with grief and shame, does any one suppose that there is a single femula her in all our feshion-following, j-weled, reckless devotees, at Vanity Fair that would dore make her body a mere clothes rack, and her wrists bracelet stocks, and her beoutiful rars degraded from the taste of God :n a coft finish of flesh into a pair of barbarane tuge to barfancy trinkets io, if she looked upon her hads as a temple of the Holy Chost which was in her, and which she had of God? Why, no. The idea itself would be unclean, the association profane. Hence it has actually come pass, doubtless to some extent unwittingly, that every religion, either in profession or in stone is now in favor. As living is loose, religious must be formal. And whenever a church com mences to suit religion to living, instead of compelling living up to religion, the law is

In the mooth of May, at the largest communion I was ever at in a church, and being unable to assist I concluded to inspect the premises; and I judged that there were entringe mough brought to the communion, if concould be had, to pay for a doz-n missioners women to China, and that there never was a woman among them that would say ab expected or intended in any way to giorify God in her body by using that much of it to curry her jewelry to Vamty Fair .- They all know that entire sanctification will not admit of this libertiness, and so long as they wont liberty and take it they will never ask for entire sand fication. You might as well appear a man to be praying for deliverance from the very am he would reserve to hims if, if allowed to reverve at all. No woman in love with outer adornings, will ever b lieve in or seek after a grade of religion that her common sense tells her

will require a transformation of her life by the renewing of the mond -Dr. L. Parce. How sweet to work all day for God, and then

Correspondence.

NOTES OF FOREIGN TRAVEL.

BY A LADY.

LETTER VIV

WE cutered the portice which passes arous under the great building, and escending four flights of stairs, came into a long hall fill-ed with statuary. At the end of this is a small room, which we enter and stand before the Ve-aus de Medici, which was found in the portico aus to Medici, which was found in the portico in the garden of Octavia in Rome. It is con-sidered the ideal of a woman's form—a fantless standard by which all heraty may be measured. On each side of the statue haogs a painting of

Venue, the size of life, by Trtian, rich and gorgeous in style, a style which has been vainly attempted since Titian. There are two other statues, one the wrestlers, and the other a slave listening to the conspiracy of Cataline, both works of celebrated artists and of great merit works of objectated arrists and of great ment. The room is said to be unsurpassed by any in the world from the number of gens. Among them is a vase, cut out of lapis lazuli, fourteen nches in diameter, a vase of sardonyx, a cask et of rock crystal, an exquisite piece of workmanship, representing the events of the passion, a texxxof precious stones with bundles of gold enameled, and mounted with diamonds. In this gollery are rooms filled with the different schools of painting, such as the Fiemish Venetisu, etc. Passing through the hell of tapestries, we come into the galleries of the palsor, in which there are about five hundred

puintings, many of which have greater attrac-

tions than the rooms just passed through. There are seven halls, and each one is filled with the choicest of paintings. the ball of the Hiad, the ball of Saturn, of Jupiter, Mars, Apello, Venns, and Ulyaces. the hall opening from the last named, is a Mosaic table which cost 200,000, and was fifteen years in completing. Joining it is the museum, the lower fleer of which is dedicated to the memory of Galileo, and has three fine free represent ng scenes in the life of the great as fronomer. One shows him in the great cathe dral of Pass, swinging the lamp which originated in his mind the law of mechanics that regulated the movements of the pendulum Another, where he is demonstrating the truth of the telescope before the Doge and Council of Ten at Vanice. In another he is represent-ed as blind, with one hand on a globe, the oth-

er pointing to the heavens, and demonstrating to two pupils the motion of the heavenly bod-Immediately under the rotouds is a fine white marble statue of him, and in the re under glass cases, are all his instruments. The floor of this beautiful room is Mosaic, the walls of white marble, ocvered with arabetques of birds and flowers. We could not leave Florence without pay

a visit to the studio of Hiram Powers, which since his death, has been conducted by his sons. The original of his Ere is still in the studio the Eve of Scripture, the Eve of Milton-mother of mankind and fairest of her race With the full ripe heanty of womanhood, she wears the purity of a world as yet unknown to With the bearing of a queen, there is her countenance the softness and grace of a tender, loving woman:

Sac holds the fatal upple in her hand, and her face expresses the struggle between consei ner, dread and desire. The serpent, when coiled length under the leaves and flowers entirely surrounds her, forming a beautiful alle gorical symbol, is watching her decision. There is a wonderful beauty in the puise of the houd and soul speaks from every feature of the coun-

"How every thought that store within his bread, In that one glame is shown! Say can limt heart of marble be at rest,

In looking over this hurried letter I find there are a thousand objects of art which i ought to mention, but in doing so my letter would require the proportions of a large book, home. Some one possibly may say, all these things are useless luxuries. I think not so. hen been the home of ort, and it is but just that she should keep these treasures, for in a measure they ere her support. Were it not for these works of art, strangers would rarely visit Italy. They leave large same of money wherever they step to see a work of art. So whenever there is a picture or statue by Raphael or Michael Angele, there is a rich leg Raptheel or Michael Angele, there as a rich leg-eey for a city. Nothing is useless that grati-fies that perception of beauty which is at once the most delicate and the most intense of our mental precaptions, hinding us by an unconscious link nearer to nature and to Him whose very thought is born of Beauty, Truth and

From Isane H. Crist.

On toe 3rd of Jap., Issae Stedsbaker and the writer left Olathe, Kunsse, for a few sent tered members in Jufferson Co. Staid all night in Lawrence at brother Thomas Winey's, where we had a pleasant arcial meeting in the evening with the members of the city of Lawrence. There are about twenty members living in town.

On the evening of the 4th was our first meeting at Grove City, which is twenty miles west of the city of Leavenworth. Here we met brother A. Bowmen, formerly from Illi-nois, and five sisters, which are all the members in that vicinity. We continued meeting bers in that vicinity. We continued meeting each avening until Friday evening. During the day we visited, and talked about the love of Jesus. Here we found one sister Garrett and one Miller formerly from the Washington Creek church, Pa. At our first meeting we learned that there were five sisters present. The next day all of the members, with us, met at friend Millers'. While we were talbing concerning the order of the church dress, all of the sisters agreed to show to the world that they are not ashamed to expose worst that they are not askinged to expose the plain white cap. It had its influence, and we think will be the means of doing good. On Saturday evening and Sanday at 11 A. M., we had meeting near Easton, fifteen miles southeast of Astat.

south-east of Atchison. Here we found two members, brother Sterling and wife. Sunday evening we sent back to Grave City, where we held our last meeting.

At all of our meetings the congregations were large and interesting. Several expressed a willingness to unite with the church as soon as circumstances would pers Dear brethren, those traveling over the

Dear bressren, those traveling over the West, should remember brother Bowman. He is carnest and zeelous, and all alone; pet so much as a brother to salute or assist him in

Brothren desiring homes in Kansas can get cheep farms in his vicinity. Any one desiring to correspond with him can address A. S. Bow-man, Grave City, Kansas. On not forget to encloso a stamp or two. On our return we had another meeting with

the members and friends of Lawrence. reu, think of twenty members in Lawrence with perhaps a meeting once a year, her not have more meetings? they not have We arrived home on the evening of the 10th.

Those who so kindly eared for us have our best thanks .- Olathe, Kan

Notes of Travel Continued

When I last wrote I had just arrived at New York. Put up at the Western Union Hotel, Remained over night. Early in the morning took a walk up Broadway, and socidentally stopped in at A. T Stewart's great Wholesale and Retail Dry Guods' Store, said to he the largest establishment of the kind in the world. They employ about two thousa d hands. From there I continued my stroll until I reached Central Park. Saw much of interest there.

Among others the great Egyption Obelish said to be about four thousand years old. After spending the balance of the day in the Park, returned to Wall Street on the elegated steam street cars, but saw little of interest, it being too late in the day to see much be transacted.

On Sanday morning crossed at the Fulton Ferry to Brooklyn; went to the Plymouth church to hear Henry Ward Beecher preach. He introduced the services by reading from I John 4th chapter, and after other introductory ceremonies preached a very interesting dis-course from Rom. 8: 14. Masic principally by the organ and choir, however the congrega-tion joined in singing, or all who desired to The church is large, and conveniently arand the recollections of them have crewded up-on me, until it seem d impossible to single out-a few to nake up a letter for my friends at loger.

Dr. Talmage's church, where there were prob-ably over one thousand in the classes and between two and three thousand in attendance Heard Mrs. Wilson (saster of P. B. Bliss, the author of many of the Gospel Hyans) sing sysval pieces. She is decidedly the best singor I ever heard. At night returned to hear D Talmage preach. After singing by the congre-Talmage preach. After singing by the congre-gation, assisted by the organ and clarionet, he read from Matt. After prayer presched from Paslims 20: 2. His preaching was not as argu-mentative as Mr. Bescher's, but more eathu instic and impulsive, being entirely extempore, while Mr. Beecher reads a considerable portion of his. The interior of the church is almost similar to the other, only larger and more the style of au amphitheatre, neither of them having spire or bell, and the seating capacity our thousand, five hundred.

On Monday returned to Philadelphia. mained until Tuesday 16th at 8:50 P. M. While there visited the United States Mint; saw mach of interest. From there went to saw much of interest. From there went to Wanamaker's store, which is confined entirely to the retail trade; employs about two thousand bands; and does a husiness of about mine millieu dollars a year. - Also visited the Zoologieal Gardens in Fairmount Park. Saw some of

the wonderful works of God. Started homeward Taesday 17th at 8:50 P. M. as above stated. Nothing of special interest on the way. Arrived at Mt. Morris Thursday 17th at 3: 10 P. M. Found all well at home. Thank the Lord for his care over them and w during our absence.

My visit Esst was one of much pleasure enjoyment, especially while with the Brethren, I foully hope our interview will be profitable to us all. visited, generally in love and union, laboring together for the one common faith; and whi it is otherwise I sincerely hope it will all work for good; for we have the blessed promise that things work together for good to them Mt. Morris, Ill., Jan. 20th.

From John Knisley.

I wish to inform the readers of your worthy paper that wife and I are still on our mi-sion of love. At present, we are in the Yellow Creek church in Stephenson Co., Iii., in the was the housekeeper. Everything is in good order as far as I know. Brother David Eby. son of elder Enoch Ehy, is the elder here now

Wife and I are both well, and stand it very ell, though we have traveled among our dem brethren for more than three months, an don't expect to get home till the first of Frb rnary. We have faced many cold winds and preached nearly every night sines we less home and as often in day-time as at night. Thank from home, although I passed my 66th hirth day on the 23rd of January.

I will give a full report of our travels wi

we get home, and lebour members know what we think of the B. AT W. Hise and the Mt. Morris school. I wish all our dear brethren and sisters throughout the Brother'sood were as plain as we found them in the West.

As wife and I have been traveling among our Brotherhood for over three months and coun-seled much with many of our Brethren, and a Meeting, we hope our dear brethren will not at bring to Angual Meeting what we can settle in our own churches or at our District Meetings. Let us trust us the Lord. Her be would be with two or three, and I bel he will be with us if we meet in his name. He said

To the Compositors of the "Brethren at Work."

Dear brethren and tellow laborers in the one common cause: - Your very kind and brother-ly request is before me, accompanied with thanks from the editors, all of which is kindly received. Allow me in return to express me sympathies for you in your labors. Peass have me while I make my applogues. 1st Thoughtleasness. 2nd, Carele-aness. 3 d. Negligence 4th, My inability, and 5th, my unworthmess as a writer. Professionally and practically ! am a farmer. Necessity cometimes drives me to the saw and plane. The latter has been my of the time for the past right months Lost Winter the ax and man! were my general swacates. The brook expire and gravitor by ungoes they can do nothing these this Wine line and it only a knowledge of, and applicable to the contract of the c

per mouth, and sometimes at other points. Sometimes when at home I get tired reading

and occasionally try to rest myself by helping my wife to churn, and sometimes try my skil my wife to churn, and sometimes try my over the wash-tub; and this evening my fingers are burning from the effects of wife's very are burning from the energy strong soap. Sometimes I sit down to try to call my thoughts together; then try to read them to see what they look like. Well t when I look at my chirography then my ov-thography, I am made to blush. And then my ink-well I bought it for good ink, and I shake the bottle occasionally to keep the best on the top, but it doesn't stay there long. So I have concluded to get new ink, throw away my old peu, and when I get my nice white tablets that I am looking for from the Barreren Av WORE, I will do the best that I can, and if you cennot read it without straining your eyes, I shall not blame or think hard of you if you throw all, together with a wistful glance, into

the waste hasket. Brethreu, farewell. I want to come and see u some day. May God bless you all in your efforts, is my prayer. H. W. STRICELEA [We heartily endorse your remarks, dear hrother. When persons do the best they can.

they are certainly excusable for all incapabilities. Thanks for your sympathies. May heaven's blessings attend you.—Compositors.

From John Wi

My lest brought me to Washington county, Pennsylvania. Here I met my wife, who had been visiting relatives and friends while I was in Canada

There was an arrangement for a meeting to be held by brother S. Hoover, of Somerset, Pa-Some misunderstanding prevented his arraval is was expected, and I filled the arrangements ontil he arrived. The meeting was interesting. Eleven were added by haptism and one restor ed. On the 18th of Nov. we went to Station congregation, Green Co., Pa, h-ld eleven meab tized and a number were near the gdom. Had very interesting meetings

On the 25te took leave of the dear once here ent to Edgar's school-house near brother Silas Johnson's. Here we held a number

interesting meetings.
On the 3rd of Dec. went to Pigeon Creek
meeting-house; visited and presched through the week at different places.

On Saturday evening went to the "Old Brick" where I commenced my religious life, and where I was chosen to the ministry. Senday forenoon preached a farewell address: a very solemn meeting; for doubtless it was the last meeting on earth for many of us. In the evening was taken by brother Duniel Line to the Presbyterian meeting-house near his home. On the 15th left for home; arrived at Malber-ry Grove, Illinois on the 16.h. Found the dear ones all well; thank God. Many thanks to kind friends who cared for as while among them. Oh how giad to meet loved ones after an absence of nearly three mouths.

From D. B. Gibs

I began a series of meetings in this co gstion on the 5th in t, in the town of Bor-nettsville. We had the use of the Describe church from the 5th to the 8th, when we were invited to the Baptast church by the minister in charge. As his congregation was small consequence of our meeting, we took his eve ning appointment by his request. Preuched to a large audience. Continued there till the 18th, during which time a number united with the church. The entire community seemed awakened. The interest never abated, but seemed to increase. Closed, or rather transfer red, our meeting to Pipe Creek on the evening of the 18th. Several a ave been taptized, and there is at this time a deep interest pervading the community. The Lord is doing much fo

Brother J. Amiek, of B. AT W., was pr at the council on the 21st, and took out his let ter of fellowship. Many tears were shed dur-ing the occasion—tears of regret and sorrow n the part of his people who love him de The vote was unanimons, which shows the es-teem in which he is beld here where he is

I am informed that some of the leading nembers of the Disciple church at Burnetts rille say we ought to have continued our meet-

At 3:30 P. M., attended Sunday-school at labors, preaching about six sermons at home the fruits of the labors already done and push

From J. E. Bryani

On Dec. 28th brother Lemmel Hillery from Bellville, Konsas, came to us and began a of meetings in our meeting-house in the North Beatrice congregation, preaching each evening until the evening of January 4th, when h pronched his farewell sermon.

Brother Hillery is fully equipped for the ar, and is an able defender of the Word. Although there were no additions to the church, still we think that brother Lemuel's effort among us was not a vain one. A minister, however able and zeslous he may be, ot do all the work necessary in a series of

meetings; he must have the co-operation of the church both in their lebors and their pray-Brother D. E Bruhaker in his "How to Spoil Meetings," is to the point on this sub-

From this congregation Bro. Hillery went to the Brethren in the South Beatrice congrega tion. Have not heard the result of his work among them These two congregations are n

much by the disturbing element of either facamong us, but are greatly in the minority. The North Bestrice church has appointed its hrst council since the Beatrice church was divided, to be held Saturday Jan. 21st. This being our first council in the new organization, we expect some important work .- Bent-

From C. H. Balsbaugh

Elder Jacob T. Trostle; well beloved in the Crucified, Risen, Exalted Lord:—Your letter is sweet. Blessed he thou of the Lord. Thou anst not only dove's eyes, like the eyes of the Bride in the Canticles, but then hast the eves of The Dove, thou discernest spiritually, else you could not have known that I need paper The Dave that broods over and wells in Emmanuel, also in the life of all the sainte, he is Omniscient, and His indwelling and illus-tration make the God-born wonderfully knowing and prophetic. The great ones of the learned world know nothing of all this. Their eye is the intellect, and it sees far, purces high, and penetrates; but the Caristian's eye is Christ, the All-seeing, All-knowing God in the flesh, informing the human spirit with the Divine idea according to our measure and interrite This is a antisfaction, a rapture and glory, which colleges and universities cannot estow, but which the most illiterate saint en-To know things by learning, and know them by the simple, necessary fact of life, are two vastly different things. The one is on the plans of nature, the other is the inhreathing and inbeing, and inthinking of God.
"I live, yet not I, but Christ liveth in mr." is no figure of speech. It is plain, solid, literal fact. This decides what we are and what we do and how we shall appear. It is more than imita tion of Christ; it is the infleshed Emmanuel by gin, and drew a Model human being out of ber ody, soul, and spirit. We have hosts of clumes imitators of Jesus in the church, but this con stitutes not a Christiau. Christ the fountain and outflow of life in its totality—this is religion; all elso is a dream, a fatal delusion. Mis-apprehension of the Incarnation of God, and substitution of intellect and fancy for " it and hie," are the overshadowing curse of Christendom. This is dragging our Brotherbood into the medetrom of schism and di lution. Wee the day when those gained as condency who tear out the heart and deify th God wants both, and through both must be the issues of life from Him. If God is in the heart he is in the h-ud also, and not the ent expression of life will be ov rlooked. God "Ye are complete in HIM. is no baugier. You say you could have written more.

you must "economize vitality." Exactly as and yet you are hardly coming up to the re quirements of your case. So light-hearted quirements of your case. man as you, so allame with real for the house of the crucified and the redemption of souls, will almost necessarily burn his candle at both onds. The Psalmist knew what he was saying when he wrote these glarious, trustful inspiring words: "Who forgiveth all thmo inis; who healeth all thy diseases." Ps. 103: 3 God is in all the vital processes, and the heal ing art is only a knowledge of, and application

wanting to heal, it we but put ourselves under his therapeutic managen

If you had written me one page instead of three, I would have been satisfied. Had you but said; "The Holy Ghost told use you need

paper, and my hear: so burns with love paper, and my sees that I must send you some, precious Jesus that I must send you vitality, and been enough for Jesus and poor me.

Thanks for your Christian generosity. The

are all gone, and the raven's ministry in press ing demand. Get well, do good, die in the Lord, and revel in the fellowship of God and angels and redeemed forever.—Union Deposit,

Our Visit to Huntington, In

In the above we visited the Brethren of Clear Creek congregation; and were pleased to find a hody of members of such commendable zeal.

Although the weather was inclement and the nights dark, yet the congregations and atten tion was such that gave as euconragement.

Our energy however became a little embar-rassed on early ascertaining that there were no the meeting was to revive the members, and incite the charch with more real. In this we were made happy, to more than realize with them the joy of their expectations. Both young and old gave as their purposes to live more humble and more prayerful. We have thought since that the great and primary ob ject of these meetings is too often overlook-ed; too much effort devoted to gathering persons in the church rather than taking better

care of those who are in the church. Brother Dorsey Hodgden, son of the well known Sydney Hodgden, of Kansas, also grand eon of H. D. Davy, is their oldest speaker. Brother Dorsey was called to the ministry at the early age of eighteen, and is a warm defendant of the doctrine of the church, without any of its modern revisions. Brother Murray is also a young brother of promise in the min-istry. May the Lord keep those brethren humble, is our prayer.

Their Sunday school is large and of more than ordinary interest.

There were two additions. At the close of the meeting, by the consent of the church, they appointed a Love-feast, to be held just before Annual Meeting. If the Lord will, we hope to enjoy said feast with the dear saints of Clear Creek.

L. J. ROSENBERGER.

From S. G. Suell.

This is o e of the healthiest countries there is. The society is next in importance to health in a country where you are trying to bring up a family. This is poor,—it ranks first in gumbling an ad drinking, etc. Most people follow salmon fishing for a living. Salmon in the Columbus river is the finest in the world. Another husiness of importance is the get-ting out of saw-logs, as there is plenty of tim-

her. But I have the first man to find yet in either of the above industries, that does not partake of the evils above mentioned. Their gods are Bennett and Ingersoll and their bible the "Trath-seeker." I hope they will repent before God calls them to account.

This is a poor place to raise a family. School facilities are insufficient. Land is uncultivated only on the small streams, which come from the mount ins,-all tributures of the hisun river. This bottom land is very rich. but for a colony not very suitable, as there is not sufficient farming land. that can be properly located here at one time.

The settlers will look up another ranch for the next one that comes.

Any man can do well in the Willamette Valley, provided he has plenty of money and likes that style of country. The people are of beter class and there are some church privileges. My advice is, dou't come to Oregon homes. As a new mate being mild. As a health resort, it is good, the cli-

It brother Moomaw is coming West to look for a locality for a colony, I would not advise him to come here. The society are and here is not desirable. Were it not for the B. AT W., we would feel very lonesome.—Clutskanie, Or-

From H. W. Strickler.

Brother Robert Atchison and family have moved in our arm of the church. Brother Robert has a very judicious way of dealing out the Bread of Life, each moved having its dua portion of salt. Pretty well boiled do

Cidings from the Mield.

Postal eard communications relicited for this department Reports of bastisms expensitly desired.

Envry Led. Jan 20. We are at present in the midst of a series of neetings. Bro. George W. Studebaker is here preaching Christ and him crucified. Though old in years, he is full of zeal and vigor; we hope the Word preached may have its de effect; good interest manifested and good ates. May God bless every effort for the upbuilding of Zion, and that there might a great inguthering of souls. Daniel Bock.

CORNELL, Ill., Jon. 30. Please correct in Vol. 7, No. 4, page 6, in "My trip to Ohio," you should have said, my home near Cornell, Ill., instead of near Crestline, Ohio; and the mearest church is eighteen or twenty miles from Jacob Henry's. live ten miles from Crestline, Ohiu. G. W. DALE

Mosrill, Kan, Jan. 30.

The members of the Pony Creek chorch are now, enjoying the benefits of a meeting-hou it seems more like old times. Preaching ever teks with good attendance and good or der, which shows good respect of our young folks. The church here has appointed a concil meeting on Feb. 25th, at which time we bave the promise of older William Gish to be with us, he having the oversight of this church. I see some one made a mistake in my name in the article I sent you and published in the last B. AT W. You have it A. W. Forney, instead of A. W. Lichty. A. W. LICHTY.

PANORA, In., Jan. 31. One baptized in the Coon River church, Jan 27th. Bro. R. Budger of Panther Creek, paid us a flying visit on the 20:b, and preached two telling sermons. He is just convalencing from a hard spell of sickness. Though his sickness weakened his body, it only strengthened his holy zeal. Our meetings in town, (Panera, grow in interest. J. D. HAUGHTSLIN, ELE LICE, Pa., Jan. 27,

The Elk Lick congregation is moving along ry nicely; no likelihood of a division here all we ask is the Word of God for the man of or coursel and a strict adherence to the same. and then by the gentle workings of the Holy Spirit we shall be made to go on our way re joicing. Health generally good in this part of the country. NATHANIEL MERRILL. MULBERRY GROVE, III.

In carrent Vol., No. 1, you wonder why I not continue at one place until enough could be gathered in to organize a church. I thought I had made that plain in my report. told me that to unite with the church, and then perhaps hear no more presching by the brethren for a year or two, looked too dis-We hope this reminder will sat-the work. We have reasons for this. preaching at one place, persons met us and said, "you must come and preach in our neigh-borhood," And Bro. Runal had accommended And Bro. Rupel bad acquaintances in different places who wanted us to visit and preach for them. We were also informed that at other places there were parties who wished an interview with or. And we think we did good by visiting different places.

JOHN WISE.

COVINGTON, Ohio, Feb. 1. The meetings in the Valley are well attended, and interest excellent. There are workers in the Valley from other parts and helping the J. S. MOHLER.

Will's Counce, Mich., Jan. 30. I am here in a community where our Laith bas never heen presented. The people are di-vided between Methodists, Baptists and Disciples. We commenced here on the 27th, and have presented doctrine all the time. Large andiences, and the very heat attention. I am followed carefully with pencil and note-paper by an agod Deciple prescher. Expect he will give us a good airing when we leave

THURSTON MILLER LEONA, Kan., Jan. 16.

The Wolf River church is at present in love and union. Had our council meeting Jan. 6th. Everything passed off plessantly and to the satisfaction of all present. Brn. Bauman of Morrill, Kan , and Stump and Warner of Palls sh., were with us and held forth the Word of Life. Bro. Warner stayed until Thursday. The brothren and sisters were much built up in the cause. We are slowly gaining ground here; six baptized and six received by letter since the first of March. A. Z. GATES.

RONA MILLS Ind. Jan on here and continued until the 19th. During this time we tried to preach the Gospel. The result was, one man was buptized, and one said he would

come at the next meeting. J. W. METZGER. WARRENSHURG, Mo., Jan. 25. MARKENBURG, Mo., Jan. 23.

I feel wearied and worn out from waiting on
the sick in my own family. Four of my little face,
have been prostrated with that dreadful scourge
"diphtheria;" two of them nigh nuto death. But "diplacein; two of steen ings they are now out thanks to our heavenly Father, they are now out of danger. Bro. J. Wise was here preaching du-ring the sickness of our children. The anxiety of and, and necessary absence from the meetings to beloved brother's visit. But we hope good was done, and impressions made that will in the future pear their proper fruit. One dear soul was added to the flock, a sister living in Warrensburg. We hope others will follow the good example. Bro. Wise went from here to Centre View and held some meetings, from which you will doubtle have a good report. A. W. BEESE

Bro. Hiram Branson and I arrived here any ommenced meetings on the 24th, and had meet ing every night since. Had unfavorable weather, and small meetings at first, but now we are having large meetings. We meet a great many him drances which space forbids to expose, that are detriment to the cause of Christ, which it appears impossible to remove at present, and in the ordi nary way of missionary work. But we hope for GALESBURG, Kan., Jan. 30.

CROTURESVILLE, Ind., Jan. 31.

I wish to say that the Neosho county church is yet alive; all in peace and love. All seem to be inborned in the Master's cause. We have agreed to huild a meeting-house of stone; we meet one ground. The work is progressing finely. SIDNEY SUPER

W TO HAVE GOOD MEETINGS.-In as much as D. E. Bruhaker has told us how to spoil meet-ings, I wish to tell how to have profitable meetings When you go to meeting leave farms, cattle and all worldly matters at home. If there is any time to talk before services, talk of Jesus and the apos-ties and of what they did and said; and while the what is said. And niter services, retire quietly of the time between services, to bimself. All members that wish to talk of any one, be sure to talk of those who produce the fruit of the spirit which is, love, joy, peace, long-suffering, gentle-ness, goodness, faith, meckness, temperance. Gal. strictly adhered to for one week or ten days, the meetings will become quite interesting

Fallen Asleen.

NICHOLSON.-In Marshell Co., In., Jan. 13th. Jesse D. Nicholson, aged 71 years and 9 months Disease paralysis. Funeral took pines the 20th

WINGARD .- At Camden, Ind., Jan. 17th, 1882, Ed ward Wingard, aged 24 years and 10 Jays. He take up his abode in the spirit world. Just becharged them to meet him in heaven. Our broth to church. JOHN SNORHERGER

MARKLEY.—In the Tippersmoo church, Jan 24th, 1882, brother John Markley, agod 64 years, 0 months and 18 days. Thus the church has lost a faithful member, and the chiraly a good neighbor. He leaves a companion, two chiland muny friends to mourn their less; which we hope is his galo. Funeral services by S Philes and D. Younty from Job 18: 22.

DANIEL ROTHENDERGER. CLARK -In the River Falls chutch, Wis , Jan 20th 1:82, Tina youngest child of brother am slater D. S. Clark, aged 11 months. Disease whooping cough. Function

Baker from 2nd Sam 12: 21

JAMFS A HAKER. whooping cough. Funeral sermon by elder S. H.

STUTSMAN.-Near Bristol, lost, of paralysis Jan. 21st, Bro. Grorge Statum in, aged at years, 8 months and 18 days. Pameral scrubes by W. R. Dester and I. L. Berkey from Nam. 23: 10.

GUYER-in the Woodbury district, Dec. 4th, 31 Maggle, daughter of bruther Jacob and sister. There are explains and speciators enough. What Father Guyer, ag d 3 years, 11 souths and 45 days. Discuss, diptheria. Pamerta services ereal,

improved from Mark 10: IS-17, by brethren John W. Brumbaugh and Jacob Winelaud. WEIDMAN.-in the Naperville church, Ill., Dec

20th, 1831, Bro. Jonathan Weidman, aged 73 0 months and 14 days. He teaves an aged comnation to mourn the loss. The deceased was horn in Berks Co., Pa.; he was the father of 12 children, 51 grandchildren and 15 great grandchildren. Funeral services by S. Lehman, from Pail. 1:21. NOAR EARLY.

BARKDOLL.-Also in the same place, Jan. 611 1882, Bertha A., daughter of brother Henry : sister Sarah Barkdoll, aged 2 years, 5 months and 12 days. Weep not, dear parents, the Lord giveth and the Lord taketh away. Funeral serv ices by Bro. C. Holsinger and S. E. Youndt from Math. 18: 2, 3, JOHNSON.—Near Lena, Ill., at the residence of

his son-in-law, Jan. 20th, 1842, Hury er Johnson aged 79 years, 4 months and 4 days. He leaves a d seven children to mourn their less Funeral occasion improved by Bro, Easth Ebs ALLEY BOVER

Matrimonial.

WAGNER.-FUNDERBURGH.-AL dence of Andrew Fridley, Rockvale toweship Rt., by E. Newcomer, Dec. 21st, 1881, Mr. Danie W. Wagner and Miss Sarah E. Funderburgh.

Announcements.

District Meetings

Feb. 8th, at 3 A. M., Middle District of In-Mar. 3rd and 4th, Northern District of Iowa nesota, in the Grundy church, Grundy Co., Ia May 1st, at 10 A. M., Southern District of Iowa in the English River church, three miles east o South English and two west of Kinross.

Peter Browns District Meeting of North Eastern Kanz, will t held at Grawkie, Jefferson Co., on Monday April 24th, and we solicit a full representation from

J. A. Boot.

The First District of Virginia will hold their Dis trict Meeting, this year, with the Brethren of the Blackwater congregation, Antioch church, on the Friday and Saturday before the third Sunday in April, in the county of Franklin. We hope to have a full representation. We would suggest in view of the fact, that business of District and Annual Meetings has so much in and even recall the business sent to Annua Meeting last year which was not disposed of I would also suggest that all the churches of the Brotherhood make it a point to so manage their Instruction as to relieve the Annual Meet-

Love-Forete April 20th, in the English River church, Is., com-

Our Working Band.

AT W. It mustakes occur, pressenoutly us, stone the number of the paper in which it occurs. Sen for prospectus and eartiple copies. Canvass the roughly, and do a cash business.

J.R. Gish, L. Sarah Miller, 1. David Brehtelberner, 1

J D Most. L Joseph B. Haines, 1 S H Baker, 3, J B Ellenberger, 1, I J Rosenberger, 2, S.J. Harrison, t.

Sidney Hodgden, 2, W K Simmons, 1,

S S Mobler, 1,

Josiah Beegbly, 2.

Any one sending to cents for all month St so for one year, can have the paper sent to an outsider. It must be a doubtion for that purpose. W A Renn.

Caps Co., Mo. II D Durby. Adams Co, 111. Munkabo, Minn. Wm W Pow. N Grinith, THE buryest is great but the laborers are few

There are cuptains and speciators enough. Wha we want now is laborers. We need men who, ev

Brethren's Envelopes.-These are neat white envelopes with the general principles of the Brethren church printed on the back. B using them, the doctrine of the church may be ing them, the doctrine of the church m read far and wide. Price, 15 cents for cents per hundred. For sale at this o

Tablets! Tablets!

Dix tablets for 50 cents, — one for ink or pencil, the other fire for panell only.

Address: Brettherm at Work.

Mt Motris, III. Mt. Morris Public School. Report for the week ending - - - Feb. 3.

E. A. BERRY, Principal.

The date after your name on your paper shows to what line you have paid. It serves both as a receipt and a re-quest for payment. Thus "1 Jan. "St." shows that the paper has been paid for up to that time. "I Jan. "St." been that the time will then expire. "I proper credit has not been given within more lines reads from time of payment, notify on a re-own. OUR PLEA

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Brethren at Work.

Mt. Morris, Ill., Thursday, Feb. 16, 1882.

No. 7.

\$1.25 WILL PAY for the Beatman at Wood from March 14 to Jan. I, 1883. Go to

GRAINS OF GOLD

Do not fail to read Howard Miller's article on we

The Evangelical Albance of the United States ha

W. F. Krone wates that twolve or filters may fell in Reckingham Co., Va., Feb. 5th. tery mid the next day

Wars to the Eastern States were busied in snow-bunk the West was enjoying xundaine almost like September So far, the Waster has been delightful.

THE Austreer rays that Washington Co., Kansas, has more strongs than any other county in the State, and also abounds in many springs and brooks.

Bno. Meses Miller, of Pennsylvania writes that fifte inches of snow fell in New Jersey had week. He k and returned from a virit to Sand Brook in that State.

Wit suggest to our agents, and all others, that they tentimes their effects in publicing subscribes for the B. Ar W. Tray, our lat's larger thou; it was land your at less time, stall we want to increase it more. Brasember that the price of the paper from the first of March to the end of the year is only \$1.25.

This best men we have are those who are modest and retiring. They do not seek popularity. They never so-rifice testls and pareciple, but are earnest workers for Claim and humanity.

A reax for the atdivistion of the desert lands in Co

Arkansas a few fays ago a man had his arm shot off How much better it would have been for that goor man

May Gruth, Sudie Price, A. H. Middlehmiff, Ida New-comer, Millon Kroitzer, J. Fanderburgh, und Erza Int-had the kindews to come over from the College, one ex-ning last week and help fold papers. It was it cheerful

Now, Brelhren, let us have peace. Please do not quarrel by the way. If you know anything wrong shoot your breliver, go and bell him his find between the his him diese; do not send it to the paper, for that easy gashes a full matter worse. If you have a local trouble, gashes a full matter worse. If you have a local trouble, the property of the property of the property of the pro-spectual over the country to the injury of others.

SHOPLD not the BRETHREN AT WORK have a circula

Bao. B. W. Hufford, writing from Cerro Gordo, III. says that brother David Frantz in a sermon recent presched in that town made use of the following search ble remark: "The body is worth more than the clothang therefore the clothing should be made to soit the body and not the hody the clothing as some of our moder fashiom will have it."

scens that the

them not. As parents love their children they should restroin them from eral and victors inbuts.

able comment upon the cry of some that the law is a fullare. Four counties have no criminals to support, and joines have been discharged insmediately after their sear-moning, because there were no cases to try. Take Care of John.

I've is a great taking too persons to kerna tuo int of at-ending to their own affilies. Many are so buys referm-ing the world, that they have no time to reform their tuum lives; though it is sometimes the case that they could find platny of reforming to a low their own hearts and in their own homes. Said John Parrons one day

Ensanity

Proving a Negative.

The Prayer Meeting.

Religious Essays.

MY LIFE ON THE OCEAN WAVE MY HOME ON THE ROLLING

AV O. D. ZOLLEDS.

In my nocturnal dreams, Recur still the scenes of ocean life; Where the elements race and roar In deadly strife. There ones ou Bark was tossed of tempests driven Submerged beneath the wave. Then rising up to beaven, Those scenes terrific my mental Vision still surveys. Reflecting o'er The wors of hy-gone days The physical and mental pains Are past. But engraved upon The tablet of my beart, They live and last. O wondrous power that sway: The wind and wave, that plucked Me from the deep and awning grave! At length When we had ploughed the deep For many weeks. The monotonous spell was broken We saw the mountain-neaks At Oahn Island in the Sandwich group. We dropped The anchor which revived our hope Yes to view the landscape o'er Revived our drooping powers, Repelled the gloom of all The dark and dismal hous The sailer knows how much Who lived where tempests roar And hillows roll. Tis said of the di-coverer of Oar native land when first He tred the shore, he stooped And kissed the strand, Whose heart with glad emotions heat To find from toil and storm A calm retrest, as well as the Achievement of his daring feet; Weary of this no table home upon the main On Terra-firma let me plant my feet sgain. Porever agitated and oft oppressed I long for a solid place to stand and rest. I viewed the land that valignt Captain Cook explored. Who hraved life's perils So men lika ocean billows Rise in power, but like th They break and die apon the share saw the floating banners To the breeze unfurled On ships from many countries Refere on was the site Where once the wild man trod. Where the autatored savage Paid homage to his God. But since the white man

It formed the music of the sailor-sone TO S. H. BASHOR.

Brought the tidinge from niar

Was the theme of every tongue;

In part adore. Honolaly

BY HOWARD MILLER.

THAVE read your article addressed to me, and feel disposed to say comething in reply. There is a great deal more in this question than you seem to grant. It is a part and parcel of Dunkard faith. Before you were a progressive, or at least before you were publicly so known, I had taken my stand publicly as such. I stand so now; but while I am progressive I want it distinctly understood that there are limzts I recognize. Reading your rejoinder, the first ref-

erence I find worthy of note, is to the Methodist church. You say in a very damaging way, that, "as long as it was preached and enforced the church was noted for its modesty and simplicity."

If you read John Wesley's sermons carefully you will find therein a hope that he will yet find the church as plain as the Quakers. Farther on you refer to the Methodist sister and to the Dunkard sister with their costly finery. My dear brother, it is this very inconsisten cy that I have been heaping satire, ridicule and invective upon. The church is full of such, and I have slashed right

aud left at them. You say that "uniformity, plainness has proved a religious farce." Stop, my brother, for the sheeted dead of one hundred and seventy-three years, could their dumb lips speak, would reprove you for this. With thousands plain and uniform clothing is and was a fact, not s "farce.

Possibly your relations lie dumb now who once gave expression to their faith in this way. Was the sainted mother whose pale, thin hands kind friends folded on the unbeaving breast, and whose white cap hid the silvered locks, only an actor in a "farce?" Was the old man who went to his grave with a procession a mile long after him, but a fraud made up of timed behind the scenes to appear in the farce of life?

There is something about the Dunkard church, which seems to have escaped you. There is a feeling of kindliness, an esprit de corps, a fraternal, loving spirit that goes with the church. Its traditions, its old and hallowed associations, crowned with the unwritten and unsung martyrdom of the thousands, who have fought the fight against pride, and having won said nothing.

All these things taken together, go to make it a peculiar, and to me, at least a pleasant home. If you and I were to go at midnight to the home of John Harshey, Balshaugh and Saylors and rap, and when the question came, we gave our names, would not the door spring open and would we not be well come guests?

Do you know what you are doing to this principle, Stephen? You are putting your knife to its throat.

You ask me if I can be a consistent Christian minister and be afraid to practice what the church orders and oppose turning out a sister for wearing a bat? Yes, I can.

First, I am not afraid to practice the assges of the church, and more than that I always did, and sitting to day, yesterday and to-morrow, in the mids of fashion and folly, holding a high and honorable position under the goverament, I sat with my Dankard cost on alone in the capital. And men seem to respect it. In regard to the sister, have always opposed her being thrown out, not because of her hat, but because there were too many masculine evils so much greater.

You ask me some questions which I will now look after. You ask, if I did not want to argue the uniformity question with Harshey of Missouri?

No, I wanted to argue with him th the church never did do her duty, her whole duty. And you want to know what brought about my remarkable ures change. I favored uniformity before I was a member of the church.

In the councils of the old Plum Creek Normal school, I advocated it for the endowed school that was to be. I have only opposed the doings of that class. who want to make clothing their all in

I have been brought into contact with

find ambition and pride the cause of begin racing, -and you want the Scriptachisma

I have seen in nearly every church history the same tragedy. I know of ers, the Orthodox and the Hicksite Quakers, and so on and so on. And I see our own church cresping to the

brink of the same precipice. If uniformity is the farce you say it is, with my knowledge of what has happened other sects, I say, let us hold to the farce as preferable to the tragedy. Progression has had its trial and the first setting batched houses with stained glass windows and hells.

To day I saw a man on Pennsylvania avenue, who told me he gave two dollars for a Dunkard bell. I told him 1 objected to this form of church. He laughed and said, he "liked to see young America in these things.

Think of it! Young America in Christ! Stephen, when you and I stood one evening by the brink of the silver thread running through the valley in Somerset county, and I was baptized, I little thought that I would ever cross swords with you in defence of the doctrines and practices of the church. I would not do you the slightest harm, but as sure as God lives, I think you are wrong. Next you ask me if I intended going

over to the great army of straddlers?-No, again. I am just as progressive to day as ever I was. I believe in schools. books, culture, art and learning. And further I hold that there will be some visible manifestation of the teach ings of Christ in him who walks with the man Christ Jesus. And I believe further that the greatest simplicity is the very highest art, and that if God gives me money, I must not make my self an object of envy and rivalry with those who have less of it. I hold there are no great and no small, and that the king and the peasant, the statesman and the tramp, should be wholly unrecognizable, if they serve the one Master, in everything but their zeal for good.

No, Stephen, I am not going over to the great army you name, but were I disposed to be hypocritical, I might ask you where you have got to since you wanted to start a Brethren's clothing house, a project I saw through and promptly ridiculed?

You ask, if I will take the responsibility of keeping the McFlimsey's out of the church? I will. If a girl thinks more of her finery than of the Brethren, let her go. Upon my head b consequences. There fare thou Upon my head be the ready to join your church, if they lug in the world as part of their gage. Practically you say yes. I say no. Now let it go on record above.

You ask for the Scripture in favor of uniformity. You might as well ask where the Scripture forbids horse racing. These matters of local or tempo rary expediency are left to the church. and the good name the church has won. has been through its prescriptive mess

True, there have been those who abus ed their power, and those who make themselves disagreeable in connection with order, but whether you believe it or not,-the true gold is in circulation for all that. And it becomes you and me to smite fraud wherever we see it and not, as you seem to be doing to destroy confidence in the value of external the underlying reasons for the causes of manifestation. To pursue the metaphor

res against it?

Wherever you find the desire to avoid compliance with the requirements of the the old Quakers, the progressive Quak-church in Spirit, there is something wrong. I used to hold that the views of the noisy advocates of order were evidences of its worthlessness. I have changed in that. I hold it an evidence of their weakness and frailty and not a token of the baseness of the principle. And when the sister breaks the rules

or the brother goes wrong, I believe in reason, argument, tears and prayer, until it becomes a necessity to part company and then to separate as a fond mother watches the receding form of a beloved child going down the road to known and dreaded evil. It is well to stop and ask to what all this tends. When a church is organiz-

ed with no proscriptive requirements, where will it be in three generations? Look about you and interrogate the other sects founded in optional plainness and get their nnswer.

I hold now as I always did that when we cannot agree, it is better to separate, but it is well to go over the grounds of difference and see if we cannot settle

The only difference between the two factions is the question of order. If any improvement could be made eliminating order it ought to show itself in the sects which have tried it. And they all show a less. I have received many letters from Progressives who fear that we are going too fast. I think so myself .-There is no use whatever in our arguing these things. I am with you, put a keen edge on the old blade but not with you to substitute for the tried steel the pot-metal imitation.

I have a great many friends among the progressives and I know that many of those have been goaded by those in authority and impelled by the trickery of conservatives into saying and doing those things which were better left un said and undone.

Finally let us hope to adjust our dif÷ ferences and not make a spectacle of ourselves before God and man next June, hy going to pieces over what requires of progressives only a little sacrifice. The question of a paid ministry will settle itself, and you can rest assur ed that whether right or wrong, the twelve bundred surplus preachers are going to see about it. I sm not defending them. I am only stating a fact verified by observation and experience. Men are differently constituted. As for me I could never eat in peace the bread that those about me denied my right to. I give it as a principle that every individual, who actuated by a high sense of right departs from the world in a desire to free himself from eutaugling alliances, has a higher Christian value than he who runs after the world. What is true of the one, is true of the many who form

the body known as the church. To prove this, tell me which body possessed the greater value, the Waldenses or the contemporaneous Catholicism?

I am positive that in the balance held by the veriest worldling the bumblest, plainest and quietest Christian will out weigh all others just in proportion as they depart from these sterling qualities, and I can no more prove at by Scripture than I can prove that a poker of iron is better than one of wood.

But facts and history are worth somethe thirty-two seets the government has where you let people loose on the road, thing too, and I would be glad to have had me working on. And I invariably it is only a question of time till they! you name up a few instances where

OBSERVATION NO. 1.

BY OVORGE WORST

BY observation we mean what we see hear and feel. So many things at tract our attention from time to time that we thought proper to write some of them, and send them out into the reading world.

All we ever know we had to learn either by precept or example, by theory and practice, or by meditation and jobservation. Thus we deem it not out of place to send forth these lines, that others may receive the benefit of our medi

tations and reflections. Everything seems to be on the move and progression is the watchword in the

Improvements are being made in all the handiwork of man; much of the business is being moved by steam. The old way is rather slow for modern enterprise; men work fast; eat fast, and in fact live fast in this fast age wherein

The world is not alone in this fast movement, but it has got into churches, even the Brethren church not excepted. Brethren are trembling for power, for influence and for honor, ever ready for improvement in the Christian religion They don't think it good enough as laid down to us by the Savior and the Apos tles and practiced by the general church hut want to fall in love with modera customs of the world and popular Christianity, and yet bear the Christian

Now to have fortune favor them. they are infusing a party spirit,-a spirit of sedution and insubordination among the young especially, and all others that will be influenced by them, expecting thereby to carry or force the current 16 a favorable manner and they come out at the head. It is not so much to convert men and women from sin's destructive way as to convert them over to their way of looking at things.

The general usages of the brotherhood are being ignored or supplanted by improvement of modern pattern. wilfully forgetting what the apostle James says when he tells us to look into the verfect law of liberty and con tique therein, and not to be forgettul hearers,-the very law that our forefathers patterned after when they established the order and usages that are so much caviled at by those factions that are trying to overturn our general order of worship.

Oh, brethren, will we in silence look on and see our beloved brotherhood rent asunder, divided and subdivided into factions by such designing men who perhaps have no other motive in view that the applause of the world and self-support without labor.

I say, no, no; emphatically, no. My voice shall be heard, as long as 1 am able to lisp the name of Jesus in de fence of the church and the general or der and usages of the brotherhood, although the Savior says, "A prophet is not without honor, save in his own coontry and in his own house." We know very well that we shall not receive much applause from the world, neither from our fractions brethren; but on the priociple of her general govern- will better prepare us for the future, ambition.

let me tell you, I look beyond this for ment, the church meets in Annual Coun- The New Year is now upon us and it is my reward.

I have long since learned that the humble ways of Christ were never very pupular, and never will be. I often wonder at the professing Christian to see how blind he is to his eternal interest, groping and grasping after that which is the most popular to get a name and fame only; and when life and its la bors are over, to go to the grave with out a bright prespect of any future name and fame but with greater pros pect of any future name and fame, but with greater prospect to dwell with the rich man in hell, and still they perse-

The Apestles had to meet opposition in their day. They were often persecuted and beaten for preaching Jesus Christ and him crucified,-men of their own company arose and spoke perverse things for the purpose of drawing disci ples after them.

Peter in his writings said, "There were false prophets among the people, even as there shall be false teacher among you, who privily shall bring in dampable heresies; and many shall fol ow their peraicious ways by reason of whom the way of the truth shall be evil spoken of." 2. Pet. 2: 1, 2.

If such things were in that day when the Gospel was yet in its infancy, what may be expected in our day of progression. It is surely being demonstrated n a most powerful manner at this time.

Yes, in a pitiful manner! Is it possible that we must allow such men as the writer of the Seven Thund ers to go in the name of the church of the Brethren and sow discord wherever they go. It is a fact if such things are suffered to go on, we never will get through with troubles.

Is it not time for the church to main tain her integrity and make her power felt in the camp of the seducers? Sure ly in our observations we think the time has fully come, and if she does not arise en masse, her strength will depart from her, and she will be altogether blotted out of existence. But she will arise, I do believe, from the fact that the Savior said. "Upon this rock I will build my church, and the gates of hell shall not prevail against it.

We have two kinds of enemies, fast old bretbren, and the fast young brethren. The old brethren got th start of the young, for they have alrea dy gone to themselves and effected an organization and call themselves the old brethren designate the difference by the word old, and I am creditably inform ed that if they had labored as faithful in the missionary cause before their sep aration from the Brethren church as the do now, they would have done much good, but now their mission work is mostly among those who remained steadfast in the faith.

The young fast Brethren are laboring hard to bring much of the Annual Meet og's work into disrepute, thereby mak ing refractory many members who would be otherwise satisfied and stendfast in the faith which they have es poused, when they united with the church, but are now clamoring for Gospel authority for everything said and done by the church, learning that from their leaders who are so more ready to follow the teachings of the Gospel than those that they are crying out against. The church has ever stood upon the principles of the Gospel; every commaddment and every duty is nimed to be taught and practiced by her. Now,

cil to devise the best methods agreeable with the general tenor of the Gospel to govern her and make her the most sue cestful in fulfilling her mission on earth. and it is expected that the greatest amount of wisdom and prudence may be found in the number of heads, compos-

the present. ing the committee or the working part of that meeting to give us deciwhich are wholesome and consistent the old year, whether they have been in with their dignity.

I have eften thought while sitting and listening to their deliberations, that there was no body of men on earth of body composing the working part of deemer. ur Annual Meeting.

Now, when they do the best they can for our general welfare, we say we don't vine Inspiration, when we carefully believe that any loyal brother or sister compare all the great things that have will talk or act disrespectfully in regard to the Annual Meeting or the body com-

pesing it. Those who will not be loyal had better depart in peace to where the atmo sphere is more healthy for them; and if sphere is more healthy for them, and if they will not do that, perhaps they would better have a lift to help them out, which would bring about peace, barmony and joy in the Holy Ghost .-Because iniquity abounds, the love of many begins to wax cold, and such is adeed the state of things if our observation is correct, and we are pretty sure it is.

Marole Grove Oblo

NEW YEAR MEDITATIONS

BY WM. M. LYON.

TIME old year is dead ! Grand theme for exploration! O time! what is thy record? Where have we been gathering and were strewing? What have we been sowing [and what reaping? How have we been living and how acting?

Go read on the pale face of the lifeless year and behold the sad record of truth. There, plainly pictured on its wasted visage is the sad token of death. On its time worn brow we may still see dim traces and lines of joy and happiness, but, ains! these marks of exultation are almost hidden from our view, when we lift the sable mantle of Death and read the annals of events that have brought sorrow and affliction, sickness and misery, pain and death to thousands during the life of the old year that is now pass ed away torever,

The vanished year has been marked with many spalling events that have made deep impressions on our minds. During the year the Messenger of Death has caused countless numbers to mourn on account of departure of dear ones to the eternal world; the whole nation has been made to bow its head in grisf on account of an assassin's hand that struck down its beloved and honored Leader, and the church of God has been made to weep, because of the spirit of the adversary which has caused schisms and divisions and almost threatened dissolution if it were possible.

My heart is awed within me when meditate on the mysterious workings of Divine Providence. How wonderful and yet how wise are all the works of the Deity! How passing human knowledge and understanding! We cannot lift the veil of futurity and discern the things that shall come to pass, but we can hold up the record of the past year, and read from its pages many facts that

left to us whether we improve it or not. Let the experience of the old, make us more fit to enter upon the duties of the new; for by the "lamp of experience." we must learn improvement. Grieve not ever the past but wisely improve

Let us carefully consider the steps we have taken through the varied scenes of the direction of heaver and happiness or down the steep descent of the berders heedless of our steps, let us begin the

of hell, and if we have been traveling that number that was in possession of new year with cautious step, firmly more wisdom and prudence than that planted in the footsteps of the Re-

When we search the Scriptures and seriously study upon the words of Dibeen transpiring in the world; when we compare temporal with the spiritual things, we must all likewise conclude that the time may be drawing very nigh when time shall no longer be known by days and years. And new, even while I am writing these lines my mind is interrogated thus: As profess-ors of the holy religion of Jesus Christ. how do we stand as the pure church and children of God? Are we "earnestly contending for the faith once de livered to the saints?" Are we found "walking in all the commandments of the Lord blameless?" Are we "keeping the ordinances as they were delivered unto us?" It would be well for us all to consider and ponder these things in our hearts, and see whether or not, we "shall be able to stand" justified before the eyes of the most High, In these latter days while schisms

and divisions are among us, even now before entering on the scenes and duties of another year, let us rigidly examine and divest ourselves of everything that is ungodly and unrighteous and pray God to be with us through all the future seasons of life, and give us grace and strength adequate to meet and overcome all the fiery trials and perils of the adversary.

Brethren, let us be alive in the work of the Master! Stand not idle and gaze on the laborers in the vineyard, but enter in and work faithfully, and when the time of iogathering shall come, we shall than faset on the fruits of our lebors and enjoy the blessings prepared for all God's people from the foundation of the world.

The above article was unintentionally delayed; it is nevertheless entitled to a place.—Ep.1

THE gate opened to them of its own accord as the angel of the Lord escorted Peter out of the prison. So do gates open before men who believe in God and go forward. There is a kind of gate, to which there is a lever and wheel, which seems to close up the road. But the carriage wheel touches he lever, and the gate opens in good time. God has his own meaus of opening the way for those who, like un questioning Peter, go forward with the angel of the Lord.

A SHALLOW System of seducation tends to make original people commouplace and commonplace people conceited.

DIVINE assistance will be withheld when it becomes a uurse for pride and R H MILLER

BRETHREN AT WORK

M. M ESHELMAN,

J. H. MOORE, S. J. HARRISON | Corresponding Editors

SPECIAL CONTRIBUTORS A. W. Besse, S. S. Moblet O. R. Dalabas

KEEPING THE UNITY OF THE SPIRIT

How shall we keep the unity of the spirit in the box-Will Street

WHEN the head gots wrong, the whole body gets wrong. And when we see the members are wrong, the bands tearing the bair out, the teeth biting the tongue, and the members of the body all running in wild confusion, we know the head is wrong and say the man is crazy; and there is no unity of action in his members, no hand of peace to make them work in harmony with each other. Rastore the man, get his head right, and all the members will work in harmony, helping each other in unity of action and bond of peace

In the church the same principles are tr for we are all members of one body, and dependent one upon the other. The hands cannot say to the feet, I have no need of thee; they are not independent one of the other. Christ is the Head of the church, which is his body. He says to every member, if he will not hear the church let him be unto thee a heathen man and a publican. The members must hear the church, as the hands and feet must hear the head or be directed by it in all they do. When one of the members hears the church, the unity and hond make peace; and when in its counsel they give nothing but that which the Word and Spirit teach, we can have the unity of the spirit and the bond of peace in the church.

WHAT IS RIGHT?

COME have asked, why we do not publish articles written in reply to those we publish in defense of our faith and practice? reply we have this to say: The B. AT W. is set for the defense of the Gospel as believed and practiced by the Brethren, hence it would be very imprudent for us to publish articles that are designed to overthrow what the church, as a body, conceives to be the teachings of the Gospel. It would be wrong for us to allow onr paper used by any man, or set of men, as a medium through which to condemn and pull down the very things the church wants sus tained. For instance, we have published a few articles from Bro. Howard Miller, which tend to strengthen the minds of many who are loval to the general order of the church. church has adopted that order, and the tendand that is the very thing the Brotherhood wants; honce when we find something that fawors this practice of the church we cheefally give it. "But why not publish the replies? " says Will these replies do any good? Are they for the order of the church, or against it? If against it why should we be saked to u against the church? Were we elected to the ministry for that purpose? Is that what we united with the church for? Is it right for us to belong to a church and at the same time de our utmost to destroy some of the essential features of that church? "But, we want both says another. That is just what Adam and Eve got when they partook of the forbid--that recommended by the Lord, and also that by Satun. Now, my good friends, wo propose to give you that which the church

these sacred principles and institutions so long and correctly established among our people What would you think of one of our ministers, if he were to come into your neighborhood and preach against the order and practice of the Do you think such preaching would church? edify the members and convert sinners? Or. suppose Bro. Howard should preach a sermon for you in defense of the order of the church. showing that the uniformity adopted by the general Brotherhood was the only way of retaining and enforcing Scriptural plainness among the members, and that every church that had departed from that uniformity, had run into the vain and feelish fashion of the world, and in his sermon would args the mem bers to keep up this ancient and venerable cus tom. Then suppose, a few weeks later, anoth

er minister should come before the same congregation and reply to him, denounce uniform ity in dress, tell the members that plainness ou the principle of uniformity, was all a farce and that neither the Gospel nor anything taught by the anostles required such an order what would you think of that minister? Deyou think such preaching would do the chu any good? Certainly not. Then please do not ask us to publish things that tend to pull down the sacred principles of the church for the cake of filling the church with worldly customs and popular religious systems. We have enough of that now. J. H. MOORE.

AN INQUIRY

WISH you to answer through the B. AT W I whether the order of the church in dress, as not a test of fellowship with the brethren as well as the sisters? If it is not, I cannot sre where the consistency is. Woman is said to be the weaker vessel; and surely man ought to overcome that which he would require of his sister. Please answer this question, and satisfy an inquirer; because I do love non-con daily walk; and as much so in the brothren s in the sisters. We see so much written about the sisters; do let us hear something abou both sides, for I do think the brethren stand very near as much in need of it as the sisters, EVALUE DER

It is exceedingly difficult for many to undertand this dress question. Each member en to have a view of it-an idea reculiar to him elf; and though he define himself as clear a the cloudless beavens, somebody, perchance s thousand miles away, will attempt to define him arain.

church in dress, to be a test of fellowship. That ome so construe it, is probable: but the Greet Brotherhood does not so teach and practice It is the ungedly fashion,-the feathers, flour es, gewgaws and vanities of dress that cut off from boly communion. Plain dressing a prevented any one from praying to God, nor living a holy, humble life in his service. lations of Gospel alone can be made a bar to communion. There is but one law for the one people of God, and both male and female must shide by that one law Each on in at the came door, are pardoned by the same God, were horn of the same Spirit, cat at the sums table, wall in the same green pastures, sing to the glory of the same Lord, look for his coming, and h for the same eternal life. Now whereof has my to heast?

If there be members or congregations that usist that a particular style of gurment is essential to Christian fellowship and holy com munion to God, they should be taught the way of the Lord more perfectly, and reminded of Matt. 7: 1-6, and 1 Cor. 13: 5-7

Non-conformity to the world is a princi declared and beralded in Rom. 12: 1, 2; John 15: 19, and 2 Cor. 6:17. The principle is there That part of the Divine constitution relating to reparateness from the world, is found in the thinks is right. Candidly, do you think we Scriptures named. How to apply this part of ought to publish that which the church, as a the constitution, is quite another question. ness to help build up, not tear down. Neither determine how. This is called "individualism." directed us it must be done to secure the peace the ford nor the church wants us to tear down Another view is, that the whole Brotherhood, of the church.

through its representatives, should say how the principle may be applied. This is the church's view. Undoubtedly the whole church is greater than any part of it; hence the prepriety of the church settling the question

Please bear in mind the thing and how the thing is done. Plewing is turning the soil over. How it is done is quite another question. Sewing is joining together by means of thread. How it is done is a different thing alteg ther. Never confound the principle with the application of the principle. Many are blinded by sophistical nonsense of the fleshlyminded. Precise uniformity is not of God, but general uniformity is. Cattle are not feathered nor do goats carry wool. The leaves of trees ere similar, but not precisely alike.

There should be no difference between male and female in obeying God. The principle is the same to all. That females are required to lay aside more than males is no doubt true; for they pay more regard to the changing fashions If the men were given to ruffling, ribboning, edging, flouncing and tucking as women are no doubt the shaving off process would comto them with the eams urgency. But on the whole we think the sisters are doing noble Most of them are quits separate from the world; and we take pleasure in hoping that they stand where they do, because they love God. Let every command of God he full of ewestness and these dress questions will adjust them-

We repeat what we have frequently stated that thus far not a single line has been adduced to show that the policy of the church, in keeping out the abouinable feshion of the world ever prevented any one from praising God and walking humbly before him. There may be places where partiality is shown, and sisterusde to conform more than brethren, but this is not so, the Brotherheed over. Nor should any one he requested to conform through fear. Such obedience is as nothing. Unless the heart be in the work, condemnation will fol-low. I John 3: 20. "Ye are all brethren." Yes: if we would ever remember this, low would exist everywhere, and peace would flow as a mighty river. Remember, we are required to do these things for our good-not that some one's whims may be gratified.

CHURCH GOVERNMENT

N this subject we have written considerahly, giving what we thought to be the duty of those who were governing churches at We do not understand the order of the home. In this we wish to say some things shout the power of the whole church in it Annual Conference. In this point of power. it has always been too weak, for the rethat it was intended to rule in the mildest kind of way, over the mildest kind of men, when religious influence was the power to rule them The Annual Conference never assumed the right to bring charges against a brother and to ter him and decide his case. It left all core to be gotton up by some other party, and to be tried by some other power at some other place a few exceptions to this rule may be partially admitted. But the point we want to note .where power must be added to a Government is in that of protecting itself and its own work. The United States Government can protect itsoif and defend all its laws and try any man he violates them. It can bring the charges have them tried, and decided upon. The Moth edist Conference can bring charges against a member for horsey, try him and avoid him The power to do this is essential to govern ment. In all good governments the power to control its officers must be in the government So is it in the church, its general council must have control over its officers as the civil governments control their officers. There can be no good government where its officers will not work in harmony with it. And to secure a good government there must be a power to compoll its officers to work in harmony with itself. hody, disapproves? We think it is our busi- One view is, that each individual biassell must but this our charch government has not been

Every member who accepts or assumes the work of teaching in the church, is accountable to the whole body, because his work affects the whole body. Just as every officer in a govern ment is accountable to the government for the faithful performance of duty, and may be tried for every infraction of its laws, so in a teacher in the church accountable to the church for which he is teaching; and he may be tried by the church government for the teaching he does, and what he teaches. Our church goverument is judiciary like the Supreme Court, No need of a legislation in the church, its laws are made by Divine power. The Conference decides upon the cases brought before it, like the Supreme Court in the Civil Government But there is one great difference. The Court uses the executive power to enforce its decisions. Our Annual Conference has not assumed the right to use the executive power, it leaves

that to the jurisdiction of others Right here is where it becomes What good would come of a Supreme Court in the civit Government, if it had no executive power connected with it? If it could not enforce any of its decisions, or try any of its officors and expell them when they refuse to carry out its decisions? And when our Annual Meeting makes decisions, and officers in the church refuse to carry them out, or if they choose to oppose the decision publicly, such a government is breaking down under such practice. "Where is the remedy?" should be the inquiry of every man who loves the church. It is in one place only. That is, bring to trial every officer and teacher who refuses to fill his office in harmony with the judgment rendered by the Brotherhood,

The Annual Meeting need not decide much or do much with the laity. With officers and teachers it should deal, keep them straight end there will be but little trouble in the church To see sisters and laymen expelled from the church, has sometimes pained us, because officere had failed to do their duty and were the cause, though they were going clear. We need executive power in the Annual Conference to compell the officers to walk in the path of duty, and labor for the interest of the church; then our traubles will and. Should the officers of the civil government get to wrangling and disputing over the laws and the decisions of the Supreme Court, and contending over the question, whether they ought to work in harmony with the court, or against it, the executive power would be sent to stop it immediately, and restors peace to the country. So ought every government to be run, whether in church or state. Without this, neither peace nor covernment can stand lone.

CHRIST THE TRUE AND THE LIVING WAY.

BY A. W. REESE

I am the may, the truth, and the life. John 14: 6,

N the above declaration of our blessed Lord we have the sum total of the plan of salration. It is the Gospel of Christ in epitome In this comprehensive statement, we find the means of man's escape from the hondage, corruption, and final rain of sin. We are here pointed to the means of attaining unto sternal

I am the way, says Christ. We all recogaize the great importance, when setting out on a journey, of knowing the way. If our per onal knowledge, ir this respect, he limited, or imperfect, we naturally seek information of ome one who is familiar with the route. And how careful we are to seek that person in whose knowledge we have confidence, and in whose integrity we can rely.

We want to be sure that this person knows the way himself, over which we desire to tray, el. And how fortunate we consider correlves in finding one who has been over the same read not once merely, but many times, and who is therefore abundantly able to point out all the minutica of the road

How fortunate, moreover, if, in the individual sought, we find one who, in addition to a perfeet knowledge of the proposed route, is a man apou whose integrity we can confidently rely Under such circumstances half the difficulties of the case are already overcome.

Christ says, also, I am the truth.

Now, in seeing the desired information, we might apply to one thoroughly sequainted with the way, and yet prove to be utterly regardless of the trath. He might, sucreover be s malicious person; one who would delight in putting the unsuspicious traveler upon the wrong cond. Or he might so exaggerate the perils and difficulties of the roadway, as to induce the timorous either to abandon the journey, or to seek some less dangerous, but more itous route.

Christ fully declares that he is the li How precious to all mankind is life! Indeed how true it is that all suimated nature shrinks from the idea of death! It is to all that live and breathe ' King of terors!"

> The grann, the knell, the poll, the bi And all we know or dream or fear Of accor are thice!

We see the love of life illustrated in all around We sometimes see the hapless victim of an incurable disease. How eagerly he graspe at every strew, that gives a shadow of a hope! He spares neither labor nor means in order to effect a cure. How he seeks out eminent physcians-men of renown in grappling with discases; tries all their remedics; resorts to famo medical springs, and employs various cures. ommended by anxious, zealons friends. How, it short, he tries every avenue of escape from the grim mouster, whose fangs are fastened on bis vitals. But alas! unhappy man, he finds no O! what rapture would fill every fibre of his drooping frame if, unexpectedly, there should appear before him the Great Physician and ask, as he did of the impotent man, who lay so long at the Pool of Silosm; "Wilt thon be made whole?

"I am the way." He who makes this m mentous declaration is one in whom all cofi dence can be placed, "He spake in never spake authority to us. His knowledge of the way is perfect, beyond a doubt; so much so in fact, that he declares that he is himself the way Moreover it is declared in the Scriptures of

Divine Truth, that he is the only way. There is no other name given under heaven, whereby men can be saved. Christ is the way ordained of God. He is the safe-the infallible way. All other ways may fail; yes inevitably, fair to land the traveler in the Celestial City. But thus way is the certain, curr, eternal, way of God. It is a changeless Jesus Christ, the same yesterday, to-day and forever. It is the perfect way.

"It is finished;" cried the great Architect of the road, when he bowed his head on the pross and gave up the ghost. It is a plain and direct way, so plain that he that read th may run, so plain that the way faring man though

Why then, should we not walk in the 1 way, marked out for our feet by the hand of God himself. Why should we listen to the traditions of men, instead of the voice of God. Are we not greatly in danger, in these days

of confusion, of being carried awy by the opion of men? Why is it we hear in these latter days, so much clamor and stir about things. which in themselves are of but little vital importance?

Why should the hody of Christ be torn and divided on account of fine spun theories and hair-aplitting distinctions of up practical value to the church? Why is it that many good brotheon exam to set at variance over these things, and have been divided off into partie and factions in the church, so that one cries "I am of Cephas!" another, "I am of Paul!" and a third. "Lof Apollos!" And thus our beloved Zion is egitated throughout the land, and the hearts of many made to grieve. Some cry out aud a great conf 'Old order! old order!" is raised; churches and nigh frieuds, are embit ered and divided, and great evil is done .-Again our ears are saluted with a great uproaand cry, "Great is Disea of the-Progress One brother refuses to wash his brother's feet, unless he can do it by the "double"

mode; while another is equally stiff for the 'single" way

Each, in the houesty of his soul, finds for with the other because he (the other one) does not contend for "the unity of faith;" whereas and behold! the "unity of the faith" cousists in the thing itself (i.e. feet washing) and not in the anceial way in which the thing is done.

But, says one, we are commanded to le perfectly joined together in one mind-that we all speak the same things, and that there he ns among us." So we ought. So far es the Word of God defines duty the part is clear. And it is only in the light of God's Truth, as expressed in His revealed Word; that we cught to, or can, " speak the same things.

The trouble comes in right where we leave the word of God. We are then at sea without udder or compass, and there is no certainty where we shall land. It is all haphazzard work. Then confusion begins-for one man't opinion is just as good as another's and onman has just as good a right to his opinio And here there is fine chance for the old Adam to crop out, and may be, for Saten, too, to put in a little work, and set brethren and sisters to thinking hard and speaking evil of one another. Well might the

augels weep over such a scene! The remedy for these evils is charity and Christian forhearance in matters outside of the Word of God Mon must and will think for themselves on points where Revelution is not clear. And because of a denial of the free exreise of this privilege collisions occur.

It is the old story of the iron hedstend; a nen will rebel at being chopped off, or stretch doat, to sit the model, and will not suffer the ale of mere arbitrary coinion

The whole trouble in the brotherhood no and the sum of all the troubles in the past) grows out of the fact that some will not grant to others the rights they claim for themsely and will not tolerate opinious adverse to their own. If one differ with them, judgment is swift. "So much for Buckingham! Ovr with

All this is not only wrong in itself, but sui pidal in the end. From a mental despotism should recoil. The Sampson within cannot be bound with the green withes of mere human anthority.

Let us then, beloved brethren, exercise to wards one another more of that enirit of meels uess, love end forbearance, which characterized the life and conduct of our blessed Lord; for if we have not the spirit of Christ we ar none of His.

In vaio may we cry out, "Old Order," " P gressive," "Conservative," or what not; if we re not full of that gentleness, charity, forbear ance, long-suffering and kindness, that charac hen. " hour one another's implent, and so ful Sil the law of Christ."

RELIGION IS GOOD BY REBROCA SNAVELY.

COMETIME, while traveling the ragged path of life, the Christian has many sore rials, severe troubles and hitter griefs to en-Sometimes his burden seems too benys to be borne, and his heart seems becarded deep antil he almost feels crushed beneath the n tire of those around lum. Yet amid all this distress there is comething that lightens they dark moments and soothes our hitterest ericle the glorious hope of the praceful life beyond this vale of sorrows and troubles that we are called upon to pass through

In all our afflictions we are supported by th religion of Jesus, which can and will supp us to the end of life. Sometimes, during the saddest afflictions, the heart seems to be groping in darkness and the feelings crushed to the very earth, and all appears to be shipwreck; then this religion proves a succor to our and inforce its delightful warmth into the end and carkened heart, -- disperses the darkness, and inserts the brilliant light of Christinnity, that there is another home bayond this we can rest, where we will cease to mourn. where there are no false friends, where there is no cilliction-Jesus and the Father will grace lation to hinder the process of nutrition, as

that home. O what glorious meditation the burden the more sensitive organs of the body Christian can erjoy

Recently while possing through some of the afflictions of this life we had to often wonder why all do not avail themselves of the riches that religion affords, for we know that the nonreligious have to pass through many trials, too we wonder what buoys them up, what keeps them from despair? Where is their hope? With these thoughts in view, we feel to urge all to seek the religion of Jesus, for this is the most important work of this life, and we can realize the most comfort in it. In practicing religion, we can enjoy much happiness, for her paths are peace and quietade, and in her delightful practice we lose nothing, but we gain much, -we gain a clear conscience, peace and much happiness, and realize an everlasting hene. And in neglecting to practice religion, melancholy feelings, for her paths are unessy and with disquictude,

Religion is clothed with a beautiful and solacing influence that all should be willing to come in contact with. We must say with th

"Tis religion that can of cetest pleasure while u

NUTRITION.

BY DANIEL HAYS.

BY nutrition is meant the set or process D nourishing, promoting the growth, and repairing the waste of the body. The elements notrition may be divided into three classes:-

The Gaseous-what we breathe. The Liquid-what we drink,

The Solid-what we est. We breathe air and need it every and should have it pure, if we would enjoy health. The air is our sitting-rooms, hed-

s, school-houses, churches, etc., should h kept pure by proper ventilation. People need to be educated to the importance of ventilat Thousands rise in the morning, make the beds weep the house with closed windows and loors, then sit down and breathe foul air all day and sleen in it by night. Is it any wonder that such people become distored?

School rooms and churches should rell ventilated, from the fact that each indiridual will consume about four horsheads of air in one hour. We should have a fresh supply of air at each respiration, whilst in rowded assembly we breatise and rebreathe what has been already breathed many times by as many different lungs. Some people will not eat after others, nor drink after others, yet without thinking, they breathe what oth here avheled from their lunes many times! a fastidious age require that food and drink rupulously clean, I step further and demand that the air we breathe, that enters our and vitalizes our blood, that gives us energy, and mantles our check with the glow of health, hould be pure as it comes from the great

Pure water is a great element of and in nature's own heverage. All healthy souls long for it when thirsty, and need no argument to teach them its use. The use of voter however, has been chused. There is, perhaps, as much dyspersia occasio an excessive and ill-timed use of cold water ony other. Drinking freely of cold water he-fore, during and after meals will cause indigestion. We overdo the matter. Animo food without a sip of water at intervals. nentics would do well to drink nothing duri ale nor for two hours afterwards. Auvibius which crestes an unnatural thirst sho avoided. Natural thirst is a great call of the Years ago, the eick would call for water, long or it, and at last die for it because they were denied it. A man once sick, feverish and thire ty, thought of all the fine springs he had even n, and declared that it he got well, he would over pass any other good spring of water ithout drinking out of it. Nature often saggeous a remedy by creating a desire for it, man traveling, took sick in Cincinneti, and under the doctor's hands was denied a drink of water, and after several days, getting werse, he took his charge one night while his nurse was doxing, and drauk freely from a pitcher of wa-

ter, and seen hypke out all over with messles. The system, however, absorbs much re through the pores of the skin. For this cause regular bathing of the whole surface of the skin should be resorted to, so that no imes he absorbed and carried into the circu-

To eat food, we have teeth with which to chew it, and saliva with which to moisten it chew it, and sairs with which to mosten it antil it becomes a kind of pusts, proper for its reception in the stomach. Then that organ will have no cause to enter a complaint against the mouth and throat for imposing double daty on it. This is a fast age, and people live fa up and eat fast. Fool is taken into the month and washed down with tea, coffee, water, wine, etc., more than the stomech can digest or the system requires. This practice overtaxes the emunctories of the body, brings on disease and premature decay. Food should be well meeti-cated and mixed with the saliva, and when it reaches the stomech it is easily digested, enters the circulation, is vitalized by the oxygen of the air in the lungs, end is horne life current through the arteries and capillaries to the ultimate cell where the inscrutable process of nutrition is carried or What we eat, what we drink, and what we

reaths, units and form the great life current of nutrition. What we eat drink and breathe then, should be pure, that the life current may be pure, carrying energy and health to every part of the hody.

OUR VISIT TO NORTHERN ILL

WE have been laboring among the churches We held seven meetings in the Silver Creek church, and formed many pleasant associations We preached once in Salem, near Mt. there. Morris, and twice in the College Chapsl. went from there to West Branch and held four meetings with the Brethren there, and found pleasant homes and awest fellowship The disorganizing principles of secesthom. sion have been at work among them, but we trust the Brothren will remain true to the troth as it is in Jesus and follow him on We visited the Pine Creek church and labor-

d there, slong with Bro. David Elv. a faithfol worker in the vineyard of the I is a good ressoner out of the Scriptures, and an enlightened expounder of the Word. May he become one of the pillars of the church

Our next point was Chelses, where we held three meetings and enlarged our ecquaintance We had many pleasant conversations on the deep things of God, and we frust our hear were enlarged and our hearts barned within us as we opened up the Scriptures.

Our next series of meetings was at Waddam's Grove, where we held five meetings and had the presence and aid of our beloved brother Enoch Eby. We took sweet counsel with l and a number of loved ones we never saw be-We met a number of German brethren and eisters who sang their sweet songs in their own rich tougue every evening. We forget the sweet words of "Jesus is! me langen, Mein Geliebter, und mein Freund," hade these beloved ones farewell, and then went o Shaunon and preached six discourses We visited and had many a precious conversa-tion at the home of brother Dr. Sprogle. He is one among the many whom we cannot forget casily.

Our next point was Arnold's Grove and Mt. Carroll. We presched five discourses in the former place and three in the latter. Here, as elsewhere, we found kind friends and loving hearts. We met several ministers from other parts: such as Jesse Heckler, Geo. Zellers, Wm. Horning and Provent. We spent a few days in Mt. Carroll very pleasantly. good deal of our time with brother John E mert, the pister of the church. We regret to find his companion on a bed of sickness, unable to sit up, and seemingly hopolessty ed. But we rejoice to find her so resigned, and heavenly-minded. Remember brother John at the throne of grace, and pray that he may sustain his trial to the end. Time would fail us to name all the dear

brethren and sisters with whom we old and kuelt at the ultar of prayer. May we all meet in the eternal home

We now go to Hickory Grove, where we shall, if the Lord will, remain till the 13th, and then go to Milledgaville and preach there during the week. On Sauday the 19th, we ex pect to be et Rock Creek, and then at Lanark on Sunday evening the 26th. Cherry Grove and Yellow Creek will then come in course but we do not know what a day or an home may bring forth.

At Mt. Carroll we found another sister lying on a sick hed-sister Blough, mother of broth-er Noah Blough. She is suffering from the ef-She, too, is patient and resigned. Brethren, pray for us.

JAS. EVANS

Mome and Familu.

MARY O. NORMAN, LE SUEUR, MINN. . POITRES Morro. And the fruit of righteenances as soon in

PEACE ON EARTH, GOOD WILL UNTO ALL MEN

DIRECTIONS FOR A YOUNG MAN TO COURT AND CHOOSE A GOOD WIFE.

I. Wash your face clean, comb your hair, and brush it well. 2. Be choice of your lauguage. Use the best you know, and such, and only such. as

will express your meaning. Avoid all slang 3. Be careful of your time; get all you can honestly, for your labor.

4. Be careful of your money; buy nothing but what you need, and invest all you possibly can in some safe property, or lend it to some farmer or husiness man, always taking security; take no risk; do your own insuring.

Wear good clothes, suitable to your basi ness; dress well but not foppish, take care of your clothes, being careful never to look slovenly.

6. Choose well your society. Do not asse ciate with coarse, slovenly, idle, or disrespectful companions of either sex. Do not listen to coarse jests, stories or songs; they are not only disgraceful, but are injurious to the mind.

Select the heat of hooks for your reading, and read with care; do not read for the pleasare of the reading, but for the information you get, not only of moral but of intellectual worth.

Be careful of your babits. Use no drinks of an alcoholic or fermental nature; use no to bacco in any form, as they only tend to an expense without a profit, and will not be approved of by a sensible lady.

Be polite and respectful to all, old and young, rich and poor; if any are unfortunate give them your sympathy, lend them a heloing hard if possible, and it will be like bread east upon the waters.

10. Never allow youssif to first with any lady, be she ever so tempting; do not allow yourself to be particularly intimate with any lady culess your better judgment approves lest you be taken with their charms and accept what is not your choice.

11. Have you a mother? Cherish her ounsels, and if she is in need befriend her. Have you brothers and sisters? Be kind to

13. Ask no girl to become your with until you have a home or means for her support. You may think girls are angels, and so they are, bot they are manifested in the fluib, and unless that firsh has sustenance the angel will make its ascension and you will have no wife Love is a heaven-born principle, and it dwells on earth and it must have a tenement in which to dwell, and that tenement must have a hon and sustenance. You may think this is a nor el way of courtship, but I assure you it is effectual, for he assured, young man, that there is not a mother who has marriageable daughters but her eye is upon you, and of right it ought to be. She is taking notes of all you do and say, and is teaching it to hor daughters, giving them counsel. Nothing surpasses the love of woman, but with all their loving nature they want something lovable, something more than a highly-colored mountache scented by the perfume of a cigar. Young man, observe these rules and you will have no difficulty in getting your Bretchoice, nor will you have to get down on your knees, nor kiss the back of her hand, nor ask her mother the second time for her consent; the courting is all over with You have only to select of your acqueintances some good, sensible girl, of happy disposition, of good common sense. If she is a Christian he it all the better, for her faith in God will be to her life a fulcrum on which to rest the lever of hie, and enable her to have faith in you and in a kind providence that has made you hoth me, and she will cling to you like the viper t Paul's hand, and in prosperity she will be like a fruitful viue round about your house, and beaven please, the clive plants will rise up from around your table and call you blessed. Should advirsity come and friends all formks and focu unite, she will be constant, eve: the same lov-ing, belpful mate. Young man, he not de- yo may be the children of your Father in beco-

ceived. It is not the resiest painted check, that can give the awestest kiss, nor the head with the largest amount of borrowed, scented, crimp ed hair, and lays the closest to a satin rest, that can give the wisest counsel. Nor is it the dimple, taper fingers that send forth the most exquisite strains of music from organ or pin that can kneud the snowy loaf or work the golden hutter hest.

AN ADMONITION.

ET all hitterness, and wrath, and anger, and clamer, and evil epeaking, he put away from yon, with all malice." Eph. 4: 31 "Brethreu, he not children in understanding: Howheit, in malice he ye children, but in understanding he men." 2 Cor. 14: 20. "That we benceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunoing craftines, whereby they lie in wait to deceive." Eph. 4: 14. I hear that there be divisions among you, dear Brethren, and I partly believe it; there must be also heresica among you. Some sail under the name "Progressive," others "Old Order," then comes "Conservative" and "Congregational Brethren." Brethren are ye not carnal, and walk as men? If so, ye are in a state of enmity against Gcd So Gcd accounts it, and we are sure that his judgment is according to truth. Why all these party usmes? Will it bring us nearer to Christ? Nay, verily It will certainly cause division which has be made manifest among us. The apostle harn forewarned us of such as cause divisions, and commended that such he marked who walk contrary to the doctrine which ye have learned. and avoid them

Again. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to Godliness, he is proud, knowing nothing, but doting ah questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitate of the truth, supposing that gain is godlineso; from such withdraw thyself." I Tim. 6: 3, 4, 5. It can be plainly seen, that the above Scriptures mark the opposite chara of mankind, in respect to their natural dispositions. Hence, those who act thus, are protesting against the great God of heaven, and have brought the displeasure of J-hovah mpon them We learn, what was written aforetime, was written for our learning.

Mark, when the children of Israel, though God's peculiar people, forgot their duty to him, undulged in evil, or forecok his worship, he deivered them into the hands of the Philistians or of the Assyrians, and it one time consign them to captivity for seventy years in Babylon And at length, when the Canaanites had filled up the measure of their is quities, be punished them with the sword of Jushue, and expelled them from their fruitful land which flowed with milk and boney. The kely God is as much a hater of sin and iniquity to day, as the days of yore, especially when he sees it in his children. Hence, G.d will punish all who are disobedient to his holy Law. As it is written: "Corsed is every one that continueth not m all things which are written in this book of the law, to do them." Gal. 3; 10. If consult the Scriptures, we shall find that G. of has displayed his justice in many lawful in stances, by the punishment of the disobedient We have a just God, heace it shall be well with the righteous. It shall be ill with the wicked. What a man sows, he shall certainly reap, and every man shall receive according to his works. Sceing then, dear Brethren, that every wroug, whether private, domestic, or public, will be called over in the great day of occounts, what manner of pursons ye ought B be in all hely conversation and godliness Putting away all bitterness and wrath, and wil speaking from you; speaking the truth or love, remeasuring that God is always pres ent. "He knoweth the way that we take

herefore let his pressure prevail over the pres oce of our temper. True Christian love fereth long, and is kind; heareth all things, and as not easily provoked." Our bord's direction is this: Bless them that curse you, do good to them that bate you, and pray for them which

en. He maketh the sua to rise on the crit and on the good, and sendeth rain on the just and on the unjust. Let us, therefore, resem God in the goodness of his disposition, and imitate him in acts of kindness to our fellow-men, and not wound and devour those for whom Christ died, but "put ye on, as the elect of God. holy and beloved, howels of mercies, kindness humbleness of mind, meekness, long-suffering forbearing one another, and forgiving one another, as God for Christ's sake hath forgiver "F ar not little flock, for you have a one, decorated by designs from Michael Angelo, mighty Captain who will lead to victory." The wick, d may prosper, but it is only as the beastin a good pasture, fattening for slaughter. The righteous suffer, but it is only the discipline of that school, in which they are training up for Glory. Heaven will explain all, and make amends for all, and then shall the whole church of God exclaim, "He hath done all things well!" MARY C. NORMAN.

Correspondence.

NOTES OF FOREIGN TRAVEL.

BY A LADY. LETTER XV.

"I am in Rome! oft as the Tenouning my

AMOUS in both ancient and medern histo was it, so different from any other music we had heard. The officiating priests were white ry, being once the capital of the most werful nation of antiquity, and now the cap al of United Italy, and the official residence o vestment heavily embroidered with gold, and trimmed with lace of exquisite fineness; and taking part in the service were a number of tal of United Italy, and th the king, it is stamped with the impress of at cardinals, with their scarlet caps. One, who least twenty-five conturies, and the ruins of at seemed to hold a higher position than the othleast four cities lie huried under the soil. ers, had a crimson velvet cloth to sit upon, cavations have been made within the last eight crimson cap upon his head, which at certain years, which have brought to light buildings times he would take off and lay in a mentioned by the early historians, traces of which have been lost, and the history given considered as a myth. Truth, however, will be box held by a priest. When the service was and we could see that he had a train vindicated, even though ages pass, and within the range of a few miles has been found suffiyards long, which was carried by a priest folcient material to base a complete knowledge of the past, even though our histories were total

The railway enters the city by an open med) for its passage, and for some distance the magnificent fragments give the traveler his first evidences of the spicudor of the ancient Rome of the emperors. We arrived Saturday evening, just so the sun was sinking behind

In the morning we went there to hear mass and the fine music for which the choir is cele-brated. When at length we stood in front, with the mejestic colourade sweeping around the fountains on each side sending up their howers of silver spray, the mighty Egyptian granite piercing the sky, and beyond the great Duome, I felt awed by the grandeur of the works of man. I had loit an unspeak, ble awe when standing among the mighty Alps, the work of God's hand, and now the amo feeling returned—a feeling of immeasity We went up the long ascent, passed through the great vestibule, lifted the lextbern curtain and stood within the walls of St. Peter's. fore me was a marble plain six bundred and thirteen feet long and one hundred and fiftythirteen feet long and one numbered and hity-two both high, heaultfully ornamented with massive piers and arches, and costly mossics. It seems as if human art bad outdone itself in producing this temple, the grandost which the world over created for the worship of the living God. Beings in the human form planned this clorious edifice, and it seemed that in God-like power and perseverance, they were "but little ower than the angels." ratedia one of the side chapals, the high tur under the dome never being need except by the pope and since the fall of his temporal powr he never leaves the Vatican. There was but a hamilful of worshipers, and as we were late, the music which we had hoped to hear was over; so we gave ourselves up to wandering around eileucing our consciences by the fact that it was a church and not a theater, though a large part of the service was to our l'rotestnt eyes rather theatrical. When we came to the celebrated status of St. Peter, we watched

stands on a pedestal so high that one does not stoop but little in kissing it. Before kissing each one takes a handkerchief or cloth and wipes the toe, and it is this wiping that wears it more than the application of the lips, tle children came and climbed up, or were lifted up, cripples came, the lame, the halt and blind. I went up and caressed the foot with my hand, and finally all the party laid their hunde upon it, much to the surprise of the crowd, who watching us with curious eyes.

At the farther end of the church is a trib

and upon a high hass of porphyry stands the chair of St. Peter, covered by a larger oce of hronz. In front of the high alter is a circular opening, with a railing round, upon which are branched caudiesticks, holding candle which are never allowed to cause giving light; at soon as one is nearly harned a new one troduced, and thus their lights are ever burn-In the crypt below are the ashes of dust of St. Peter, and before the sarcophagus, lamps of St. reter, and mesors the sarcephagus, lamps are continually burning. In every pasel throughout the building is a painting or stat-no representing some comes in the life of the saint, while heautiful freecess over the ceiling of the dome. The Thursday after our arrive was a holy day, and high mass, with one of Mozart's requiems, was celebrated here. There were ten or twelve men who sung, and their ces comprised every possible shade of tone, if I may so express it. Now and then a voice. clear and soft as a woman's, would rise above the others and fill the air with its melody, and then be lost in the mingling and blending of The organ was played by a master hand, and its tones never drowned the w but allowed itself to be borne along by them Shutting our eyes it seemed as though we were listening to the music of sugels, so beavenly

> d, this cardinal, or high dignitary, left first, More About the New Enterprise.

Having so many inquiries in regard to our sterprise here in Colorado, we take this meth-configuring information. We are glad there od of giving information. are so many of our brothren and siatura intersted and are hidding us God speed in the matter. The Lord will bless them.

As there were a number of persons engaged in pushing the work forward, it was thought hest to form a regular chart-red company as the law here requires. We have a State charter hearing date Dec. 27th, 1881, under the name of the "Crystal Fountains, Hygie Home and White Salphur Springs Company Capital stock limited to \$50,000, divided into 000 shares of \$10 00. This makes it convenient for all who wish to lend a helping hand or want to put money in a safe investment at a good income. Any one wanting to put in but \$1000 gets a certificate of stock to that amount, being one share. If \$1,000 are put in, then the one putting in the money gets cer-tificates of stock for that amount which will he 100 shares, and so ou, more or less as the case may be.

The stock of the company that is offered for sale is amply secured by real estate land secur ity. This is done to quet all fears that might arise in regard to the safety of the company, There are two kinds of stock offered for sale

Preferred stock is that issued to persons who put money into the company and become part par money and will receive their por-tion of the yearly dividends, as well as get their portion of the increase in value of the company.

Interest hearing stock is that issued to sons who prefer to simply loan money to the ompany for one year or longer as they may choose. Interest will be paid yearly to the holders of this stock ut a rute of from six to ten

or cent, as may be agreed upon.

All stock will be taken in by the company in payment of board or other hills at a um of ten cents on the dollar, thus making it for that purpose better than gold or greenbacks. This is done as a favor to those who lend us a helping hand at the outset. No stock is sold the becomines where or observed we wanted the people for a long first, as they come in helping hand at line order. No stock is said much worn away. The status is of bronze, and ecceived for it at par. The term stock is used

as meaning shares, and certificates of stock are simply receipts showing how much money the helder has in the firm. That is all there is in Those certificates are recognized by th mpany as good as gold and better than government hands, as the yearly income from them is larger, and they are secured by real estate and property that is entirely advancing in val-

The stone for the basement of the main building of our "Home" is on the ground; the is the intention to have it done ready for husiness by the 1st of August, if not earlier, Besides the main building, there are other

improvements we want to push forward as soon ossible as possible. We would like to have every one who reads this and hopes to pay us a visit at some future day, to drop us a card for our circular.

The distance or expense in coming here is ore then overhalanced by the advantages of our climate. Invalids here improve more rapidly, and persons seeking recreation and rest can fied it here to their heart's content. There is no other Home of the bind (we wish this to he) in the State, and no other any where, where the brothren and sisters can be among those of

Our church-house is less than one-bolf mile The prospect is we shall, before long, have

an important line of railroad pass here, and the station be but a distance of a few hundred Now it is five miles to the station fficers of the company are as follows Eld. G. W. Fesler, President; brother George Henner, Tressurer; and Eld. J. S. Flory, Secretary and Superintendent. Directors for the present are brethren Jucob A. Hepner, George Hepper, and Eld. S. T. Bosserman, all of Oh. here as directors we have G. W. Fesler, M. Bashor, W. Howard Flory and Elizabeth

The charter requires seven at least. Address either G. W. Fester or J. W. Flory

METERSDALE, Jan. 28, 1882. Bro. M. M. Eshelman:

The B. AT W. of this week made its arrival at 2 P. M., and now after I have peruson its first page, the editorial department and last page. I wish to say something to you in way of rection in the article "Inside Turned Ont In last paragraph you say each one was far nished with napkin. It I said each one, I said what may not be fully established. I mean to say this; some were furnished, etc. The lab correct. The active Justice of the Peace is absolutely correct. But if I said that h sells whiskey that is wrong. This is how it should read: "They have an active Justice of the Peace. And another member who own property on which whiskey is made, (said to be made by his son who is no member) and for hondsman, and on his property (the father is a progressive) where he lives whiskey is issued ut and sold under license." that no reflection falls upon the Justice of the Peace. The remainder wasay am-

From the State Centre Church, Inva-

It norms there have been an nouncements sent out to different churches; sud also anno through the Vindicator that there has been a meeting aupointed in the State Centre church on the 13th of this mouth for consultation and the adoption of the Mismi Valley resolutions etc., and also the Brethren of adjoining church es to be here. I wish to say that there have no such arrangements been made by the church here or the elders of the church, and all the arrangements that have been made were made by a lay member and without any auth once we say to the Brethren generally of the church here has never asked want brethren to ome here to cause division in our church; but we are lahoring for the unity of the and expect to stand by the general Brother hood so long as they grant us the privilege of keeping house according to the Gospel. J. W. TROSTER.

What a Pity!

Yes, Brethren, what a pity that the world

which I did, and generally among the world. After a few days, I was asked "what is wrong Arter a new days, I was asset that he your paper that there is division in your church." Now Brethree, what a pity that the world will say this about us. I say

let us write more about the good of Zion, and not so much about old order or progression; but follow old Paul: "I know nothing but Christ and bim crucified." Brethren, I think st would do more good. I believe in standing up for the rights of the churen; but let us not personal. We are glad that this thing of old and new order is not known in Colors but only the good of Zion and the general wel-May the good Lord help us al fare of seula to see ourselves aright that the cause of Christ may prosper and souls come home to Christ.

Yours in love, G W France

[We heartily approve of such sentiments Let these who prepare thoughts for the publi guard them carefully, for some of our re ould like to lend their papers to outsiders and do not care to spread the seeds of division among them.—Eo]

Report of Donation

Dear Brethren:-

Please publish through the B. AT W. the receipt of the following deuntions received by the writer as a token of sympathy for us in our destitute condition, caused by the burning of our house and prop erty.

From Zerne Rowland, Polo, Ill., \$2.00

a charitable sister, by J. Y. Heckler, 1.00

Covington church, Ohio, by Samuel

Mobler, A. G. Black and family, South Hav-

en, Kuusas, Samuel and Margie Miller, do, M. M. Eshelman, Mt. Morris, Ill., 1.00 Dear bretbren and sisters, we feel truly thankful to you for your kind favors toward us, and we pray for the choicest blessings of Ged to rest upon you and all of God's dear

Yours in hope of eternal life, J. P. Blue & Wife, Bell, Kan, Jan. 28th.

From B. F. Moomaw.

To the churches composing the Northern ection of the first district of Virginia associ ated for the purpose of making greater effort a preaching the Gospel as decided in the co of District meeting held in Franklin county in the year 1880, greeting:- Wheren the first year of our organization having clos ed, it becomes my duty as the servant of the church in Botetourt, as a member of th Board of Directors, to give a report of the workings of the association. It will be re-membared that the churches in Ronnoke and Budford declined to co-operate. Rockbriden i in full sympathy in the work, and elected C. Moomawas a mumber of the Brard of Ditors. Alleghany at first took no steps in the matter, but will now, if encouraged to de so, co-operate. Bedford, I think, with some coursgement, do likewise.

The calls for meetings and the labors of the tion may be tricily stated as follows: First, In the mouth of Joly a series of me ings in Alleghany, eight days' meeting; twolve sermons preached; church meeting for husi ness; a number of accessions, and the member much revived and socouraged.

Second. About the first of August a se of meetings of a week in Campbell county held in a large Baptist church; bired for the occasion, and paid for by the Brethren and friends in the vicinity. The meetings were wall attended by all denominations; mostly strangers to the Brethree, to whom the doc trine was faithfully preached. The audienc A series of meetings in Bedford unty in the latter part of August, continuing one week. Good attendance and attention

A series of ordert labors in West Vir nia for three weeks. Two communi other meetings, and the church is apparently

We may speak of the very intere ing meeting here conducted by our entermed brother A. Hutchison, with its bappy effects apon the church and the triends who futhfally.

In the meanting wrong, and say there is diracion among us. A with, and also by the colored firends in 19the. Where Circie reacy, the first is crucially, and the color of the colored firends in 19the. Where Circie reacy, the first is crucially, and the color of the colored firends in 19the. Where Circie reacy, the first is crucially, and the color of the colored a roll of property ylvania control, you destructed to by better "the world and all there is the crucial to the color of the c

suits. And there are now other calls awaiting; to attend to the coming week, if the Lord will

The expenses of these meetings have romptly met, and there remains in the treas ary about thirty dollars for future use, with which we now enter upon the second year of this enterprise, with (so far as I know) favorable impressions, and a willingness to pursue those efforts with increasing energy. By the maw, director; Joseph Layman, Tres Wm. G. Neninger and Mary A. Moomaw, so-licitors, and the election of T. C. Danton, Secretary, and a general exhortation for all to as-sist with the blessings with which God has endowed them for the furtherance of the especially the ministers that the labors do not in the future rest so much upon one or a few

From C. H. Balsbaugh. Union Deposit, Dauphi Co., Penn., Feb. 4, 1882

ROBERT H. MILLER. Beloved Fellow work Your sad, yet inspiring letter of 28th alt, is here. How vividly it brought before my mind 2 Cor. 11: 23-28, especially the last verse. There is a care which chokes the good seed, and smothers the soul, and shuts out eaven, and ripeus our immortality for the everlasting burning. Applogies supply no nu-triment for the higher life. They are the dev-il's chaff and husk and ashes with which to delude and starve self petting, cross-disgusted souls. Excuses may be ploutiful and plausible and the fiesh may triumph even in prayer and preaching, and the cross may be padded and chipped and garlanded, until lust is the verpith of faith and rest; but in all this the devil is high priest, and on his mitre is drawn midnight letters with a coal from the pit, lib erty to the Hesh, and an unchecked rein This is the running alcer of the church

to-day. But there is a care of which only saints are capable, and which is the very mar row of Christ-life, intense slevating, self-forgetting, God-configuring, and God-reflecting. The Incarnation, the Divine-human history the awful tragely of Golgotha, is God's care This is the point where we es for and of us. This is the point where we en-ter into full fellowship with God. Here, and here only, we become radically Christian. This is the line of separation between world and saint, in the church and out. To participate in the Divine enxiety is to be redeeme est apart from sinners, infidels, and hypocrites. shories and sadducees of which the Brother hood has a liberal sprinkle. The firsh-can and world care, and self-care which abounds in the church, reader an extensive and thorough sloughing necessary to keep the whole hody from corruption and death. On those who en ter heartily and fully into 2 Cor. 11: 28, rests the welfare and perpetuity of the Brotherhooatlety and falsification, preciation of the Divine veracity, and the nepensity of rigid loyalty to the cross, the spirit nel structure is slowly and almost imperceptibly disintegrated. A delage was the only curfor the actodeluvians, and fire and brimstone for the Sodomites. Where God's unquest no longer heals, the knife is the final resort. Amputation means love of life and health, and not satred of the mortified member. When the vital principle is perverted to the support of corruption and decay, and this morbid proces is steadily gaining ground, there is but one alternative—general destruction, or dismember-ment. Perhaps next Annual Conference is instified in putting on another plaster, and give

ing the patrid, steachful ulcars another chance for healing, and perhaps not. True will show One thing is certain: nothing is gained by lighting the cross, and pleading for a religion of which crucifixion is not the central idea and fact. The whole difficulty now convulsing the church, hinges on this pivot. All arguments and pleas looking another way are unmitigated babble. He that accepts the Divine Idea of the Cross will not vanuat the first as a sign Did we enter unreservedly in the progress. ality of the Incarnation, every quid and pipe and cigar would be banished out of the k ders of Israel. We would have no political

demographes in the church, who has the secu-lar paper and neglect the Bible, attend shows and granges more than prayer meetings, and stand at the hotel bur swilling themselves with the draught of hell oftoner than they sit at the Lord's Tuble. Smutty, Christ-shaming, world

ing, and eve-pleasing, and lust-nursing, and will-worship of the world, and se-called Christ-sodom are not found in and on those in whom in very truth incarnate. back to the cross, learn its meaning, and live it, or perish. This is the unalterable ordination of Jebovah.

May all those who love the Lord Jesus Christ in sincerity ever grow richer in the treasures of Divine thought, purpose, and peace, so that their eventest luxury will be the repetition of the self-giving and self-finding of the Godman. Ne profession and no reigion is of any value if not a realization the joy of God in self-sacrifice. The world-bankering and flesh-caressing that make up the seeking and satisfaction of so large a portion of Christendom, is nothing but devilism with a pretty name, and a thin coat of semi-christian white-wash. We are intrinsic-ally too great, and God has purchased us at any too great, and that has purchased as at too high a price, to befool unreselves with a pseudo-religion of which self and sin are the centre. Intimacy with Emmanuel as the core and regulator of our being, is the only true life and bliss. This is a life for which it is worth while to labor and fight and die. is worthy of God and the Incarnation and the Crucifixion and the ascension and the everlasting session of Jehovah-Jesus at the right hand of the Eternal Majesty in our nature. How does flesh-pampering and self-pleasing and lust-festering suit to such dignity and such a destiny!

Defense for Our People

A number of us brethren and sisters fell in company recently with a certain reverend Di-vine, a "down East" man. He scrutinized as closely, and especially the plain and modest attire of our sisters. Instead of ridicaling, as a 'heady high-minded' ignoramns would done, he hade us Godspeed. He said, "I beur large towns and cities by your people; there are thousands of people in the humblest walks of life that do not even attend religious meetings, much less unite with them; the simple reason that they are virtually har red ont by the extravagance and style wealthy and popular churches. And a plain common people like yours could reach a c that can be reached in no other way." friend said much more in the same general strain that I will not quote. Coming from such an unexpected source—from a learned man, representing one of the most popular churches, it had much weight with me. some of our own are clamoring loudly for more liberty in the matter of adorning, arging that we could get more members, here is a man that sees it quite differently from his stand-point. No doubt, many with myself, are looking auxiously in the direction of St. Louis, to see what effect our distinctive faith and tice will have upon that city. I am afraid that we as a church have been too timid, or som thing, about trying to build up churches in the D E BREGARDS. cities.

From Albert J. Peebler,

We have had a pleasant Winter up to this ne; no cold weather worth mentioning. Yesterday evening about 4 P. M. the wind whirled to the north, and to-day there is a regular blivgard coming down from the north; considerable snow and wind.

Feed, plenty; stock looks well.

We have lived in this arm of the church We have lived to be carried is located unearly three years. This church is located unearly three years. This church is located unearly file county-set, Octaloose, about twenty miles northeast of Topska, and consists of about 100 members. We have eight speakers and 100 members. 100 members. We have eight speakers and four descous. Of these speakers there are four elders, viz: Wm. Gish, f. Proddy, J. A. Root, and Albert Pearsall. So far as I know are all for Christ. We live ten miles from the main body of the course. When we moved out here close to a little station on the Santa Fe R. R. called Rock Creek, there were fifteen members here. They seemed to think they could lot their light shine in a warmer climate as well as in Kansas, so ten of them b sorrowful good-byo with a boly kiss and turned their faces to the far north-west; brother Mauley to Stocktown, Colorede, and the rest to Saleus, Oregon. We hope they took Christ in their hearts and the Bible in their peckets We hope they took Christ They were all zealous members, and were a loss

We have a new R. R. building through

According to previous arrangements, brother John Nicholson came amongst us to lahor in the good cause of our Redeemer. He preached nine d scourses in the last week in demonstration of the spirit and with power. Saints are made to rejoice and sinners to cry out for the good old path. The result of his labors thus far is, nine precious sonls received iuto the church. May God stand by them that they may hold out faithful and be an ornament to church, that they may be as a city set on a hill, and by their walk may induce others to foreake sin and he saved.

We expect to continue the meeting perhaps another week, as there are prospects for an ingathering. Pray that an outpouring of the Holy Spirit may result from our meeting ere it closes.—Delta, Fulton Co., Ohio, Jan. 31.

Tidings from the Mield.

Postal card communications solicited for this department Reports of bastisms especially desired.

Bro. Eshelman: -I am so glad you have Bro Miller with you. O how my love is drawn out for you brethren. I am glad that you succeed in making the paper a strong defense for the building up of the cause of the Lord; may your faith not fail, and may nothing blemish your good characters. Use pradence, cantion and adgment in these tempting times. I like C. judgment in these tempting times. I like C. H. Balabough's articles; he does not compro-mise with error. May God guide you in the good work, ISAAC B. GARST.

RAILBOAD FLAT, Cal., Feb. 1. The B. AT W. is a welcome visitor, and is appreciated very much. We live thirty miles from any of the Brethren. There is much snow in the mountains now, and plenty of rain in the valleys. My wife and I contemplate traveling through different counties after the rainy sesson is over, and return home next fall to Woodford Co., Ill., if we are spared. Our health is good; the fresh air from the mountains and good water 15 very wholes

J. L. Brown

NORTH MANCHESTER, Ind. Feb. 7. I closed meeting in the Upper Deer Crocks church, Cass Co., Ind., last night. Four haptized, one restored. Interest very good. Several near the kingdom. My health is good, but I am much worn down. D. B. GIESON.

Roor River church, Minn.

We have had no meeting this winter except our regular appointment every two weeks. We would be pleased to have some minister ne and revive us a little. It is encouraging to have others come and help us sometimes; I think members often grow cold for want of more spiritual food. There has been no acceseion since last summer. O that peace and uni-ty may prevail throughout the Brotherhood. and that the fallen may see their condition. SARAH BUPONLY.

CENTRE VIEW, Mo., Feb. 7. The good work still moves on here. Last Sunday at our regular meeting three more came out and made the good confession and were baptized. Also we were glad to welcome into our ranks, our esteemed young sister L zzie Burgard, who was received into fellowship here over a year ago. She now comes to us as L'zz'e Strawshurg, having wedded herself to our young brother Randolph Strawshurgh. She comes from Illinois. Send ne some more A HUZORION

JUNIATA, Neb., Feb. 7. I held a series of meetings in Saline county. The result was, there were four haptized, and one applicant for haptism. We think others will come soon. The work of the Lord seems to move along slowly in this western country. D. BECRTELURISER

Munnenay Grove, Ill., Feb 6. Bro. D. B. Sturgis preached six seamon here; had good meetings considering the had We meet for social worship twice a week at our private houses; we have regular preaching twice a month. We learn that Bro Wise is meeting with success in Missouri May the Lord bless him in his labore

J. P. LILLION

CRESCENT HILL, Mr. F-b. 6 Bro. John Wise from Illinois came here angladly held forth the word of God; preached guardy near forth the word of God; preached bine sermous. He sowed the gord seed and time will bring forth the fruit, for we believ-his labors will not be in vain. The people were very attentive; we regret that he could

A Cornection .- In No. 5 of B. at W., in the article "In defense of the Church," in second column you make me say, "Our brother wrote in their paper the hair was given for the cov-ering." It should have been, "One brother wrote the hair was given for the covering."

ADRIAN, Mo., Jan. 31. Bro. Robert Miller still continues the nobl work of defending the church. It is worth de-fending. No. 1 of B. AT W. contains a broad side, from which the enemy, in the form of Progressives cannot recover. Such will win the field. May the victory for the truth be-WILT.—In the Novelty congregation, Mo., Sept 17th, 1881, Bro. Jacob Wilt, aged 01 years, 2 complete.

LOTTIB KETSING

WASHINGTON, In., Jan. 29. The Brethren held a series of meetinge in our church. Great interest manifested. Love seems to prevail among us. May the good Lord help to carry on the good work for about 50 years of his life and died in the tri-

BURR OAK, Kan, Feb. 2. The welfare of Zeon concerns us all; there fore we feel glad to hear from every part how the church prospers. Bro. John F. rney met with this church the 28th, and preached to large congregations. On Wednesday we came together and Brn. Jacob Arnsburger and El Renner were ordained to the eldership. were much strengthened and built up by the labors of our brother. H. P. Baingwooth.

Those coming to Eldorado to the District Meel ing of Northern Iowa and Minn. will be supplied with conveyances, by writing to the undersigned at Eldorado; those coming to Grandy Center write to Cornelias Frederick at Grandy Center H. P. STRICKLEB.

HUTSONVILLE, Ill., Feb. 4, Bro. Menno Stonfer and myself have been preaching in the Lamotte church for a week, and had good meetings; five buptized and one appli cant. May the Lord speed his work till all are DANIEL TRONES

ENGLES MILE, Ind , Jan. 22. We nearly all like the articles in the B. AT W. and especially the editorials. Some say that Bro R.-H. Miller writes the best of all our editors; even iders say so. He gives sound doctrine and of old. That is right, brother, cling to the trath and defend the Gospel of Carist and the church.

Myself and Jacob Aldinger left York, Pa., Dec 10th, for Berks county. Stopped off at Meyers town, where we were met by Bro. Gippel. The Brethren in this county have large churches. We in the German language but once. We had three meetings where the Annual Meeting was held about ten years ago. Themembers there are firm courteous and in good spirits. On our way home we had two meetings in Dauphin county, not far rom Myerstown. DANIEL LONGEN

LEONARD, Mo. Feb. 7. ngs at Oak Grove in Monroe Co. with the promiand follow Christ. Thence I wentto Shelby coun-ty where we have very promising meetings in progress.

The series of meetings at Minonk, Woodford Co. III., is among the things of the past. It was suggested by Bro. Nosh S. Brown, a resident of the place, who had engaged the services of Bro. Eshelman of Mt. Morris, to conduct the services nat were to commence on Jan. 28th. Bro. E.'s health failing him after he had promised to come, threw the work upon others. Accordingly the writer and Bro. D. Vaniman were written to and both responded. The writer, in company with Bro. J. Kindig, commenced the meeting on the 18th. Bro. K. delivered the opening sermon, and notes that it is the state of t the sixth, preaching ten discourses in all. The prople give good attention to the Word preached. Some expressed themselves as favorable to the doc-trine. What the result will be, time will tell. We E. B. Kepp, 2, found the propie kind and hospitable, for which they have our thanks. Almost every denomina-tion is represented here,—religious meetings, the opera and the theater, keep all classes MOVING, MUVING. THES D. THUS D. LYON.

MILEOUD, Ind., Peb. The committee of arrangements unit on Tues-day, the dist of Jam, to still make further arrange-ments for the forthcoming A. M. After we were through with such business as was necessary to look at for the present, Bro. Jee. Gump, (being one of the number) came home with the writer and this more was not one in value. Lone persons were every attentive very regret that the could in and practice the discourses. The metalists were much bouilt up. Bredlivio, remember our little chricks, built up. Bredlivio, remember our little chricks, and the opposition of the property o

Matrimonial. MEAD-HASTINGS .- At the residence of the

Fallen Asleep.

conths and 4 days.

Bro. Witt was born in York Co., Pa.

umph of a well-tried bope and faith.

less 5 days

orth from Matt. 24: 44.

d thence to Franklin Co, thence 1847 to Van Wort Co., Ohio; thence in 1850 to Mo. Had lived as a faithful and devoted member of the church

CRIPE.-Feb. 2, 1882, in the Brush Creek church

St. Clair Co., Mo., Bro. John Cripe, aged 25 years,

Deceased leaves a wife and three children to ourn their loss. We hope their loss is his gain

JACOD A. YOST

GEO. M. NOAT

GEO, M. NOAH

Funeral services by the writer and Abal Killings-

ANKENY .-- In the Rock Grove church, Floyd

Co., Iowa, Jan. 4, elster Susan Ankeny, wife of

Bro. Jacob Ankeny, aged 52 years.

She was born in Bedford Co., Pa., moved to

Knox Co., Ohio, when quite young, when she was married, and with her husband moved to this

She was the mother of 13 children, 5

place 27 years ago. She was a consistent me of the church for many years, and she was loved

by all who know her. She was truly a moth

daughters and 4 sons, of whom three are dead.

The funeral discourse was delivered by Bro. W.

HENRY -In the Rock Grove church, Floyd Co., Iown, Jan. 4, 1882, Catharine Heary, daughter of

John and sister Henry, aged 22 years and 10

neral discourse by William Hipes.

bride's mother, Jan. 19th, 1882, by the undersigned, Mr. William Mead, and Miss Katie Hustings, Stein and Ray Debate. all of Dresden, Poweshiek Co., Iowa.

S. P. MILLER

his be in the heads of every one. It is a well, write these between Dr. D. Buy, of the Hantlets, and Kidne J. W. Stein of the Heelbren of German Rapiste, dis-cursing the whole granul of inference between

BOOKS AND TRACTS.

Advertisements.

this religion a limited manager of first-class savertheraces, will be inverted a method of a sharkfish character will be admitted.

tan Life, by A. Wilford Holl .

WESTERN BOOK EXCHANGE,

Found at Last! A Remedy for the Relief of MOTHERSI

SEEDS!

SEEDS

10,000 BRETHREN AT WOL

Beautiful Colored Pluts

trus paper each, testm relected Early Shimmer and Early Jersey Wake-field Cabbage, ord preferred one packet of my now Francy Lerberns seed or all fee

Decreased was an invalid about all her life. Fu-Announcements,

District Meetings.

Mar. 3rd and 4th, Northern District of Iowa and Minnesota, in the Grandy church, Grandy Co., Ia. May lst, at 10 A. M.. Southern District of Iowa, in the English River church, three miles east of South English and two west of Kinrons, District Meeting of North Eastern Kans., will be held at Ozawku, Jefferson Co., on Monday April 24th, and we solicit a full representation from all the churches. April 5th, at 10 A. M., Southern District of Indi-

ana, in the Arcadia church, three-fourths mile east of Arcadia. April 14 and 15, first district of Va., in the Black-

Love-Penete

April 23th, in the English River church, Is, com-

PETER BROWER

Our Working Band. [37 The following have sent subscriptions for B. AT W. If mistakes occur, please notify us, stating the number of the paper in which it occurs. Send

for prospectus and sample copies. Canvass the roughly, and do a cash business. D S T Butterbaugh, 1, David Waters, 2, W. K. Simmons, t. W. Arnold, 1. J. C. Miller, 1. John Arnold, 1. A. S. Rosenberger, 1, J. A. Woaver John Green, 2, D. B. Arnold, 1. M. E. Omert, 1. G. W. Butterbaugh, 1, W. G. Lint, 1, J. C. Let Samuel Örist, I,

Mt. Morris Public School.

David D. Hufford, L.

Report for the week ending . . . Feb. 3 Number Enrolled. J99

Average Daily Attendance 165

Per Cant, of Attendance 99

Number Tardinesses 1

Noither Absent nor Tardy 1

D. A. Ramov Priminol.

E. A. Bruky, Principat. YOUR PAPER

The dute after your name on your paper shown to what the paper is not provided in the paper in t

A. M. SNYDER, DE GRAFF, Logan Co., - - Ohi MAN ME

UNION

" Breat Rock Island Route!"

EVERY LINE OF ROAD

Chicago, Rock Island & Pacific Railway

R. R. CABLE, E. ST. JOHN,

As there are made and the country of the successful that the cost made of the colongs of the successful that the country of the successful th

Youth's Advance. CLEANED WEEKLY!

BRETHREN AT WORK.

No. 8.

Brethren at Work

Mt. Morris, Ill., Thursday, Feb. 23, 1882. Vol. 7.

\$1.25 WILL PAY for the Barrissen AT Work from March 1st to Jan. b, pob. Go'l GRAINS OF GOLD

Explanation.

spending about three days out of each week a Mt. Morals looking after the contents of the B. AT W. During that time I select the copy, arrange it, write up the editorials alletted to me, and see that the paper i made ready for the press in proper condition. of my time is spent at Lanark, where my family here and where I publish the Companion. All communics tions in regard to the Corepsanon should be address to me at Lamurk, as I have no time while here to see after anything sweethe B. AT W. All matter introded for

Bno. Evans is still among the churches in No

PROPER in Kunsas commenced sowing

Bio. A. Harper is expected to more to the virilatibung, Mo., next Spring.

Bio. A. J. Hixon, of Labetts county, Kam expected at Athland last week.

WE presume most of the readers will be able to under final brother Balabaugh's reply to brother J. T. Meyer

is very presperous, and getting a'ong quite hare this Winter.

Bao, John Wise has been helding accetings in Misson i. He writes from Nevada, in the South-western pur

We should never lose considence in God. He has not see been known to fail in any of the promises made it Bao, J. P. Hetric expects to leave Philadelphia permu-ically next Summer. We have not learned where h

on the Standing Committee and Abraham Shepler a

The Beethren of the Beavier Dain church, Md., ar building a new meeting-house. All in peace and harmony, says the Primitive.

THE BRETHERS AT WORK and Brode hot-sent to the same address one year for \$2.25, price for bolk papers, \$2.50,

Let not the hearts of the hathird be troubled. They believe in God, and in him should they coulde at all times of trouble and affliction.

A mornes part from Brown county, Kane that the wheat there is in an excellent condition, for promises an abundant yield.

You say the world owes you a living, and you must have it. How much do you one the world? Here you ever attempted to pay for your caseage?

Whitties from Team, Feb. 5th, biother Trouch says the people there were then about done sowing outs until had had most of their corn ground plowed.

SECTER Blough, of Mt. Carroll, who fell and backe her hip a few weeks ago, as said to be improving, and it is thought by some that she may yet recover.

Buo. Levis Young, of Prainic City, Iowa, thinks that members, e-pecually mainsters, moving West should top with them. He says they have a fine country.

Bno. Joseph Leedy was Mederater at the Into District Meeting of Middle Indiana. Townty out of the twenty sight churches composing the district were represented

Bao. Daniel Shively reached his home at New Paris, Incl., safe and sound. He expresses learned as highly pleased with his visit among the churches in Northern Illinois. NUMBER 2 of the Helping Hamle, by D. mitingdon, Pa., is on our dask. It is an

getting along brely, working in prine and harmon, Eifteen were aided to the church during the year, used by by letter, however.

Statem Elizabeth Sterling, in the George Creek bused, Payette Co., Pa., collected \$45,00 us a Clarid-nar present for the Dunich Mission. We wish each con-regative could afford a working sister of that kind.

Buo, Samuel Sala is his article, this week, relater a eaching heidlent. After thinking low Commitans were sampelled to suffer for the cause of religion in forme gas we certainly ought to be thankful for what we not

When brethren help to curvainte a had separt on you that has no foundation in truth, and publish it in the papers, then sek you to drop it and write a private the stout it, don't you think they have missed the Georgel in

Buo, B. F. Moomaw says: "We are having the mos-scenin-dy wet Wanter and middlest roots I have ever een; almost blackade in business. But very little cold reather. The mercury has not been lower than 20°

A MOSCOMENT in to be exceeded at Bahavia, N.Y., its he increase of William Morgan, who was murdered by flacors, for bottaying the excess of their order. Own 1,000 persons are said to have contributed to the cost of

Young man, go slow fill you can see clearly to trave finite. It does not pay to run into difficulties you't to show people how active you are. Be sore you are safe before you werther far. Bette not go in at all thus have to back out after you are in.

We have received of fresher Karix over two bonders Alasan is and sent them out to now subscribers, in Pre-sonning that all are well supplied with good almanuse of this time of year, we shall discontinue assume them, since our supply is exhausted.

Bno, Jacob Hessland writer that he and J. C. Mc Mul gain, and transport to commonse a series of meetings at Eon, Crawford Co. Ohio, Feb. 19th. The letter did not result in thi No. 7 was maded, hence the massumesment realth not be made before this.

We alread and binner on older for what some of his numbers fig. when he has trad to keep them from it. It is still in the "Old Man" to binner his own wrings on assess one clee; making a "superpost" of some one deep making a "superpost" of some one deep making a "superpost".

Wig see that some of the districts are disposed to diswith the same and the same and the same and the same and pass again the ration of the Berlin Committee. This, we think, so a strong nave. That committee will report at the A. M., and there is the place to expanse our views, and currect whatever expose the consultate many

was a soul another missider there are a soul another last conditional sold the better portion. A years man was baptised at Rivering the other day."—C. Hope.

Residuate that we never primited to send the paper for \$1.00 to an entender who asheroises for himself, the offer was saide socily for the benefit of three who desire to make a power of it for an exhibit. Outsiders who pay for the paper themselves should sould the vegutia-picit, \$1.00.

In frequently becomes necessary for an editor to say one things that are a lattic difficult to express m. a way int will render entire subsidiction to all legitimately con-grand, hence they should consoler his interhease with coloure, knowing that he intends to do about what is ight, though he may not always do it in the most up roved manner. Climity thinketh no evil, but worth til

This Overhead, of Sain Francisco, observed: "It is now that the scientific mind of the age is middel. A few see not science, like Bacekel, Darwin, Harkey, Tyndall, and Draper contrive to keep their names and their persua theories before the public in such a way that other nece eminent and modest men are but sight of, and this pression is extentously nucle that their names stone

the Fall wheat boks excellent. Some of the people we

you not "if there any hum m worsing feathers." No, not I you is the Lead just these where skey below. No, not I you is the Lead just these where skey below. The state of the leads to the lead of the lead to the lead of the leads to lead to lead the leads to lead the leads to lead to lead

Thus extraordinary unblaces of the Wanter was rather muldedly-broken into an Sunday and Mooday, Jan. 28th, and 10th, by the extraore clid nove that usept over no. All day Meeding the wind blew furiently, and was view cold. Menday night was the collect of the reason. At the Northeant rule of the Normal brighting the success. the Northwest rule of the Normal habilding the unexam-marked 6° history zero. Philodelphia resperts 6° above yero, while up through Northern Penneyivania, Nev yerds and New Bagkand, it is reported from 19° asy-yen to 15° below, and at Saranasa Lake, N. V., ik is re-ported 40° hebov. Two deaths from free-fring are re-ported, with the West to leave from yet—Pennifer.

the spirit and underdanding into the not necessary or most flown in worship. Our gast tend to the charge congregational singuing, and is mather step toward the ways and cardons of popular religion; a timig that we should be her to worsh. So far as "hypereclains" is construct that, if left unrestrained would be all mon and women to

Buo, D. N. Workman desires us to say that the done niong, but there are some back yet. As the committee desires to make a report soon, they would be glad to keep them all is as soon as possible. No doubt many are waiting to be notified by protal card, this have been done, but as some assimates may have occurred in taking addresses, rome of the cards failed to reach the denors

Persecution.

Practice errors is not yet bunkbed from the land of our anneals fathers. The following time the Buyder File anneals fathers. The following time the Buyder File anneals fathers. The following time the Buyder File and the Internation of the Internation, "First has the next cannot convert our ways from the Market's to be found to the territory and support the second to the territory and support to the second to the territory that the translation of the following the second to the territory that the support to the translation of the following the second to the territory form the second to the second

Howard Miller's Articles

Some Interesting History,

On another page we give un neticle by brother John Welfe, and published in the Personner, which will proce-interesting to most of our readers. Brother Welfe has Wide, and published in the Province, which will speak describing the said of the worker. Briller Well we interesting the said of the worker than the Well was described by the worker of the Well was also as the plain that is here left on recent the sound of his tridery, also well as the worker of the worker of the worker of particular than the worker of the worker of the worker of particular than the worker of the dang the work he work is been as the worker of the worker of the worker of the work of the worker of the worker of the worker of the worker of the work of the worker worker of the worker of worker of the worker of worker of the worker of worker of the worke over druit. The sid failers shed before we were det usuaged the breakes a count of the blange in rich we were det usuaged to the side of the blange in rich we were det usuaged per B. Galven. means these inhere the richer D. govern and of attentive bleverer. He, tos, died before we had un the appartuately of writing the islency as he velateful. Now well this only our lift bettell it is bredier. John Welle wish to become more about these things the many share and the blanker than the side of the side of the side of the side of the laws were about the withing them and the side of the side o

Religious Essays.

MY LIFE ON THE OCEAN WAVE MY HOME ON THE ROLLING WAVE

BY O. D. ZOLLERS.

Reason dethroaed, the crew rush on pell-mell-And sport in drapken revels on the way to hell. Poor sons of the ocean, Who must its perils brave, How easily enticed, And made to vice, a slave. But while they mingle, With the low and vile I am seeking Christian pilgrims, On this distant isle At the eailor's Bethel, They gathered in for praye And as a stranger I resorted there, They hade me welcome in their little hand, A friendless wanderer in a foreign land

With a pleasant smile, Discoursed with me in a familiar style, Tell us" said he "my roving What wondrous thing thy God has done How farthy wayward heart was lured, And when thy toundering bark was moored. I told in short my tale of woe. And how my sms had laid me low. And what my heart designed to do It God would lead me safely through The Elder moved us from the beach To the Bethel church to bear him preach. The old man arose and on his audience gazed, With a smile on his visage, For he seemed well pleased. He expressed joy at our presence

In the house of devotion, Away from the perils And storms of the ocean Said he, "no seat to you, my hoys, will be denied, You can sit on the starboard.

Or the larboard side "

H s discourse was not extempore, His banner hore not the motto "Gospel liber ty,"
His eyes to his written document were hound.

I always like to s-e a preacher look around, But with paper sermons they are to their pa-per bound,

Oh now and then, he would at the audience look, But not long, for his preaching material was in

his ho k, Not much of Jesus there, Aud too much human gloss, Poor ainking Peter had no written form When he proved to Jesus in the raging storm

Woold preach, and pray like Peter.

OBSERVATION NO 2

BY GEORGE WORST.

OUR pen is again engaged in recording the events of the day. Every day brings forth its duties and obligations, and every day brings us nearer to our journey's end, and every day has something for us to do, and if we do it not, we may get on the dead-beat list. So that when our race is run, much of the labor which should be performed have, for Jesus says "all power is givis not performed and therefore standing against us. The Lord is not well pleased with lazy Christians. He says, "my Father work-th hitherto and I work." He was very busily engaged all the with you always, even to the and of the time. He was in the world at work world." What more could we ask for cross and gave up the Ghost. The reat immovable, always abounding in the son was, I perceive, that sin entered

God; and the work was great-much to Yes, sometimes the Savior was engaged for a whole night in prayer to God for the redemption of the human family. He saw their condition better than they saw it themselves, and such is the fact to day with many. I do believe they fail to see where they stand, or what they are engaged in, or what they are doing and perhaps never will until they are burled into Eternity and awaken up in hell and find themselves in perdition. The minds of men and women are much eogaged in how to become great, and how to make some grand display in the world, to create a great sensation among the people, and have it publish ed broad cast over the land. It is a great pity that Jesus did not settle that the time that the disciples asked which of them should be the greatest? If Jesus had then and there settled this matter, it would have saved the human family a great amount of trouble, but because he did not settle that matter. there is yet a strife among the great ones who shall be the greatest. And perhaps it will ever be a disputed question and because of this bone of contention many will have to make their beds in We understand by reading the Word of God, that Jesus was great among the greatest, but for cur sakes he became low among the lowest, even to say, that foxes have holes, and birds have nests, but I have no place to lay my head. I wonder who among the great ones would be willing to make such sacrifice as this. Not many who are sailing with the world's current and elamoring for liberty, for more liberty to make individual decisions upon mat ters of church government. From my observations I must decide there is none. no not one. Now in my travels I discover an effort in the way of progress ion, I mean to progress after the modere art of progression, which is the most popular way to do it in, and the most esteemed by the great ones of the world, and by that process the old humble ways as taught by Christ and his disciples have become too sluggish, and too insignificant to be noticed by our highly educated evangelists. And if this process be encouraged for a time, we will lose all traces of our beloved fraternity, and the world that knows us as the Brethren church, will not know anything of us as a body of Christian worshipers, and to our standard bearers we must look for protection; say, O brethren stand united with the be the result. Gospel and usages of the Brotherhood stand by your decisions of Annual Meeting, even if it should take the crowned heads from some of those "Dagons" which are lifted high on the tem ple of fame, and worshiped by so many of their followers. Nothing short of steadfastness will earry us into the haren to me in heaven and in earth." Go forth in the nations and teach the people to "observe all things, whatsoever I have commanded you, and lo I am work of the Lord and we will win every

he done, and but a short time to do it times saw obstacles in the way which in, so we find he labored night and day. made him trouble; but with courage and perseverance he wended his way and finally got through in safety; and on account of his timidity he sometimes got into trouble; and so it is with the broth ren, and has been, and for their timidity, advantages have been gained, and much of their work has to be done the second time, which might have been saved if it was squared up to the line and plummet the first time; and those rough characters hewed down and polished. And if they would prove kuotty just lay them away and work on better timber, and but little time would have been required until we could have seen a marked change in the business part of our Christian religion. There would be more business done in an hour one thiog while he was in the world, than can now be done under existing

circumstances in a whole day. We see there is a great effort made to evangelize this wicked world which is very right. The whole trouble is how to do it. The plans seem to conflict, the way seems to be somewhat foggy, the atmosphere somewhat hazy, aud a general twilight hanging over the minds of our great men as to how it should be done, forgetting the fundamental principle which is to throw our united efforts tegether, let each one do all he can, and let the Lord have all the honor. That terrible spirit. of envy is doing the most of the barm, each one fearing the other will get the most out of it and I get none, and while thus parleying by the way. O how many souls are pas into sternity uncared for and blood will be required at semebody's hands. There is, perhaps, no one of the churches surrounding us that are more slack in this matter than we are, cone but what have better system and work more united together, and as a natural correspondence have better success than we have. Now in conclus ion we would advise every one to cease his parleying, and apply all the ecergy and power he has, to live out the principles of the Gospel and usages and decisions of the Annual Meeting as hid down by that assembled body for us. How will we be loyal, to the church, or will we be disloyal? Will we prosper under the banner of our king Emmanuel, as interpreted by that bedy that we send up annually to interpret these troublesome questions that arise among us, or will we lift up our head against it as Judas did against Christ, and then go and hang ourselves? therefore our appeal. We are made to I hope not one or the other will likely

VISITING APPLICANTS FOR MEMBERSHIP

DY JAS. S. OISH.

" In union there is strength." THERE is, perhaps, nothing requiring

the same amount of time and labor. of more vital importance to us as n church, than our visit of council and instruction to our applicants for membership. And unless there is agreement in mind and judgment | there can be no union. And if no union, we from the time he entered upon his mis- or expect? Yes indeed, all we need is have Babylen on a larger or smaller sion, until he bowed his head upon the to be encouraged and to be steadfast, scale, because we cannot "speak the same thing." 1 Cor 1: 10.

Now this visit to the applicant is for Bid the words and death by sis and so time. Jeas with us, and who can be a two-fold purpose. First, to teach the property of the words and the principles as defined and e-me about of the give a principle as defined and e-me about of the give of to any! far as they have not been taught, (teach- spoils what it was intended to sweeten

Feb. 23 Christian, in Pilgrim's Progress, some log comes before haptizing.) And seeond to ascertain whether they are one with us in mind and judgment, and with us can speak the same thing. If they cannot and are not of the same mind there cannot be union. Now to hurry persons into the church without the proper instruction and understand ing of what we expect of them and without giving them the chance of anking and understanding the reason of things, is taking advantage of them and is unfair, and is the cause of much of the troubles amongst us, and hence such questions as, Is it right to turn out a sister for wearing a plane hat? If she was instructed that such things were net allowed in the union of the Brotherhood, and she accepted it, and then violated her contract, and stepped back, she steps on berselt, and the church should close the doors when that fact is fully ascertained by the church. But if the applicant is hurried into the church without being taught the conditions of union and what will be expect-

ed of them, then the advantage has been taken of them. And if there is any turning out, justice says, "first turn out those that do such deceptive work. Because it is unfair to take a person into any kind of a union without their knowing the conditions first. But first to take them in and thee make the conditions, is unfair. And here is where much of our present trouble comes from Some are running things at railroad speed, exciting people with grave-vard stories and death-bed scenes; under these excitements they come forward and then follows a kind of half-done wholessle visit, without the applicants having any chance to ask questions, and understand the reason of things and the terms of union. They are hurried to the water. And in the great hurry some try to dip them three times without even giving them time to draw breath. And if there should be a male member among them that has been to the high school, they don't stop to see how he will conduct himself. But quick, call an election, hurry him into the ministry nimost before his hair is dry. Then he ought to have liberty to make his own appointments, so he is quickly advanced to the second degree (before he is proved.) 1 Tim. 3: 10. Then here comes another party in a great hurry to ordain him, forgetting I Tim. 3. Perhaps about the only visible qualification is he will oppose the general terms of union, and do what he can to overturn the principal part of the advice given by Annual Meeting. a wonder that we have trouble? Now Brethren, everywhere, fast, slow, medium, hold, hold, hold! Put on the breaks, check up a little, hold until the fog clears away, and see where we are ranning. See the breakers just ahead, where every one that has ever run that

superfluity of naughtiness and the beggarly elements of the world. INDULGENCE, like too much augar

fast line have smashed. Cau we escape?

Not unless we hold up. Then let us

consider and adopt the best means we

eau, to have a good understanding. Let

each local church come together, and in

love and uniou adopt what they call

order at home and let that be in accord-

ance with the Gospel and its principle.

Then when we have applicants, teach

them, get them to anderstand, give them

a fair chance, and sorely these that are

sincere will not want to go back to this

PRAYER AND WORK.

A True Story.

WW OFFSTR A REINE.

N the city of Harrisburg, Pa., on Locust street, a few doors from the M E. Church, there lived in the year 1865, a young married couple, Andrew and Susic Gookenberger. They had begun house keeping with very little; yet for a while got along very well as Andy worked stendy on the railroad and Susie went out washing, cleaning house, etc. But soon she was confined to bed with the measles, and unable to work for several weeks, in which time she could earn nothing, had extra expenses and lost some of her best and most regular wash places. Just at this time the second mouth's reut was due which had to be paid in advance, six dollars. That took all the money they had and Audy could get none before pey day. The little provision on hand was soon all. One morning they arose to find no victuals in the house, and none to expect unless Susie could get work that day. What could they do but make their wants known to a prayer hearing and a prayer answering God That they did in earnest, heart-felt pray er. Andy then went hungry to work, whilst Susie watched him eadly and then fell on her knees and prayed again for help from above. She thee went to Mrs. Harry Wallower and asked for work. The lady answered "No, Susie, I have a girl now; I do not hire my washing done when I have a girl." Su sie then told her need, to which also kindly replied, "I will give you dinner if you stay, and I have a crock of turnips and potatoes left of yesterday's dinner, if they are good enough you are welcome to them." Smie thanked her, saying she was glad for anything, and would willingly accept of them. W. also gave her a crock of lard, which baking cakes had made too dark for With a light heart and heavy lead she went home, having placed the vegetables on the stove to heat grad ually, she went to Mrs. Lawyer Kirk and asked for work. Mrs. K. was very busy baking eweet cakes. She answer ed to be query, " No, Mrs G., 1 have a girl and do not get my washing done when I have a girl." After some, heel tation Susie told Mrs. K. of her circum stances. Mrs. K. listened kindly and said "Well, Mrs. G., I do not know that I can help you." But after a moment' pause she said, "I have a few buckwheat cakes left from breakfast, if they are good enough, you are welcome to be very thankful for them," replied Susie. So they were kindly given, and also a few sweet cakes. Then again she went home rejoicing. Having put the eakes away and thank ed God for his goodness, she stepped in Mrs. Meck's store, a few doors from her own. Whilst she stood there talking, two little girls passed and called in, "Mrs. G. there are two ladies at your door." She hastened home and found the one to be Miss Kirk. She had a large backet, and said she had brought provisions, as she had heard she was in want. Susic thanked them and asked them in her room, where the centeuts of the basket were soon re moved. Among other things there was a large piece of "scrapel" with some drippings to fry it in, as Miss K. thought she had no lard and thought drippings better, also a fresh baked pie that had got ought not to dandle that for a moment appearance of the sessenthing of the broken when taken from the over which which will, is time, ruin the dear pre-courselves tegether as the manner of so is every moment of time.

and a luxury for the poor man's. Miss K. also gave her twenty-five cents to buy bread with. This so surprised the poor woman that she could hardly more than all else to do with their ever thank the kind ladies but most earnestly did she thank the God that sent them. As spon as they left she went to the baker's honght five baker's loaves of bread, and had a nice warm supper ready for her husband when he came home, and a full tray to show him. With thankful hearts they eat their sup per, and the blessing asked to rest on the donors, we hope was not in vain.

Years have passed. Mr. G. is in bet ter eironnstances. Yet she often thinks of that day and prays for those friends still, and more than once in memory of that day has put up packets in which she enclosed twenty-five or fifty cents and sent them to the needy, and tries to repay the kindness shown to her.

O ye rich, when the poor make kno their wants to you, think well before you send them away, if there is nothing you can do for them. "Freely have ye received, freely give."

NO WONDER.

BY C. C. ROOT

THERE is an inconsistency manifest ed in many who seem to be other wise very devoted members of our be loved fraternity, that has been called one of the seven wonders of the church, which can be shown not to he so much a wonder as it is an inconsistency and even an imposition upon the Brother hood. And now since the time has fully come when it may properly be ssked, "for whom art thou?" Paul, for Cephas, for Apollo, or for Christ, for one schism or the other, or for the general Brotherhood hence no personalities if the principle is exposed, though it should even sug cest its advocates and show up their proper position, and mean while con vince them of the fact that if they was to be recognized where it is their choice to helong, that the time has now con when in one case they now may, and in another should, and in the third mue ceme out in their true colors and confes-Now when the above is explained, the that wonder, or problem is soived namely, why members who themselve appear in plain apparel, conforming to the established order of dress, bu put on their little children such very things as they, in church council would require of a member to put away. also mimeters who publicly contend for these distinctive features of our profess ion, will themselves wear their han beard, and clothes, in part, and somaltogether after the style of the world Again others who themselves appear modest and zealous will provide for their children, who are members of the church, things to wear, and encourage them to attend places, which they know will bring the counsel of the church upon their children. These things have been called one of seven wonders waive their policy in playing German

made it unfit for the rich man's table cious souls of those dear children some is And in close connection with which their Creator has entrusted into these words says: "For if we sin your enre as parents. For, indeed, your willingly after we have received a bringing them up right or wrong has knowledge of the truth, there remaineth lasting life, or eternal destruction and though the foreaking of assembling misery, out of which you can never help them, when once you was the cause of Let us beware. burling them into it. And how about that saint who would staed up to declare the humble principles of the low-ly Lamb of God and example show to a fashionable audience, the very con trary to your teaching? Surely such should first reform.

Or if an "old orderite," you must see that your little girls of six years and upwards, all wear just such as the old sisters in cut, and that every part and piece of the entire raiment. And so also the little boys like that of the old brethren, or if not, you are not consisteat with your profession.

There, now, the inconsistencies seen, and the problem is solved and one of the seven wonders of the as all will waive all policies of salfish interest, self-satisfaction, undue flesh blood, man, and world relations, and strive for true Gospel principles, just that soon and that sure will our entire and schism-stricken Brotherhood, become, again a united, all-consolidated mighty body. For which, oh! may we pray!

HOLDING MEETINGS

DY SAMUPL SALA.

WHEN the nights are long and bright, the weather moderate and the roads good, then is a favorable time to hold meeting. But it was not always so. In the time of persecution, dark and rainy nights were considered the heat time to gather in the gorges of the mountains to worship God, as they were not so likely to be discovered by the dragoons or soldiers who were hired and headed by the wicked priests and Monks of the Romish church

In the year 1685 a meeting was secret ly appointed in a deep ravine of the monntains, in the Southern part of France to partake of the Lord's Supor The preeting was appointed at 10 'clock at night. In the evening it began to 1mm, they thought this an evidence of God's protecting care. By 10 o'clock about 200 had assembled in that lonely spot. As there was but one entrance into the ravine, they posted sentinels along this path to guard against surprise. As it was now raintog fast two brethren held a cloak over the Bible, while the minister read the following text. " Let not your hearts be troubled, ye believe in God, believe also in me; in my Father's house are many manaious, if it were not so I would have told vov; I go to prepare a place for you." When the serme ended, the bread and wine were placed upon a large flat stone and the congregation knelt down to thank God for these emblems of his body. When the But only look at the priociple and think prayer was ended, while they were yet mu only nook at the principle and think ji payer was ended, while they were yet of the policy and the problem in Sadved, input heir kaes, the estudied, circle. Now the three c-see in which all airels "The dragoons, aree yourselves as best may, should, or must appear in then you see." Then the carange begun, true colors, are these. If they are Tanness were killed, many wounded, "Progressives" at heart they may and some were taken prisoners and af-... would hurned at the stake. We who Baptist, and stand right out and confess two searcely go a few miles to meeting and act it out Or if a Saint at hears, when the roads are had, what would imperfect which we consecrate to him. oh, dearly beloved in the Lord, you we do under such circumstances. The

no more sacrifice for us,"-just as ourselves together was sinning wilfully.

> EUTHBITT BY J. F. EBERSOLE.

THE following extract is from au oration by Ingersoll, at the grave of a little child

"Every cradle asks us whence, and every coffin whiter. The poor barbar-ian weeping above his dead, can answer these questions as intelligently and eat-factory as the rohed priese of the most authentic creed. The tearful ignorance of the one is as the learned and un meaning words of the other."

Sad and lonely indeed must be the heart that eannot see in this life the bud or germ of a higher and nobler existence, eaunot feel the attributes of love and veneration, penetrate the gloom and sorrow that attend us, and sweeten that hope whose foundation is faith in the unseen but not hidden future.

The joy and buoyancy of this hope is meaningless and vain to those who wander over the barren hills and wastes of their own greatness, intent only on leaving the world a record unsurpassed for stupidity by the untatored some of the forest, who in their unenlightened state feel the impulse of that principle which creative wisdom has wisely im-parted to them. The "Great Spirit' is to them terrible, whose worship they cheerve in the sun, moon, and stars or other objects, while in the mirror of imagination, the future presents to them the happy hunting grounds and proper reward for great bravery, while pun shment awaits a misspent life. So to that mother who has but lately bidden adieu to a little sufferer whose anxious care she felt to be her daily and nightly duty, going with it to the shores of the dark waters of which divide time from eternity, ask her for a ray of hope, and the answer comes instinctively to her, "though it caouot come to me, I can go to it." Thus evidencing without a witness in His creation, which is found in the heart of the savage, and strengthened in those who have knowledge by revelation.

While the worldly-minded Sadducees of olden time, and the modern God-defging infidel is lost, when standing at the grave of departed friends, exclaiming "a last farewell," to the Christian its silent but powerful elequence reiterates the assurance that they shall live again in the unseen, but not unknown

"The cradle and the grave are the Alpha and Omega of time, beyond that all is comprehended in one broad ster-

A WORKMAN who was fluishing an axquisite piece of sculpture in a crypt, under a stair way, was told he need not take so much pains with it, as no one would over see it. We have need to put finishing touches to our characters at points where human eyes may never see the difference. God will see it. They are the wisest who finish for his scial iny. Nothing should be willingly ett

As every thread of gold is valuable,

BRETHREN AT WORK.

R H MILLE JOSEPH AMICK

J. H. MOORE, S. J. HARRISON, Corresponding Editors.

SPECIAL CONTRIBUTORS

r name on your paper shows to what It surves both as a receipt and a re-Thus "I Jan. '81," shows that the for one to that time. "I Jan. '82."

THE REMEDY.

OR every trouble there is a remedy to deliver the people of God by his belp. The divine wisdom and plan must be sought and followed to insure divine aid and deliverance In our troubles as a church, we are to blame There must be some wrong on our part. God and his word are perfect and holy. We have erred somewhere that has given rise to the troubles that beset us. We must search out the cause and remove it: and then we must follow the appointed means God has given to

For ten years, or more, the Viudicator, or one side, publicly opposed the counsels of the Brotherheed as it chose to do. Its editor, from time to time, made acknowledgement but went on in his old way. If it is wrong now it was wrong all that time; and God never intended his church should let any wrong go on in it for years. We have done that, and we have reaped the harvest of trouble, because we kent silent while the seeds were sown. In the same way nor church is still allowing public teachers to go on in the press and pulpit, promising against the counsels of the Brother While this state of things exists, there never can be peace in the church, and no r edy will over do any good, if it does not stop that course of sowing discord.

Our church has never come up to the divine example in one thing which would cuntrol this whole matter. That is, make the conneils of the Brotherhood a power to rule the Brotherbood. If he will not hear the church let him he unto thee as an heathen man and a publican. This is the divine power of the church, bat we have not maintained it.

Another point of ne less importance have failed in. That is, when any public matter, of the very highest importance, would comup, like publishing a paper in the church, we ave said it is a private enterprise, and let any individual, who choose to do so, start a paper, spread over the Brotherhood whatever autions be might have; thus the most important mutdividual enterprise " The church in this thing and verything else affecting the interest of the church, must control it, or it will control the church. Toe church ought to have made one good paper, and kept that under the control of the church, allowing no brother to start a paper 25 au "individual enterprise" any more than he rts to preaching as an individual enterprise. Make him have the same authority to start a paper that he has to authorize him to preach; at least the consent of his own church and the adjoining old-re., In all the important matters affecting the interest of the church, it should take the control. Now the remedy and only remedy is, to

agree in Annual Council. Settle down on -tain principles and rates that shall govern the church and its members, then live by these roles. It is useless, worse thus that, it is spending money for nothing but strife, to hold Annual Meeting; then after its conucels are given, tern against them and tear them We would not say all the decisions of cisions we blink it has erred. It, we think, hus must maintain the love in its power to secure

charch or individual. But when the Annual Meeting chooses to decide a question, who am erhond.

We are willing to have an Arnual Meeting nest Spring, and there do all in our power to get a full discussion and a fair decision by a clear mejority, and I will sabmit and use my inflaonce to have the Brotherhood submit, until a sideration and change can be had, and that no brother he allowed to so oppose these decisions as to sow the seeds of discord, and produce disobedience. He may be allowed to give his reasons why he wants a change at the next Annual Meeting, but must use his influeuce to have all established rules carried out until that time.

CONTEND EARNESTLY FOR THE PAITH

TRIS injunction, to contend for the faith, is not au uncertain requirement. It is definite, not a command to centend for men or against men, but for principle. This Scripture is often called up to justify contending for things that are far different from faith. It is 'the feith once delivered to the saints." And a hitter contention against brethren with out ony special faith in view, is not the command before us. To contend carnestly requires that it be in all our words and actions evident, that we are contending. Lord's side language, is not of the lukewarm kind, that you can hardly tell whether a man is on the Lord's side; wheth er he is going with the world or with the church. This text does not take neutral ground. It is not a run between dectrine to please all, or to keep silent tor fear of burting some one. All honorable men will like you better if you be candid and come cut with an earnest centending for the feith. Ged will be pleased with it for he demands of you to do it: ven need not contend against men, or for men but you are not clear if you do not contend for the faith.

Some brethren say, don't contend for the faith of the church, keep silent. We could do that if we did not believe the faith of the Goo pel is in the church. But to keep silent when others are trying to pull it down, would be in the church, just what keeping silent and neutrol would have tuen in the rehellion; the covarement would have been divided. Keeping cilent and pentral in the church, is not any better. Contending for it is God's plau of saving it from its enemies.

LOVE MADE, MAINTAINED. DESTROYED

T requires kindred spirit's sympathics, feelines, and faith to make that law whith ares the neare and happiness of the church Canfidence lies at the foundation of it, and must be made strong, for without that, social relations are all fickle. To insure this, we must be what we profess and claim to be Dissimulation, mere pretouse or deception, de strove confidence: and love cannot be med strong and lasting without it. One faith, one mind, one judgment, one spirit, is the gospe foundation of love. "Love one snother, as l here loved you," is the law of the Savier on that subject. How is the foundation on which Christian love is built? A nacuess in the church, as there is a pneuses with Christ and the church. This openess is the only thing that can make Christian love strong and on deering. It is not union made out of disus ion, that makes the true foundation of Christ ian love. Many defferent views and minds co operating, is not the Gospel foundation of love but being reconciled to one another, because they are of one mind, one faith and one

It is a subject of first importance, to wa told lave in the church. There are certain means divinely appointed, and natural, which God intended from the beginning, ahould hold Annual Meeting have been right; in some de- his church together in one hody. These means

decided some things it should have left to each that end. It is the counsel of God's people, as | iy, Joseph Reveland, Joseph Hostettler, and the prophet says, "then they that feared the Lord spake often one to another." To main I, that I should presume to dictate to the Broth- tain leve and union in the church, its councils. where all the churches are heard and where all its counsels are heard by the churches, are the sure means of maintaining love to secure the oneness. If all the members of a family, counsel each other about every matter of interest to them, and all the members of it accept the counsel, a peaceful, happy family will be maintsined. But should each member determine to have his or her own way, refusing to accent the counsels of the family, the peace and happinces of it would be at an end. So is it in the church of Ged, if they "speak often one to another" and take the conssels of the church; or as the Savior cays, "hear the church," it will maintain the love of the church through all the troubles that may come upon it. But if its members will not bear its counsels, will not take its advice, but have their own will in all matters they choose, the love of its members cannot be mainteined, and the days of its peace are done without any remedy at all, save that of returning to the counsels of the church. If it be conceded that each one may have his own will, that would probably give peace; but it would destroy the oneness and the love found ed upon it, leaving only that divided sentiment to produce diversity of action, which makes the lave, founded upon at, doubtful and accertain By a council of the whole body, doing the best that can be done for t e church and then be accepted by all, is the only way we can se how the love of the Brotherheed can be main

There is one way to destroy love that never fails when persisted in; that is, to reverse God's plan of holding the church together by its counsels, and turn the members away from its ounsels and away from the wishes of each other, which leads to the next stee, which u to disregard the feelings of each other, feeding on further to the work of strife and slienstion when love is destroyed, and all because God'e

plan of majutaining it, is not obeyed, PIONEER HISTORY

BY JOHN WOLFS. To Eld Tonne Poice of Popus :-In No. 45, present volume of PRIMITIV.

CHRISTIAN I see an article on feet-washing noder your caption, in which you give the res and progress of that ordinance as practiced by the different churches or congregations of the Brethren church by the different modes, to which I had no objection. But in treating your sulject, you named several churches and individuals, to which I wish to call your attention. You stated that in an early day then ized in Kentucky and presided over by one "Ham," siterward the apostate Ham, that he became a heretic, that he practiced a great many things that were contrary to the usege and order of the general Brotherhood, and that Annual Meeting sont a committee to investi gate the matter. Ham refused to bear the committee and the consequence was, he, with the most of his mambers, were expelled. a for remained faithful, and in the protime pulled up stakes and settled in the Missouri territory, and among the number that moved to Missouri was the late Eld. Geo.

All the above perrative is a mistake except the churches organized in Koutucky, and to rectify that mistake and try to give the ease as I often heard them related by my father, is my object in referring to your article. (When use the word father, I mean the late Eld. Geo. Wolfe, as he was my earthly father.) In the first place the apostate Ham mover lived in Kontucky, b., t resided in North Carolina. You gave a correct account, as I often heard father dl, he was not an oye witness to the transac tions but got it from those that were present. tribus in the deserts, claims to be the long expected teacher, and promises to proclain him-self on the date named. Cariously enough, his But to roturn to the Kentneky churches They were presided over by three elders, name-

- Hawn. The Kentucky churches were organized somewhere between the years 1800 and 1808. In October 1808 my father moved from Logan Co., Kentucky, to what is now Union Co., 111. He never lived in Missouri hut there were brothran who had settled in Missouri ab ut the same time father moved to Illinois. Father joined the church in the yea 1812 in Union Co., Ill., about forty miles nort of the city of Cairo. It is situated at the mouth of the Ohio river. He and my mother with six other brethren and their wives, were haptized at the same time by old Elder John Henricks, of Kentucky, and among the nam her haptized at that time was his brother Jucob Wolf, father of Eld. Geo. Wolf of California. That same sesson, father was elected to the ministry, and the next Spring they sent to Kentucky for Elders, and Hostettler and Rowland came, and father was ordained to the full ministry and oldership by Hestottler. At that time, 1813, Hostettler and Hawn were in good standing and in full fellowship with the churches. About the year 1815, they com menced practicing heresies in their churches, about as the apostate Ham did.

In the Spring 1816, there was a committee of elders sent to investigate the matter. They were Samuel and John Leatherman of Virginia father from Illinois, and James Hearicks from Missouri. The result was, Hostettler and Hawn were cut off. Rowland's members plead so hard for him, and he making acknowledement, was held in fellowship, though he was relieved from part of his office, for the time heing, but afterwards it was restored back to bis

I get this knowledge from a copy of the Minutes of that council meeting, which father preserved as long as he lived, but in the last few years they have been destroyed or lost, I rather think the former, as they burned a great many of his old papers a few years ago. In the summer of 1831, father moved from

Union Co., to Adams Co., Ill. About 1846, he became ocquainted with Eld. Jacob Negley of Falton Co. and soon after with the Brothess on Rock River, as it was then called, and the result of their acquaintance is about as you have stated. Now, dear brother, I have been particular in giving you a full bistory of the churches in Kentucky and Illinois, and I hopyou will take no umbrage at what I have writ ten, for I amure you none is intended, but that it might go to the churches as a part of the history of these churches in Kentucky and Illinois. I think it probable I have a greater knowledge of there charches than any nerson liging as a great deal of it came under my own observiaiou, and the halance I phtained through father, who was one of the main actors in the matter. Laberty, Ill.

THE MOHAMMEDAN MESSIAH.

HERE is something pathetic in the puiverthe coming of a deliverer, for the oppressed and distracted believers, in the Mohamm Mohammed biunself prophesied the coming of a Medhi, or teacher, who was to be an Arab of the clan Koreith, and who in the k hour of Islam, would reunite the faithful and become their ruler throughout the world he belief in the speedy fulfillment of this pre diction, is now so general throughout Aral and Syria, that the family at Mecca out whose number the teacher is to come, watched with the greatest interest. Agot the year 1300 (19th of N ear the E! Medhior Messiah. He will be exactly forty years of age, and of noble bear ing. One arm will be longer than the other, His father's name will be Mahammed, his mother's Fetimes, and he will be hidden for a time prior to his manifestation." Now it hap peus that El Medhi, the head of a religious community which has hundred; of mor ries in Northern Africa and in Syria and in Arabia, with a great following of Mohammedan

right our is longer than his left, and he has been hidden for four versits an excilpons others. Ite Spectator, which has collected this and other corrious facts having upon the subject, thinks that is the present temper of the Mic-hammesian population of the Eust there is a porthility of agreat rulgious movement in case El Middli comes out at the time unamed, and succeeding inclining any utilities asset. and succeeds in winning any military sacces

AN ANSWER WANTED.

To C. H. Balsbaugh: -

I have read your letter of inquiry to brother Crosswhite, satisfied, "My Position," in the summing up of which you make a few p itive and very sweeping declarations on the dress question. Permit me, dear brother, to esk you a few questions through the B. AT W. on that question:

Would you make dress, when the life of the individual in all other respects in perfectly Christian, a test of church followship? J Do you believe in and advocate the doc

trine of a uniformity in dress, and to what ex Do the Seriptures, according to your un-derstanding of them, either directly or indi-rectly, teach a uniformity in dress; sad if not has the church a right to make the same a tax

I am very auxious, my dear brother, 'that you should pointedly auswer the above questions, as you are either misunierstood in your writings on the dress question, or intentionally

Hoping you will bindly, plainly, and point edly answer the afore-named questions, I re-main, as ever, your brother in the laith of the

ospet. Fraternally, J. T. Meyers. Orks, Montgomery Co., Pa., Feb. 7, '82. BELLT.

To J. T. MEYERS.

My rery dear brother: -You ask for a plain, points i answer in relation-to what? s princip's, or a castom? I fear I cannot do jany er hrains nor integrity to those who cannot and those who will not. The one cless may be

1. Not by any means. But noch a com ever existed, and never will. Divergence in dress to the point of excommunication, is in-variably preceded by alienation from the principle which gives the cross all its Christian significance. Our ecclesisation costume has ever had ample margin for variety of individual taite, and I am confident will always have. But the present damor in certain quarters for liberty in dress is a crusade agmust the funda liberty in dress is a crossed agranulat the funda-mental conception of Christiants. It is sim-ply a plan for caroal license, and affiliation with the world. It is no longer a protest against under an unnecessary restriction, but tion itself as related to dress. Or, as the most elequent and popular champion of the new religion puts it: "to dress for Jesus' sake is a de lucion, a hallucioution." What a proposter ons, forever-unrealizable idea of life is involve in such an expression! It is enough to make

I answer unbesitatingly, Yes. The fact ides of life without specific form, is in very dead "a delusion, a hallucination." Who can point out an exception as far as human ob-servation has ever extended? No one is hold enough to deny this universal law, bjuding and controlling all vital existences. You ask to what extent? The church where you mimscalled Green Tree, because a gigantic Pine Tree used to stand close by. Suppose we ty is to be preserved in its class? Can may ra-tional reader min the self-crident answers. Just to the extent that they are pine trees. Precisely so in relation to uniformity in dress will our dress, and alt else, he regulated by the Divine inheing. This is all the uniformity inherent in the Christian life. More than this must be determined by circumstances that an onixo not only the olea by the very fact of the Divino Incarnation, and jeopardize the web

This is fully accounted in the preceding remarks. If Caristianity is a life at all, and not a mere imagination, "a ballucination," it

right arm is longer than his left, and he has hes the uniformity characteristic of all life come dectrine only after "Christ is our life," and not simply an object of laith and contem-plation. The death which the cross requires and effects, ushers in the life that moulds the

before being into conformity with incarnate Deity. In all fully Christed soule uniformity of separateness from the world is maintained without occlesiastical pressure. It is only when Christ's yoke is irksome and his burden galling, that dress troubles manifest themselves. cross never looks worldward save to stay the flesh and redeem from sin. It never hungers for the torbidden frait, or thirsts for the wine

in the lewd old mother's bewitching goblet.
Here is where the real difficulty lies; the oss in whittled down and away until there is nothing of it left, and a principle less stern

and juffexible takes its place. But forever and orever Christ will be the Alpha and Omega of Christmanity and Christians With unabated love, and warm desire for ever clover fellowship in Emmanuel.

I am, &c., C. H. Baisbauch

POWER TO SAVE.

BY D. P. SAYLOR.

THE Gospel of Christ is the power of God untersalvation That is, God hes put his power to save into the Gospel, and sent his Son into the world to deliver it to man for his salvation. But the simple fact that God so iuvested his Word with power to save, and sont his Son to deliver it to the world, does not save If men do not become willing man. the work of their salvation, they will not be

saved. The Gospel of Christembraces all the New Testament Scriptures, in which are taught all the terms or conditions of solvation. But without complying with the conditions there is no salvation. The promise is to him that believeth, without any regard to his national

in Christ who is not only the mesting delivered the Gospel to the world; but is be community of the people, and faith in him lays the believer under obligation to be taught, and led by him in the work of his salvation.

Christ in his evatem of teaching established his church in which the conditions of salvation shall be taught and abserved. And by these conditions men must work out their own sal-

conditions men most work out their own est-vation with fear and trembling.

To the precepts taught in the Gospel wheth-er expressed or implied, no word dare he added to, or taken from; but the rale and order of encining and observing the principles taught, is eft entirely to the church to order, and to adopt such rules and regulations as may be nec-ewary to maintain unity in practice, so that all will observe the same thing, and that there be no divisions among the believers, but all b perfectly joined together in the same mind; no ouly in the mind that there is but one body and one God and Father of us all; but also one mind in the rule nod order of practice in the church, so that all the principles taught or implied in the Gospel will be observed ulike by

world is clearly taught in the Gospel; but no tale or order how to enforce the precept that all observe it alike, that there he no divise ions among the members who by the same spirit are hapt'and into the same budy-the charch is given. It remains for the church to make ond adopt such rules of order to enforce

Natorally, man are of one mind. Many mer of many minds, is, and always was, true. Take say number of mon, brethren and others or may subject concerning this life, and there will be a variety of views; even so in matters of re-ligion; hence the variety of religion. All profree the Gospel; but each one has his own in-terpretation of it, which is in direct opposition to the expressed Word of the Gespel.

Therefore to regulate the rule and order practice in observing the principles expressed or implied in the Gospel, "God huth set some in the church, first apostles, secondly prophets thirdly teachers, after that miracine, then gift

of healing, belps, governments." (1 Cor. 12: 28.) "And he gave some, apostles, and some, prophets; and some, evangelists; and some,

man, unto the messure of the stature of the fullness of Christ." Eph. 4: 11-13. These ministers are not set or given as toys to be looked at and admired by the church for their novelty; but as active workers, and co-le with God in the work he has appointed them.
It is said God hath set them and gave them.

yet we all know that God does not personsily set or give these officers to the church. er is there in the Gospel any direct "Thus saith the Lord," that the church shull set them, but the Lord," that the church shull set them, but we know that the implied meaning of the Gos-pel is that the church shall set and ordain such offices; and on the implied meaning of the Gospel has the church always acted. Again, nowhere in the Gospel in a direct "Thus saith the Lord" that the church shall meet in poblic assemblies to worship God, or to haild houses o meet in, but the implied meaning of the Gospel amounts to a command that the church shall do so. And upon this implied command the church has always assembled, and even expalls members for willfully neglecting to so us-semble, and her right to do so f have never

ward questioned by faithful Christians. Even so has the church the implied right and command in the Gospel to pass any order and rule of practice, to enjoin the observance of all the principles of the Geapel, whether they be expressed or implied. Not as some falsely cherge making new laws of fulfit &c.
But rules to regulate the observance of the laws expressed, or implied in the Gospel; and such rales and regulations made by the ch a helps and governments are the voice of the church, and they who will not hear the chlet them be unto those who will hear her voice as the Gospel, Matt. 17 directs.

IS THERE NO BALM IN GILBAD? Jer. 8: 22.

BY A. HUTCHISON.

WHERE the sick man is, there you will find W many physicians. . Every one has a spe-effic remedy to prescribe. But the sick man does not recover, and why? Simply because the proper aptidote has not been administered Now that there is a disease in our beloved Zon, none can doubt. And there have been prescriptions off-red. Why then is not the trutto of my people recovered? We think beause the wrong treatment has been applied. The brothsen who have resolved to withdraw their fellowship from Annual Meeting and all who siftere to it, claim that they have found the remedy. But the question arises in many anxious minds, will that remedy the evil, and bring health to the Lord's people? Allowing them all the bonesty of motive possible, wa fail to see that the coarse pursued by them will reach tha case. In the first place, the idea of separation is destructive to the peace and prosperity of any organized body. For this must accessorily, greatly weaken the working force and not only that but it also disturbs the peace of that brotherhood, and we are to follow nears with all men, and to labor for the things which make for peace, and things wherewith one may fring to any child of God, to labor for separa tion or division in the body of Christ. know it is claimed that we are to "withdraw ourselves from every brother that walketh disorderly." That is all right, but do we do that

from the disorderly ones, we also sever the fel-lowship between us and those who are just as orderly and as faithful as we dare ettempt to not he recovered in that way, because we burst asander the ties of relationship which have bound us together in 0.10 brother's band for these many long years. And we think one careful view of the subject, will show every Christbern soul that we cannot efford to take such steps as will separate us from those who

Now, by the permission of our editors, we will offer a few thoughts upon the subject of the condition of the church, and what we all need to do for the health af our heloved Brotherhood. It is painful in the extreme, to meditate upon the present troubles among us. But we feel to trust that arm which has ever supported us omidet all the swelling waves which have from time to time threatened the peace of paters and loaders; by the perfocting of saints, from the paters and loaders; by the perfocting of saints, for the work of the mistary, for the work of the mistary, for the work of the w

then, that every one who speaks or writes, be very sure that his or her words are well so ed with grace; and see that the vibration which run from your heart out through your arm, end off the nih of your pen unto the paper before you he well-Christed, before it reach es the press, or the eye of the reader. And in this way we will all labor for the things which make for peace, and we too will in this way edify one another. And when we go to our chorch, District and Annual Conneils, let every oue attend those places with a prayer in our bearts that the will of the Lord be done. All our personal preferences should be dismissed, but labor that the mind of Christ may obtain, and be the mind of us all. And in this way all who are unraly, will be separated from us, because they being governed by the lusts of the flest will not submit to the mand and will of God and in this way all the separation that is necsary for the peace and prosperity of the church be effected. And the body of the church will stand unshaken, and go on in the even tenor of her way, conquering and finally to co

Now these, my views of the subject are very briefly stated, and I trust they may do no harm. but much good to some anxious minds who want to do right. I write thus because I have been written to by faithful brethren for advi on the above subject. Hence in the fear of the Lord we write.

THE HEAVENLY SAVINGS BANK.

ONE of the great problems of modern times and one that has agitated the profound est minds; is how best to secure property on deposit. Whether the farmer at his plow, the deposit. Whether the farmer at his plow, the mechanic at his bench, the teacher at his desk, the poor widow at the wash tub, or the frail zervant maid, tolking on to earn her scanty wages, all look hopsfully on to a better time. when by living within their means, they may have laid by at least enough of this world's goods, to bridge over the little streams of adversity that are met on the journey of life, and mough to cushion the chair and crutches of old age. But thousands of disappointed hearts, can testily from and experience, what frail and sy security holds in store their accumulated deposits of honest toil. Often the sole security of thousands of dollars belonging to poor laboriog, toiling hands, who have really almost stint-ed their actual wants to make a little deposit, rests upon the bonor of a man, or a few men, that so often prove to be wretched hank swindlers and embezzlers.

The soul that has "tested the good Word of

foot, and power of the world to come," turns away from the transactions of world-ly corruptionists, and with longings, "desire to lay up in store for themselves a good foundation against the time to come." feeling that they "bave in heaven a better and an en Oh how assuring and inviting are the grest golden letters engraven over the main

Hope virey applies "Ly up for yourselves treasures in heaven, where neither moth nor rost deth corrupt, and and where thieves do not break ibrough and

This grand old bank has done, and is still doing an immense business. It gains in the confi-dence of succeeding ages, and no marvel, for by adopting the "resolutions?" We simply do too sauch; for while we would withdraw arrangements of pay on demand, are so com-plete, the deposits so recure, that none who are holders of check: are ever disappointed, or find

muse to compan.

With the presentation of genuine checks
in faith) the holder receives his daily feast of
Heaveny Manna," together with the full supoly of "living water" to quench his thirst, and ply of " with all fine soft downy pillow of peace which a good to soothe the troobled soul, and in adon he receives each day a little oil in his ressel, with which he can replenish his lamp There are only a few of the hencits to the

But I wish to recommend the Heavenly San 'ng's Bunk, from another and botter consideraiou. By a certain divine arrangement, each epositor receives a certificate with the follow inscription:-

THE EARNIST OF OUR INGERITANCE. Which means that the holder is entitled to a joint heirship " with the entire essecution

Brother, rister, and gentle resder I thinly you understand the methods of this great bank Don't forget to pass in your checks often, don't think the bank will ever suspond, or that the cantal will fail.

Kome and Familu.

MARY O NORMAN LE SUSUE, MINN. - VOITRE

PRIVILEGE OR DUTY.

PERSONAL religion is regarded too much as a privilege, not as a duty which has passed into a privilege hecause it is enjoyed, but as a privilege which can be waived. Many seem to think that if they choose to be ir religious and take the consequences, it is an affair of their own, and that they ought to be let alone. Hence they get impatient at any urgency in attempting to turn them to the Christian life. They say, practically, "You need not worry about me. You have me of my danger. You have given me the in You have done your duty and cleared your shirts." This plea also seems many time to satisfy those who are attempting to lead men to the Christian life. The spirit seems to "I have done my duty by him, and now it he chooses to go to perdition, let him go, The mistake is made on both sides of regarding personal religion as simply a privilege, just as it is one's privilege to secure his rights in a court of justice. If a man owes one a debt. and attempts to chest him out of it, it is the oreditor's privilege to call the power of the State to his assistance in enforcing his jusclaim, even though it he for a very petty su No man in the entire State, he he Governor of Judge, has any right to deny him that prive But he can waive his privilege. He can say, "I would rather be cheated out of my just than go to the law." Whether he will go into court or not depends upon his choice Not so with honesty or truthfulness If a man is in a right moral condition it will be a privi lege to him to speak the truth and to d-a honestly, but not a privilege in such a sense that it can be waived. He may refuse going into the law and take the consequences, but he may not refuse to be honest or trothful, and take the consequences. Duty has a grip upon him in reference to these, and the only way to get along comfortably with duties is to choos to go the same way with them.

So if the gospel were expanded in the invitation "Come unto me all ve that Liber and ara beavy laden, and I will give you rest," we might be content with simply and carnestly ing in Paul's beautiful and touching pieu "I beseach you therefore, brethren, by the men cies of God," etc , and give up all souls that would not heed his appeal to the motive of gratitude and to their higher self-interest. But duty to God and duty to fellow men emain One who is not a Christian may be a hitter

father or a better mother than another who is one cannot be as good a tather or as good a mother as he or see would be if an earnest and faithful Christian. And it is every one's duty not only to be better than somebody class their relations, but do the best possible. fore no father or mother has a ri ht to take the rick of neglecting to be a Christian. The Duty to the child has a demand to make. The s is true of other relations. The clair Ood, and the clauss of tellows, as well as selfinterest, must be pressed upon men, and accepted by thom. (X)

CROSS CHRISTIANS,

WHAT a fine thing it is to feel good-no-V fured!' This was said to me by a brave, loving, overhurdened young wite and mother. The quivering lip and moistened eye with which it was accompanied told a story of truggle, despite the smile that shone through When I threw my arm arou d he and said, "You dear little woman, your poor nerves are just worn out; you must rest;" the shower came, and as soon as it he'd up, she cold, "I'm aired I'm cross all the tame." Her

But it is a fine thing to be good natured. There is no denying the test that there is much to cross us in this var-nging world. Leaving to de? All want to die the death of the right cost the common causes of troubleoms while to com, after having lived the life of Dives.

reu and incompetent cervante, the lesser an neyances of life are legion. The emissions and commissions, the derelictions and necodilloss of our dearest friends and constant companions are a fruitful source of distress or discipline, ac cording to the use we make of them. We sub mit to a great sorrow, but do we consider from

whose hand these petty trials proceed? Sometimes we begin the day with an unse countable decree of irritability, and if we were trank, would say, as did the candid little three year-old, "I don't want to be good; I'm going to he had to-day." We feel confessedly of We may search out the cause. Our diet, in quantity and quality, may have affected the ystem just enough to put the heart out of Then must the soul be doubly on guard, for there will be need of watching and fight-

ing, quite as much as praying. "What becomes of all the amiable young ladies?" asked a querulous bachelor; "mothers and wives are so ill tempered."

"I never suspected myself of had temper, till I had a half grown, head-strong how to con and with," is the confession of another parent There it is, the cares and crosses of life chok out our better impulses, and we are surly in stead of sunny. Thus we fail to adorn the dectrine and to recommend the religion of the ne altogether levely. Is grace at fault? No; it is all-sufficient

on for this. We do not forget the great natural differences of the temperament and stitution. "Grace grafted on a crab stalk" not often productive of luscious fruit. Yet wo must grow in grace and gracioneness despite of difficulties, God helping us. We have no right to be crabbed. We must esteem it a sin to exhibit crossness, laying our weakness of hody and mind, our causes, controlable uncontrolable, at the feet of Him who touched with a feeling of our infirmities. Can we not be kind and pleasant for Christ's ian that is attractive and influential. It is the wisdom of sunny-heartedness that winneth souls and turneth many to rightecusuess Christian at Work.

A DEATH-BED SERMON.

GENTLEMAN died look wook at his yest A deuce in one of our up town fashionable streets, leaving \$11,000,000. He was a memstanding, a good husband and father, and a thriving citizen. On his death-hed, lingering and gave continual expression to his remerse at what his conscience told him, had been as ing friends and relatives gathered around h bed, "if I could only live my years over sgain I would give all the wealth I have amassed in a lifetime. It is a lifedevoted to money gettine that I regret. It is this which weighs me down, and makes me despair of the life here-

His clergyman endeavored to soothe him but he turned his face to the wall, "You have never reproved my avaricious spirit," he said to the minister, "you have called it a wise been only a snare for my soul! I would give all I postessed to have hope for my poor soul! In this state of mind, refusing to be consoled this peor rich man bewarled a life devoted to the mere acquisition of riches. Many camaway from his hed-side impressed with the up lessness of such an existence as the wealthy man had spent, adding house to house and do far to dollar until he became a millionaire. knew him to be a professing Christian, good man, as the world goos; but the terrors and remores of his death-bed administered a lesson not to be lightly dismissed from mome ry. He would have given all his wealth for a single hope of Heaven.

AN IMPOSTRUE CHOICE -A teacher had been slating to his class the story of the rich man and Lazurus; when he asked: "Now, which would you rather be, hoys, the rich man or The boy replied; "I will be the rich man

while I live, and Lazarus when I die."

Correspondence.

Tree.—Then they that feared the Lord spoke of en one to a above out the Lord hearkened and heard it, and a book remembrance may written before him for them that fear the Lord, and that thought spon his man.—Malacki is: 16

NOTES OF FOREIGN TRAVEL

BY A LARY.

TRITED VAL

On Tuesday we were

PARSENTED TO THE POPE. We were to be at the Vatican at half-past twelve. The ladies must be dressed in black without any jewelry, or gloves, or bonnets black veils upon their heads; the gentleman must appear in black dress-coats, and without gloves or iswelry. At the door we were med wiss guards, who were dressed n locse garments, in shape something like those of a Tark, but the colors were strip black, yellow and red, which gave them a pic-ture que apprarance. We passed up a long flight of marble stairs, and were taken up by another equad of guards, through apartment after apartment, each room guarded and each guard passing us to the other, until we entered a threns or audience room. The floor was in mosaic, the walls hung with crimson, and the ceiling heautifully frescoed. At the farth-er end was a platform covered with crimson, a igh chair cushiened in crimson, and a crim son canopy over the whole. Chaire were ed against each wall, and we were asked to nutil the Pope should signify where would see us. After waiting about half ar our a messenger came and invited us into our of the State spartments, which was magnif cent. Soou after, the Pope came in with both arms extended in the form of a cross, repesting something which we thought might h ng. He was a fine-looking man, of perhaps ixty years of age, dressed in a white merine robe, with a cape and capachin hood, turned back. On his head was a small white mering cap, about as large as a saucer, and on his feet delicate white sandals. He made the circuit of the room, complimenting the ladies on the teste shown in their dress, giving us a ble

and calling down a blessing on our friends in America, wishing us a pleasant and safe voy age home, then backed out of the room with his hands uplifted as when he out-red. The guards ashered as from one room to anothe until we cassed out and home.

Previously to our leaving home, arrange-ments had been made with an English gentle-man employed by the London Times as special made in Rome, who has been there eight year and had made a special study of probables and was engaged to set as guide for three days. going out at nine in the morning, returning to We were shown by him the spot where area Murk Antony delivered his unparall-led foneral oration. We were taken to the ruins of the acres of ground—only the substructures re-maining. We went to the Mamertime prison where Paul was imprisoned, and out upon the Appian Way, by which he came into Rome. You will remember Paul speaks of living in his own hired house for two years. In making excavations, this house has been found and ver ified, and we were taken down into it. There is a church here called St. Coment's church The priest in charge desired to make some at terations in the crypt of his church, and in d ging down come upon the roof of a building Extending his work a far-simils of his ow charch was found, and the freezoes nearly n resh and bright as if lately none. Continuing on, a house was found, and from inscription and freece 8, they find this to be the house of pose Clement, mentioned by Paul in one of his spittles. We can here see what Paul meant when speaking of the church which is in thy house, though this is not mentioned in cou nection with Clement. One of the fraces represents a minister in the not of immersing a disciple or follower. There are a number of ministers in the party, who represent all defreecoo enneed some rather charp deconssions on the subject of haptem. The Baptest ministers nimest danced with joy at what they considered an unmoverable argoni-at, while the Conangry and threatens to leave there in the mud and darkness. Finally order is restored, and we go up to the clear bright light of day.

From Denmark.

M. M. ESHELMAN. ned Breether

Yours of Dec. 29th was read today, and we feel glad we could once more hear from brethren whom we remember daily, and wish to see again. We often think of Hickory Orove, Mt. Carroll, Lauark, and Pennsylvania where we received so much kindness. We go around there in the spirit, and picture to ouraround there in the spirit, and picture to our-selves whom we know hove us. It would be pleasant to spend a year traveling among mem-bers in America, and tell them the needs of the world and our ewn little native land. O what good might be done telling the dear members the needs of dying souls and narrate the joy of those who come to saving grace in these l It would perhaps stir up the pure minds of the would perhaps attr up the pure minds of those who can lead a helping hand to the dr-ing and helpless. Pesce and wealth and fat-ness bring carelessness and indifference. It seems to me I could do some good by being a missionary one year in America. I shall how ever not lay my armor by until my work is finished. God has done much for Denmark through the Brethren; still the work is but be Europe gave hirth to our frateroity, the drove it across the Atlantic to America; but for some years, Europe has stood with out stretched arms ready to welcome the Brethran She will return blessings for stripes. C how slow the church is to return good to Ger-many for the evil! There are not a few able many for the evil! There are not a tew and members among as who can bring blessings to Germany if they will. There are those who could come over and pay the personal dues since the church hesitates, but none evem will: ing. And even England could be enlightened by rich tourists who go there for health and pleasure, but alas! All efforts are westward. Laud, laud, and gold, yes perishable richrs seem todraw hardest. Have some of our heloved brethren forgotten that in reaching so much after riches that they make it hard for much steer rices that they make it hard for them to either into the kingdom of hearen? Would it not be better for some who are wealthy to go East and sow the good seed of life to other antions? God has seen the eril tendency of riches, and how it gets encouragement among churches. God sees the slowness of the "hedy" to heed his great command to the church, "Oo ye." It is practical as if it read, "Go west in your own nation and teach all the paople." Is that how it reads? Every one knows that it does not read that way.

As a people, we persist in preaching that all the commands of the New Testament should be obeyed; but so long as the great commission reads as it does, and we put forth no efforts to of the country to another, and we heard the echo across the waters, and we expected many nations would seen hear the truth, but some how, and now God in his displeasure has smitten the beloved with schisme and parties to the ten the colored when scales and parties to the ruin and disprace and sorrow of us all. But will this help? Will any one open his eyes and head our heavenly Master, is to me a sol-eum and awful question. Not only should the preachers go, but there are German and English printers who can make tracts and books, if some lay members would take part in the work. They could take a lot of tracts and go to Europe and simply drop tham all around on their way. God could ever use such a tool to convert many or bring about a beginning.
Or if only those who have relatives in Europe
would send them the papers after being read meteod of tearing them up, there is no telling the amount of good that might be done. In that way, hundreds all over the world h might not some at least be converted to Christ to that way? Am not I as well as my hou and relatives, examples what even a scrap of mistory will do? And has not the Danish Mision sprung from this little beginning? O how wish I could reach every brother and sister and with tears cutrest them, has them to do that mean nearly? No, No; I am not 'ye'.
It means all who come into the "ena bedy."
Instantial much as the "ge" in John 13 means all,
just so much does the 'ye' in the commission
mean all, Feet-washing and the commission are left to the church to practice when and where she will, but the evangelization of the gregationals sead these was ungod proof, undinoted by the depth of the proof in that potatre. The Methods is stand Case, and leant at thoir, while the guide, who is a strong Cunnek of England, gets

rear in and year out declared, by its neglect of the commission, that all nations cave two are not worthy of salvation in heaven? Can the church escape this neglect? I have thus far thought I had enough to do to warn my netive countrymen; but I cannot forbear warning also of the Western continent. I know there are hundreds who will read this letter clings of vegret that the church seems so indifferent about sending ministers to other nations. May the Holy Spirit help all to cor sider this weighty question. May we confess all that is in the New Testament, we shall remember the one in Matt. 28: 19 which is for the church to observe.

REMARKS.

Truly we need awakening. If we were more earnestly engaged in spreading the truth at home and abroad, there would be no time to From the quarrel. Idleness brings mischief. of the Danish Mission down to the close of 1879 when it had become a full-grown man, the church was indeed prosperone. There was a general effort to help along the work over the sea. Prayers were offered for its success; money was contributed, thus striking at covetous hearding; activity was noticeable at home, and as a consequence, there was peace and general prosperity. But of late the interest in missionary work has begun to chill, and the result is, confusion and disorder have en. More earnest action under "Go teach ail nations," will do much towards healing us as a Behind it all, however, there must be more prayer, more humility, more spiritual life. O for an Englishman with a Hoperian zeala German with Paulien power,—a Frenchman with love that can endure, that a few more nations may be reached and tanght. Then we shall again be blessed with peace. This is a better balm than all the decisions and counsels of our fraternity. Let us not in our haste and excitement prescribe the wrong medicine. Pat the members to work for the Lord, and

schisms will receive a terrible blow. From John Knisley.

W. W. R.

Wife and I left home on the 18th of Octo ber for Chicago. Stayed over night at brother Dr. P. Fahrnev's. Reached Dallas Center Iowa, on the 20th of October. er Michael Sisler is the elder in this church. From him we learn that the church is in a healthy condition, and the members seem to he onited we went to the Panther Creek

district. Brother Robert Badger is honsekeen er here, and we think he is a housekeener in Church in good order. From here we went to Gathrie county. Stopped at Panora where Coon River church is located. John Fritz and brother Samuel Longanecker are the elders in this church. Here we heard nothing but love and anion. May they so contippe, is our prayer.

We then went to Harlan, Shelby county Iona. Stayed over two weeks. Brother Wash. Whyland is elder, and brother Stephen Yodor is in the second degree of the ministry. are very good members; all labor together. Two were baptized. We next went to Altoons, Iows, Polk county. Stayed over night with sister Baker, living with her son Henry. old sister is the widow of brother Geo R. Bak er; e very pleasant femily.

We were then taken by brother John Me to his house. Stayed several days, and had two meetings. Had expected to etay one week, but ade were so had that we could not have meeting, so we were taken by brother Moats to Altoons and Des Moines, and from there to Ballas Center, where we stayed one week. Had some meetings and then went would be Murray's District, Marshall county. The church is in a healthy condition. Brother Murray, with the good help he has in the ministry, is coing well; also the members are in Very good order.

We next went to Linn Co., Iowa. On the 16th of November we were taken by brother Thomas G. Snyder's son to his father's. Had meeting in the evening; very good order. Stayed in this church one week. Brother Abraham Stamy is the elder. All the speakers are laboring together. Here we found the first trouble concerning the Minmi element; but we think they will not enceed in getting many to go with them, as the church is setive in its duty. Brother Stamy being old, cannot go to meeting very often, but is very strong in the faith the Brethren. May the Lord bless them that they may remain united. From this church called the Dry Creek district, we went to Whiteside Co., Ill. Remained one week

the 31st of Dec. visited brother Martin Meyers; a very kind family. In the afternoon were taken by elder Edmund Forney to his home. Here we found six members in one family, and all in order. We think brother Edmund Forney and family are samples to all. Here, in the Pine Creek district, we had some very good meetings; and so we found every place wherver we have been in our three nud one-half onth's travel among our dear brethren We heard nothing wrong, or had no hase from any.

From here we went to the West Brench church. Here was council meeting on account of some leaving the church, and we could no for our lives see why they became dissatisfied and went away from as plain members as there all the West. From here we went to Mt. Morris. Had meetings in the Silver Creel church, and thence back to Mt. Morris. ed brother M. M. Eshelman; found a very pleasant family. Visited the B. AT W. office; found everything in order—each one to his post or place. Here we met nur dear brother Joseph Amick, from Indiana. Was glad to see Joseph Amick, from Indiana. Was glad to see him in company with brother M. M. Esbel-man. We visited the school and heard the classes recite their lessons before brother Sharp. We were well pleased. Visited broth er D. L. Miller, who has charge of the business and school. We took dinger in the dining room. Found as good order at the tables as re ever saw. All were seated to the table and a blessing was asked. All the sisters had plain white caps on at the table and in meetng as we tried to preach in the chapel. I wish

it was so in all the Brotherhood. On the 13th of Jan. we went to Nora, Steph sson Co., 111. Were taken to brother Wm K. Moore's, a very pleasant family. Here is a ome indeed. This is the Waddam's Grov District. Brother Moore is a speaker in the second degree. Enoch Eby is the elder in this church. The church is in peace. Visited brother Eby. He and the sister are pleasantly situated, and we felt at home with them. and so did with all our dear members.

We next went to Yellow Creek district. Bro. David Eby, con of Eosch Eby, is the elder here. Brother David is a brother indeed. He took us to the widow sisters'; visited come, sighty-two years old. O how gled they were for our visit. Had meeting on the evening of Jan. 25th. We went bome with brother Dav-Next morning we stopped to se id Ehy. Next morning we stopped to so brother Enoch Eby and sister. From here we tarted to brother J. C. Lahmou's, Franklis Grove, Lee Co., 111. Were taken by brother Lahman to his pleasant home. Evening had meeting at Ashton. Went home with broth-er S. H. Wolf. Next evening had meeting again; and went home with brother Daniel Beer, and taken by him to O J. Fish.

On the 29th meeting at Franklis Grove and er Henry to brother J. C. Lahman's. From here we started for Chicago the 30th. Stopped we started home ... Arrived at home sately Found all well. Thank the Lord for his pro-Thanks to all the kind brothron and tection. sisters and friends for the kinduess to us in making us comfortable and usding us on our way.—Plymouth, Ind., Fib. 2nd.

From D. B. Arnold

We held a series of meetings in the Tear oat congregation, commencing Dec. 24th, and closed Jan. 1st. The immediate result was e coming soon. There was one more baptiz

d in the same congregation last Sunday.

There is no trouble in this congregation from extreme elements. All the trouble is from without. It was here that the Campbell tes and Methodists held a d-hate last which lested twelve days. The subject discussed were the modes of Baption. for Dougan Baptism, and Infaut Baptism. Of course they both claimed the victory. But it was app rent to all that they both come short in some point and so instead of injuring the cause 1 believith as been of some advantage to us. As for our own, the Beaver Ren congregation, all is our own, the Beaver Ren congregation, all is pence and union so far as we turn, and while our members generally feel the ned of pro-gressing in the divine life, and writing still to labor with the general Brotherhead in that direction, not according to the new plat-form but according to the established order of form and according to the resultance of sea the church. I do not see why we cannot all maree to the established results of the church in certying out the principles of the Gospel. I think if we mhandor the rules of humilty that have existed among us so long we will

with my wife's sister; thence to Polo, Iil. On soon lose the principle of humility entirely. 1 of some that were near by the ties of Christian om glad that the B. AT W. don't give au na-certain sound, and I am glad to know that some of our editore are not afraid nor ashamed to speak out boldly for the right. And now brothren, as you solicit donations for the c lation of your paper outside the church. I hope you will try to give us such a paper that we may take pleasure in extending its circulation May God bless the editors and contributors at we may have a good paper, and may the Work-ing Band labor to increase its circulation.— Burlington, W. Va.

From F. C. Meyers

As there are many that are anxious to kno how the church in this city is prospering, I thought I would inform the beloved brethren and sisters through our weekly visitor of the presperity of the tranches that extend in this part of the vineyard. I would say that the branches number few here in comparison to the surroundings. The nature of branches of all vines is to twine around or cling to something, and if there is nothing in their reach for them to do this, we may expect to see them lying down and emothered in words, consequently they do no good and in time perish. It the branches bear fruit they must h thing to keep them off of the ground. Beloved brethren and sisters, so it is with the branch es here in this part of the vineyard if they do not have the necessary support in the shape of a house to hold meetings in, they will be like the branches of a grape-vine that have not the proper support, they will be found on the ground grasping hold of the weeds that are trying to smother them up. We number twenty-one. The head one among us is brother H Shomber, who preaches twice every Lord's Day. In the morning he preaches in a hall which is in the third story of a building on Broadway, and at night he preaches in the house of sister Pratt. There is prayer-meet-iog appointed every Thursday night in some one of the member's bonses. Beloved breth-ren and sisters you can see from this that a church-house is creatly needed, as well as de-What are you going to do in this sired by us. I hope not like the young man that esked the Lord what he should do to inherit

eternal life-go away sorrowing and do nothing.-St. Louis, Mo. Committee Work.

We, your committee, have conferred with the District Meeting of Northern Kansas, Neworks and Coloredo in record to re-dutricting the State of Kansas. The result is, the State is now divided into three superate districts as follows: The south line of Franklin county. thence west through the State, dividing Southern District from the North-eastern North-western districts. The line dividing North-western from North-eastern district includes Colorado. Those churches where the lines run through should fall where the main body of the church is, if convenient. If the work is satisfactory, the churches composing the different districts will represent at their reparate districts at next District Mee.ing; towit; Southern Kausse in Cana church, North eastern in Osawkie church, North-western in Solomon Vultey church. The caurches falling Solomon Valley church. to the North-eastern District are satisfied to the shore work

DANIEL BARNHART, Com. Centropolis, Kan

From Daulel Back.

We just closed a series of meetings in the Howard church, Howard Co., Ind. George W. Stadebaker, from Deinware Co., Ind., came on the 27th of January and stayed Brother Studebaker presched with power; though old in years, a full of zeal and vigor, and we realized that our meetings closed too soon, for the interest still increased. Good attention was paid to the Word preached, and one precious soul came out and made the good confession, and was haptized. Others, no doubt, were brought near th kingdom, and we hope and pray that the good impressions made on many may be lasting; that the seed sown may have fallen on good ground that it will root down and spring up and bring forth fruit that there might be an abundant knrvest, that they that sow and they that remp may rejoice

The church was much built up and strength-The courter was much cause, and extractly labor with Jareph Jacky was chosen on the Staods for the unity of the spirit in the honds of punce, though we have pensed through many gate.

JAMES M. NPFF. Itrials and difficulties, and deeply feel the loss of the spirit in the control of the spirit in the spirit in

affection; on account of the Mismi Reso-Intion, our sweet association and fellows evered; but we hope the Lord will overrule all things for good. Our prayer is that peace and union might once more prevail, and all labor to promote the church.—Ervin, Ind., Feb. 7th.

In Memoriam

The subject of this essay was the son of brother Jonathan and sinter Mary Moore, of Washington Co., Pa. Brother Samuel died Nov. 15th, 1881, seed 13 years, 4 months and 5 days. Disease, diphtheria, with inflammation of the howels. The day before he died he was buried with Christ by baptism unto death After being haptized, he wanted to see his schoolmates. The school-house being near, the teacher and all the scholars were invited Two or three of the scholars were admitted in-I wo or coree of the scholars were admitted in-to his room at a time, until all saw him. A more affecting some I never witnessed. The scholars wept, while the little hrother exhort-ed them all "to be good and meet him in heaven." He exhorted all who came in to see him. We hope his exhortation will not be forgotten by those who heard them. May his brothers id sisters and friends who have since come into the church live faithful in their profession as unto the Lord and not unto men

May the bereft parents console themselves with they thought that they have one little angel in heaven. Door brother and sister, live so that you may meet your Sammie in the glo-Funeral services by the writer and brother S. Hoover, to a very large and appreciative nu-dience of relatives and friends. It was thought there nover was a more universally affected congregation in this region. Sammie was a

remarkable boy for his age; obedient, kind and loving. He will be missed. John Wise. Report of the District Meeting of the Mid-

The meeting was opened at 9 A. M. by a few very appropriate remarks and prayer by broth-er R. H. Miller. The meeting was then organized by electing brother Joseph Leedy, Moder stor, J. G. Royer, Writing Clerk, and Jacob Suel), Reading Clerk.

Twenty-one churches were represented; eight not represented. Query 1. This District Meeting is requested

to ask Annual Meeting to reconsider the sction taken by the committee sent to Berlin,

After a thorough discussion, the oners was

Query 2. Inasmuch as Annual Meeting has granted the several districts to appoint comnittees to adjust difficulties, A. M. is asked to accent no netition for a committee until the proper effort has been usade in the district from which the petition is seut; and when a committee is sent from A. M., she is asked to select brethren from the district, or from the

After some very warm arguments, the query was tabled.

Query 3. Whereas there is a tendency to a aleried ministry in the Brotherhood, we ask District Meeting to ask A. M. that no stipulated sum per day, per week, por month, or per year be allowed for mission or other work; but if the Mission Board or committee have under their control, they may exercise their nwn judgment, and give according to the rial circumstances of the minister Pape.

Query 4. A change is wanted in the plan of soliciting fands for the mission work, by ap-Passed unanimously.
Query 5. The Benver Dam church applies

for a committee from District Meeting. Granted. The delegates then withdrew and appointed brethren Joseph Leedy, J. G. Re Samuel Murray, Jacob Funderburg, and Abra-ham Shepler as a committee to attend to the mts of the Brethren of Beaver Dam.

The Ornbyn's Home Committee then the Constitution and By-laws which they h framed for the fature Home, after which they were adopted by the meeting. Sixteen church s have been partly solicited with a result of 84,252,40. The delegates then appointed brothren Samuel Batterbaugh, Daniel Horning, D. S. T. Sutterbaugh, Abraham Rowland, and Joseph Fisher as trastees for the Home. The Mission Board then made a report, after which Joseph Leady was chosen on the Stand-

Tidings from the Mield.

Postal card communications solicited for this department.

Renords of haptisms expecially desired.

MONMOUTH, Kan, Feb. 16. Piease turn to Tidiogs, in last No. and corinstead of Jefferson county. Instead of Sidney Smith, say Sidney Hodgden; locate him in Ne-caho county, in the place of Orange county. MARTIN NEHES.

BUFFALO SPRINGS, Texas, Feb. 5 I like Texas very well. It is the most delight-ful climate I ever saw. Oats-seeding about done. Corn ground nearly all plowed; we think of planting soon. This is, I think, the hest peech and grope country I ever knew, and some parts is very healthy. For farming, it is the fair average. Cattle and sheep do facely. the fair average. Cuttle and sheep do finely. Poultry of a I kind does well here. Bro. Jacob Berkey lives in Sherman county, with a few members; brother Gephart and a few members are near Gainesville and I am in Clay county with a few members. Hener TROXEL ABILENE, Kan., Feb. 9.

I was called to the Barr O.k church in Jaw-el county to help set things in order that were Two were ordained to the foll minwanting. istry. The lot fell upon Bro. Jac. Arnshurger, of Webster Co., Neb., and Bro. Eli Renner, of Jewel county, and they were regularly ordained. Much leve was manifested, and meay tears of sympathy flowed during these soleme exercises. We held eight meetings at this place which were well attended. Give God all the glory for his blessings. One man haptized in our arm of the church since I last wrote to you.

JONES MILLS, PR.

Bro. J. C. Johnson, of Union town, Ps., came to assist as in holding our meetings. He stayed sermons. He did not shun to declare the whole counsel of God. With great solemnity did he send the gospel truths home to the hearts of sinners, and five precious sonis were made tized, and one more applicant. Good interest was given to the Word preached. While sinners were made to realize their lest condition. saints were strongthened in their pilgrimage. May the Lord help as all to live to the honor and glory of God. D. D. HORNER. SOUTH WATERLOO, Is.

Bro. M. Fowler of Christian county came to us and began a series of meetings on the 22ud of Jan., and preached every evening until the 27th, when Bro. S. M. Gonghenour, of Polk ocupty came and continued the meetings over Sonday. He then preached several disorses in the Strayer meeting-house, and m the town of Waterloo. In all these meetings the interest was very good. The most of the sermons were preached to the members; I think this is as it should be. We were all oncouraged to live closer to Jesus.

W. ISSNAGABY. NEVADA, Mo., Feb. 10.

I am at this place holding meetings. After my last, I held six days meetings in Casa Co. A few members are there, in an anorgau-From here I went to Bates county; held meet ings in the Union meeting-house at Crescent Hill. Had good attention and good interest. On Sunday evening we had a tender feeling in the farewell address. Many tears were shed. JOHN WISE. ELSHART, Ind , Feb. 10.

Bro. W. R. Dester came to our district the 19.h of Jan. and commenced a meeting and continued till the 30th, when he had to go home to attend a committee meeting; he could not come back, so he sent Bro. A. H. Puterhaugh and he carried on the meetings till Sun day night, when he was called home to pay the last sud rites to a dear friend. One young

in with the people of God. We helicve the good send sown, will soon yield a large increase. These two hrethren are powerful instruments in the bands of God. May they ever continue to preach the pure Word of God. D. M. PUTERBAUGH.

CLARENCE, Mo., Feb. 12. I came from Monroe county where I last wrote, into Shelby county and have closed a of meetings here in a hall at Milleraburgh Four degraced have come out on the Lord's side, and four promised to come sonn. I now C. C. Reor, go to Ray county.

WARRINGTON, Kuo., Feb. 10. Had a very interesting congregation the 3rd inst. Preaching every two weeks; no dissensions; unsa-

imposite in favor of the general order of the Brott ethood. We are alone in the ministry, but pray the Lord for a fellow laborer. The winter has been extremely plausant and health cond. The allowance of many was very scant in food and raiment. ment. A number of farmers are sowing spring heat. Brethren send in your potitions for hountiful ingatherings, spiritually and temperally. A. F. DEETER-

TIPPECANOE CITY, Ohio, Feb. 14. It does my soul good to see you so firm on the established order of the church. May you receive every encouragement to wield the sword of truth with holdness. May the Lord be your helper, "Cry aloud and spare not," should be the motto of every true soldier of Jesus. O. F. YOUNT. ASTORIA, Ill., Feb. 15.

I am now at work in the Woodland church; have I am now at work in the Woodland church; have good meetings Seven came out on the Lord's said to-day, and were buried with Christ in hap tism. More are near the kingdom. So far as I can learn, the Brethren of this church are sold for the Brotherhood, and united in their efforts to bring sinners to Christ. DANIEL VANIMAN.

EATON, O. We have just closed another pleasant and profitable meeting. Brother Jesse Colvert and Lan-don West came to our place and commenced meetings, Feb. 2nd, and continued until the 12th. We ings, Feb. 2nd, and continued until the 12th. We were made to rejoice by scoling one preclous soul added to the church by boptism. A number of others are almost persuaded to come. May the Lord help them to come before it is forever too late. The brothren labored with great zeal while with us. Many of us nover saw or heard broth-Calvert preach, before this time. They both have many warm friends here. We were sorry to bis

ALICE BRUDAKER. DALLAS, Kan., Feb. 10. Received, since our last report, one package cotaining ten numbers of the B. AT W, from a sister in Marsland. May the Lord reward her. A member of the Baptist church, by reading the papers has become convinced that Feet-washing, as as ordinance, should be observed. R. R. Moon

gallen Asleep.

BROILS.—In the Osceola church, 84 Clair Co., Mo. Jan. 16th, G. W. Broils, aged of years, 6 months and 6 days. The deceased was born in Monroe Co., W. Virg-nia; moved from thence to Indi elders and was annioted with all. The facts is Christ was strong. He leaves a wife and six children to mourn the loss. God grant that

KARN -- Bro John Karn was horn Oct. 1st 1801 Starte Co. Objo. in the year 1611, where he mun-Start Co., Onto, in the year 1814, where he mar-ried Catharine Welsh. In the year 1811 he mov-ed to Miami Co., where he spant the remainder of his days. Dird April 7th 1881, aged 70 years, 0 months and 6 days. Funeral by Bro. O. F. JACOB COPPOLE

KARN.—Feb. 5th 1882, Catharine, wife of the above, aged 76 years, 4 months and 19 days. Fu neral services by Bro. H. D. Davy, from 2 Tru 1:10. Both the above were consistent members

ZIMMERMAN -In the Mexico chu ch. Misu Co , Ind , Jan. 18th, Maissle Einora, daughter of friend J. and S. Zimmerman, aged two years, i months and 15 days. REIGH -Also in the Fel Bluer church Won

ko Co , Ind., Jan. 21th, Sophina, wife of Bro. Ly mon Beigh, aged 10 years, 2 months and 29 days KEIM - Also, by the bounds of Rooms, Miami Co. Ind., Feb. 5th, Mary, wife of Ocorge Keim, aged of years, I month and 2 days. Funeral services of the above three persons by the

DAVID NASE. SPROUP. - In the Sandy church, Columbiana Co. O., Jan. 2, sister Sarah O, Stroup, aged 74 years. 7 months and I day. She, leaves three children to mourn the loss. She was confined to her hod about ien weeks. She expressed herself rendy to go. Funeral services by J. A. Clemsisted by Lewis Glass, from Rev. 2: 10.

QUICK .- In the Greentown church, Ind., Feb-12th, brother John S. Quick aged 52 years, 2 months less one day. Discose, typhold pneumo THOMAS D. MONROE.

FERGESON .- 'n the Indian Creek congregation, Pennsylvania, Jan. 31st, stater Susannati, wife of Bro. Robert Fergeron, aged 61 years, 8 months and 20 days. Funeral discourse by S. C. Johns ton and the writer, to an attentive anglence While we deeply deplorative her of the suder, we have all reason to hope it is her gain. May the Lord co-nfort the husband and friends. D. D. Honnest.

A BROTTOTH

Our Working Band.

the number of the paper in which it occurs. Send for prospectus and sample copies. Canvass the John C. Miller, 2, Jacob Hildebrand, 1 John Y. Snavely, 1, R. H. Miller, 10, J. W. Whitmer, 2, L. B. Newcomer, 1, J. R. Miller, 1, J. C. Lobinson, 1, Irano Wagoner, 3, C. W. Branett, 1, Isano Wagener, 2, John H. Keith, 2, J. S. Rosenberget, 2 B. H. Miller, 1 J. W. Whitmor, Moses Miller, 1 J. F. Fidler, 2, W. A. Paynter, S. Ecosuberger, 2, S.J. Harrison, 1, S.A. Houbbrrger, 1, E. P. S. Dow, 1, laune Brewn, 2, E. Rosp, 1.

Free Paners.

Any one sending 50 conts for six mouths, or \$1 00 for one year, can have the paper sent to an outsider. It must be a donation for that purpose. Papers have been sent to the following:

Marion Co., Oregon John W. Meyers. Champaign Co., Il Joseph C. Meyers. Fulton Co., Ill McDonough Co., 11 Martha E. Brown.. ... Heary Co., 111 Adaline Norton. ... Fulton Co . III

Announcements.

District Meetings, Mar. 3rd and 4th, Northern District of Iowa and

April 5th, at 10 A. M., Southern District of In ana, in the Arcadia church, three-fourths o mile east of Arcadia.

April 6, at 9 A. M., Northern Indians, in Gedar Lake congregation, Dekalb Ca., Ind., 1½ miles from Carron and 6 miles north from Garret City. April 14 and 16, aret district of Va., in the Black water congregation, at the Antioch church in

April 20th, in the English River church, Is., com-

Mt. Morris Public School. Report for the week ending . . . Feb 17.

Number Eurolled 194
Averago Daily Attendance 153
Per Cent. of Attendance 88
Number Tardinesses 3

Advertisements.

A Remedy for the Relief of Mothers

An Open Letter Containing Some Remarkable Facts.

FOR SALE! A.VERY DESIGNATION

137 The following have tent subscriptions for B. Permit for any of the above very resonable. For Surface lafe slick call so or address, M. S. Noncomorus D. L. Miller (at Colle 20. Morris, In. W. S. Blazza



Stein and Ray Debate.

BOOKS AND TRACTS

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BRETHREN AT WORK.

--: Set for the Defense of the Gospel"-- Philippines 1: 17.5---:

Brethren at Work

Vol. 7.

Mt. Morris, Ill., Thursday, March 2, 1882.

As will be seen from the above.

ing about three days out of each week at king after the contents of the B, AT W, paper as properly filled with unlable and-tendy for the press. I smulty conset over y and return to familie on Settinday. J. B. Moone.

a Sept. 1st. 1876, my time, tolent, and cor AT WORK to the nilvocacy and maintenance of division Enterior upon the duties and responsibilities of radiom without an apprenticeship or previous train

I feel grateful to the hundreds who, by their chroful

their work of left unlandered. Cast down, corrowfel, Candantly supply that which lacketh.

tince to dig among plants, depends natch on my health up this than I can crove taking food and live.

perihers as prouble? Bls ones will attend your week

rious daties of the office, I have obtained some, and is

necessary to heave you, I must a cont. the situation and M. M. ESHRIMAN.

withdraws from the business and additional work of the B. AT W. We express our beneficht regr necessity exists for this action upon his rest. He has be oved faithfully for many years under a heavy financial and now be goes out backen in health and poor in pract We have taken held of the paper simply with a view to place it upon a second financial basis. In order to do shall do. We propose to furnish every subscaler with

ficulties of this kind. And now may we not appeal to you not help us? and so lighten the barden we have to

Buo, Basher is now holding meetings near ton C. H., Fayette Co., Ohio, Baso. Simon Munia spent a few bours very in the office and College last week.

WE learn that brother R. H. Miller will likely

descent call last week. He is now carn awing for on

Buo, Howard Miller's address is Lewisburg, Co., Ph., to which point all communications sho addressed to reach him.

Bao, J. N. Roop, of Arbland, Obic, is talking of lo verting in Dukotu. That taught be a good place for room members to locate and build up a cleach.

Buo, Daniel Vimini in has been conducting a very suc-cessful series of meetings in the Woodland church, Pu-ton Co., Ill. Sevenbeen united with the church, causing

The emigration West this Spring recens amountly heavy Members are locating in new localities, thus opening up nobbroad missienery fields which should be no means be replected.

Mr. Stables has resigned his position as Vice President of the Ashland Calleges Brether I, D. Barker also resugged his gootion as Trocker and Anditor. D. Bailey was elected to fill the variancy or Tracker.

Amanan Bowman, Ingerstowa, Ind., writer: "Eld., Jarob Rife is here hedding as series of meetings at the White Hensels meeting-knowin the Neitle Greekelmerk, Wayan roundy, Ind. "Two tender lambs canno forward last night, and cadancel their blewed Savore by lag-tical testing the series of the ser

\$1.10 WILL PAY for the BRETHERN AT WORD

tended in this office, should be addressed to the Bunum THE Orphan's Home, near Cerro Gordo, Illinois, is about ready to instalte. Success to the enterprise. It is a good week, and no Christian ought ever to lay even

respinations are week. How much setter is wrone in four the cause if we had nothing away good news to pub-lists. The word "gooped" means good news. Lat there has a mixed effect to full the B. Ar W. with rending mut-ter that will prove edifying and profitable.

No. 9.

with a sub-text. He has became the burden as long as the condid. Surbive in health and poor in parts he ac-tives. He neaths mental syst—he must have it. Here-often is notices will be Lannel, H. Bew you not a toboto for his family? The B_c are W, has had it shide-ry. We next and results of H. His owne by these on a better founcial havi than ever belove. It is owned by bothers who are prepared for its formed bandlings. Since the first of February we have been officiar the po-ver. and a new field you we would high to have since in Since the first of February we have been colling the pa-per, not an earfaily as we would like to have done, by we hope to do better in the future. We neal not tel-you what course we have marked out: the paper from week to week will show that. We not your ansistance and prayers in the week.

on readers will read brother Esbelman's valedictor

No. 8 of the Progressire is on our table. The following item, abridged, needs correction:

At the Desk

EDITORIAL ITEMS

Valedictory.

Farcardl! I wish you all well, and white this part

Religious Essays.

AT EVENING

Weary and worn at the evening With bearing the cross of the day, Still banding beneath its burden, O Father! We kneel to pray. Lifting the hands that are falling,

We seek the clarp of Thine own; The cross is so very heavy, We cannot bear it alone.

D.m are our eyes from weeping, And bleeding our feet from the way; For thorny and rough was the journey, We've wearily trodden to-day.

Darker and darker the chadows Are folding us close around; Thy love is our refuge, No other shelter is found.

Turn not away from our crying Refuse not the strength of thine arm, And shield us from might and alarm.

Lowly and lowlier always, In grief and confession of face, Ashamed for manifold sinning, We how at the throne of Thy grace Forgive no, O Father, forgive,

For the evil this day we have done; The sine that are scarlet and shameful Remove by the blood of Thy son, Darker the shadows are falling. More lowly we hend at Thy feet;

Thy love is a refuge unfailing SUNDAY-SCHOOLS.

SUNDAY-SCHOOLS, I believe, are generally thought to be a good and necessary element in the church. If they are properly conducted, they are a great help to our young people in acquiring a Bible education, which is very edge of the Bible and what it requires of us we are unable to serve God in his

When we consider the great respon sibility that rests upon parents in bringing up their children in such a manner as they believe will most cenduce to their future happiness both temporal and eternal, we are made to feel all the more the necessity of Sunday-schools We need one another's help; as Paul "Bear ye one another's burdens and so fulfil the law of Christ" Gal. 6: 2. This can be done in the Sundayschool by helping to instruct one ar other's children, and teach them the

The Sunday-school work should be strictly a church work. The school in each local church should be conducted in harmony with the councils of that church and the Brotherhood at large. Then the Saussy-schools would become a unit, which is essential in all church

I believe that the Sanday-school can be made a great help to the church in bringing souls to Christ. How can this be made a church work? I. I select a brother or sister for

Sup-rint-adent, one who teaches by example as well as by precept. When this is left to the school to decide, there are generally, if not always, those pres who seem rather young to pass judgment on so important a question. Then the clurch should make these se-

2. Good teachers are very essential in a well-conducted school, and should be brethren and sisters who are obedient to the cause. They should have a good Bible education; for how can they impart knowledge they have not them-

The Bible should be made the main object in the school. It seems to be a tendency to connect other things with our Sunday-school work that are not sanctioned by the church.

From what little I have learned about Sunday-school conventions, I am of the opinion they are not uniting the church. they seem to partake more of popularity than the church order, " Be ye sepa rate " saith the Lord. 1 Cor. 6: 17. we observe the order of the church. which requires of us all to teach the Bible, and nothing but the Bible, I cannot see any utility in conventions. We shall then not fear the results. They will be a blessing to the church and an honor to God.

I am in favor of Sunday-schools, but I want them in strict harmony with the established order of the church. I have to doubt but they will be a mighty power of good, in promulgating the Gospel to a dark and ruined world.

WHO SHALL DECIDE THE QUES. TION

SY I. J. EGSENBERGER

HOW voluminous and extensive our statutes are. Multiplied cases are constantly arising, whose decision alone depends upon the spirit of the law. As in the law of the land so likewise in the law of Christ.

Notwithstanding the above axiom, we noticed the statement recently that "what the Gospel does not teach by word, it does not by spirit." How manifest the above error.

In the onset of Israel's sejourn in the wilderness, Moses undertook this work of deciding questions, which the events of the day would spring; but as the work was too great, too burdensome for Moses, by the solicitation of his father-in-law, be divided Israel into compa nies, and chose wise men as rulers over them, bade them to hear the grievances between their brethren, and that without respect to persons. The case that was too hard for them, they were to bring it to Moses. Ex. 18: 17-27, also Dont 1- 13.18

This same wont or custom seemed to prevail in Babylon. Very early in the days of Daniel's captivity-because of his superior wisdom and understanding, he was made master of the magicians nstrologers, Chaldeans and sooth savers of the Babylonian renlm; and after wards was promoted to the chief of the three presidents, over the one hundred and twenty provinces. To Daniel was assigned the duty of "interpreting dreams, dissolving of doubts, and shew ing hard sentences

In the matter of individual treen: the Savior bids us who have been trespassed, to go to them alone; ir they will not hear us then take with us one or two; if they will not hear them, tell it to the church; assuring us that "whatsoever we shall bind on earth, shall be bound in Heaven." The above are is sues that arise between individual memhers, and we are without any "letter to adjust them; we therefore reconcile them by the spirit of the Gospel.

In Acts 15, we have the record of z question arising, upon which a difference of opinion was obtained, and no record then extant, that could be used to bring about a union. The apostles and elders were appealed to-sided by the spirit they gave decisions to the disput-

With us, as in preceding dispensations including the apostolic age, quesdecisions. For each member to engage that are ready to die?

their individual decision, would result in shackled disunion. In order there-fore to "all speak the same thing, and conformed to this world. To carry out be perfectly joined together in the eame judgment," these questions must be submitted to the general Brotherhood; hence our present Annual Council.

It was the custom in the early aptolic church, to sell their possessions, and have all things common, each being supplied as he had need. While the above has ceased with us financially: morally however, the principle is yet in vogue. When we come to the church, we yield up all we mentally call our own to Christ. Our wisdom and judg ment becomes a common interest, a com mon stock in the church, and each member as they have need, are privileged to enjoy that vast mental treasury. This combined judgment, this vast mental tressury, must constitute the mesos of allaying these questions which are constantly arising in the course of our religious expenses.

law, but like our civil courts decide upon the application of the law. The Gospel, besides this council or decision should be mandatory and not advisory. For our decisions of Annual Meet ing to be simply advisory, render them almost entirely vain aud fruitless. They were final or mandatory in the case of Moses, Daniel, and the apostles; hence why should not our Annual Council decisions also be mandatory.

Not that our councils should make

STAND FIRM

" Be ye watchful, and strengthen the thing which remain, that are ready to die; for I have not found the works perfect before God."

THE church at Sardie had become corrupt and defiled, and things which were agreeable unto the Lerd and become distasteful to the church. and were neglected, so that some had perished, and others that yet remained were ready to die. The Son of Man rebuked them through the Revelator, John, and commanded them to watch and strengthen the things which yet remained, or he would blot their names out of the book of life. Here was a command given and a penalty attached to follow disobedience—a pensity as terrible as any even the Almighty could inflict, for "whosoever was not found written in the book of life was east into the lake of fire." Rev. 20: 15. The command of the church of Sar-

die in that day, will apply to us now, and the penalty which follows disobedi-

ence in our day.

"Be watchful" and see what are the things that are ready to die," for they must be strengthened. There is no evading the force of this command: we must obey or suffer the penalty. It has no reference to those things which have to revive them, hence it is vain to go back, as some are doing, and try to res urrect what is already buried. A backward movement has never received God's favor; Christ says that no man who puts his hand to the plow and looks back, is lit for the kingdom of God, and Lot's wife perished for taking one forbidden look behind her. If it be wrong to look backward, it must be much more wrong to go back. But those things which yet remain, though they are ready to dio, must be streng ened, must be neurished back to life by tions are constantly arising, calling for care and attention. What are the things

Simplicity is one. All admit that the this principle of simplicity, the church established another, so we might all be uniformed and alike, and not be conformed to the fashions of the world which are ever changing, foolish and tyrangons. While conforming to this order, the church has prospered and peace and harmony prevailed to a great extent. But now designing men come and tell us it is not necessary to observe this order, because it is only a commandment of men. This is true, but the Bible teaches non-conformity, and till they can give us a better order than the one we have, let them not ask us to exchange this time tried order for the fashions of the world. In many places these changes have been made through the agency of these designing men, and the church is daily becoming more and more fashionable. Many who still ad-here to the form of dress, have their clothing made of the fixest material, although we are commanded not to wear costly apparel. Fine broadcloth made up into a plain coat, is as unbecoming as it is for a sister to weer a plain cap under a fashionable hat! very principle of simplicity and plainness among us is ready to die and must be strengthened. Consistency is a jewel that should

ever be retained in the house of God. but it appears even this is almost ready When the representatives of to die. our one united church, the Standing Committee, decide in council that Sanday school celebrations, picnics and the like, do not belong to the followers of Christ, and they should take no part in them, and then they themselves go home and go to such places and take part in them, it looks as though they were not consistent, and sets a very bad example, which many are but too glad to follow. And when leading brethren of the Annual Meeting in which it was decided that Colleges shall not be called "Brethren's College" and on the back of that very same report they advertise their institution as the "Brethren's Normal College," it certainly does not look consistent. As long as high officials are allowed to act thus inconsistent, and soon consistency will have

perished from among us, unless it is streugthened. Confidence in our officials is beginning to be shaken, and not without cause. Annual Meeting has decided that every brother who is installed into the ministry, advanced to the second degree, ordained, shall first promise that he will conform to the general order of the Brotherhood, both in practice and in preaching. How then did

it come that we have so many preachers who do not conform to the order. and who preach of a doctrine contrary to the order? Either the elders who already perished, and we are not told installed them, failed to perform their duty, or else the ministers have made a solemn promise before God and men, which they are breaking day after day Which is it? This confidence in our officials is very essential to succeed in the church, and should be strengthened ere it perish. We are losing faith in our Annual

Meeting, and these are reasons for it. Year after year our brethren have faithfully labored to preserve a system, and and an order in the house of the Lord; for the house of the Lord is a house of order, but another class has labored with a zeal worthy of a better cause, to tear down and destroy every self-sacrificing place chaos and confusion. Our faithful brethren have borne with these de stroyers till patience has long since ceased to be a virtue, and the exigency of the case demands that this uprooting be summarily stopped. In 1876 the Annual meeting decided that no brother who was not in the order, should be allowed to speak at Annual Meeting. That decision has never been changed; why is it not enforced? If that were carried out it would settle many of the most vexing problems at our Annual Meet-ings. Besides if Annual Meeting makes a rule to govern themselves while in council, and then do not observe that rule, how can they expect others to abide by their decisious? How can they conscientiously ask others to do which they themselves are not willing to do? The faith of the church in Aunual Conference is shaken, and it is high time that the Standing Committee strengthen that faith ere it perish, which they can do by first obeying, as a body, the rules which they make, and second, by seeing that every member of this body observes and respects their decisions. If this is not done, very many will yet go over to the Miami Brethren. Let us all, individually and collectively, endeavor to "strengthen the things which remain, that are ready so that our works may be found perfect before God.

Brethren of the Standing Committee ye who represent the one united church to whom, under God, the church looks for light and counsel and guidance in this gloomy time, to you comes the voice of the Son of Man with all the force of the thunderings that proceeded out of the throne of God, and eave: "Be watchful, and strengthen the things which remain that are ready to

|Our brother writes some plain facts, and it may be well to give heed to them. But it should be remembered that not all the members of the Standing Committee have been injudicious in the things he mentions, nor even a majority, so far as we know. Let us keep cool and look to God for wisdom. We think if the Standing Committee had called a special conference, many things that remain might have been strengthened. We counsel moderation. Many may go out, but that does not remedy the evil. The way to remedy the errors is to remain and help put them away, both in ourselves and in others -v v. E.]

For the Bostarro at Work. LORD OF THE SABBATH. to S.M. R. SELLA

FOR the Son of man is Lord, even of the Sabbath day. Matt. 12: 8, Mork 2: 28.

The meaning of Lord is, a master; ruler; a governor. From this fact I be lieve Christ plainly taught his disciples and Pharisees his power superior to the Sabbath. This being the fact, we will inquire faithfully into the precepts and examples of our Lord and Savior, Jesus Christ. See if we can ascertain what day figures forth as the Lord's day. For a beginning we will introduce the third verse of the first chapter of first

order that has ever been established, to sut mercy hath begotten us again into a test down one system and give us in its lively hope by the resurrection of Jesus Christ from the dead." (Read fourth verss.) Peter says that it was by the resurrection of the Lord that he was begotten unto a lively hops, to an inheritance incorruptible, that will not fade, and it is restored in Heaven. Cor. 15: 20, "But now is Christ ricen from the dead, and become the first fruits of them that slept." Again in 1 Thess. 4: 14, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God

bring with him. From these testimonics, we surely are convinced of the fact that the day the Lord rose from the dead, was his old rous day. It was then, the redemption of the world was complete, finished. It was the res urrection of this Lord of the Sabbath that brought Peter from his dead or dor mant hope, and he says it will not fade away. No wonder Peter felt so ade quate tor the noble discourse he preach ed on the day of Pentecost. Now let us turn to Rsv 1: 10, "I was in the Spirit on the Lord's day," etc. Now, where does this come in? We surely do not feel like calling the Sabhath, the Lord's day," since the Lord told his disciples and Pharisees that he was Lord of, or over the Sabbath. When he was accused by the Pharisees for doing that which was not lawful, he surely told them the Son of Man is now greater than the Sabbath, and if he is Lord of the Sabhath, does it not look strange that it is declared by Paul, Hab. 10: 9 that he, the Lord, taketh away the first that he may establish the second.

I will here copy some history that Elder R H. Miller gave, in the Gospet Visitor, Vol. 19, No. 6, Page 180 Ignatius, who was made Bishop of Antioch, in the year A. D. 70, or about the time of the destruction of Jerusalem-a part of his life was contemp rary with the apostles. He was sent by the Emperor Trajan to Rome, in 107, s captive for his faith, as a Christian to be devoured by wild bessts. 'I thank thee, O Lord that thou hast condescend ed to honor me with thy love, and has thought me worthy with thy spostl Paul, to be bound in iron chains. his way to Rome, he wrote from Smyr na to the church of Magaesia, in the 'Wherefore if they words: brought up in these ancient laws, came nevertheless to newness of hope, longer observing Sabbaths, but keep the Lord's Day in which our life sprung up by him, and through his death, whom yet some deny.' He fur ther says: 'It is absurd to name Jesus Christ and to Judaize. For the Chris-tian religion did not embrace the Jewish, but the Jewish the Christian, that helievers might be gathered together in God.'" Ep. to Mag. Chap. 3. How smilar to Paul's letter to Coi. 2: 16, Let no man therefore judge you in meat or drink, or in respect of an holy day." Verse 17, "Which are shadows things to come, but the body is of

We would further remark that Pliny, Justin Martyr, Tertullian, Ireneus, O. gen and the learned Bengel, all unite to prove that the first day of the week was kept instead of the Jewish Sabbath from the time of the apostles. avenue City, Mo

MINISTERIAL CHARGE. BY JOHN SUCK.

df. 2. Tim. 4: 5.

WATCHFULNESS, is a word full Peter, which reads thus: "Blessed be II of Bible meaning, in which the so opened He not His mouth, when He bibles, as preacher to declare the 6od and Father, of our Lord Jesus Christian secures his protection, the was smitten, buffeted, spit upon, blind whole counsel of God, shauning noth-christ, which according to he abund- [sefe-goard of his soul. "But watch folded and revited, He nurmared not, ing dist might be profitable.

thou all things." It is quite evident and smidst the most severe derision, from this expression that the minister could tenderly and feelingly is not only required to watch himself, his entire life-work as set forth in the this same spirit of Christ and while sufsacred calling, that there is often a sad failure in not being more apostolic in giving the solemn charge. It is true a few obligations are required, a few dutice set forth-often those that he will seldom be called upon to perform.

A minister should be watchful of his personal appearance. His body should be made to preach a crucified Savior, s living sacrifice holy and acceptable before God. The man that rises before the people to make known the will of God to mau, should possess a heavenly ap pearance, not fifthy or slovenly in dres out rather neat and clean, showing tidness in form. Not proud and gaydecked with gold and silver, but ble, and meek-" not conformed to the world." He should watch the very gir that he breathes, and his spittle that falls on the clean white snow; if not others will, and remember, "touch not, taste not, handle not the unclean He should watch his words These

should be well selected, "words fitly spoken are like apples of gold in pic tures of silver." This does not require a long harangue-" five words with understanding, are worth more than five thousand words in an unknown tongue." His words should be those chosen of God, "Preach the Word," chaste, discreet and full of doctrine, always studying to show himself approv ed unto God, rightly dividing the Word "Watch thou in all things," watch his passions. The power of self-control is a remarkable quality in the minister of God. Sadly do we note the fact that some of the most eminent and influential ministers of the Gospel have fallen a victim to their passions. The foregoing remarks have special reference to the preacher as a preacher and not as a pas tor or as on executive of church gov ernment, which are also taken into the ministerial charge. The admonition seems to have been used more especial ly with reference to the public preaching ot the Word. "Eadnre sillictions." There is

great variety of sillictions set forth in the Scriptures, which men of God had to endure, and no doubt the apostles in sending Timothy forth as a minister of preach Jesus and not from strong cun-Christ, and of His self denying doctrine, gregation,-a hint. wishes to call his attention to his own hands of suffering, his trials, privations and persecution that he was undergoing, as he says in this same spistle, 1: 8, "Be not thou therefore ashamed of the testi mony of our Lord, nor of me, His prisoner; but be thou partaker of the afflictions of the Gospel."

The spirit that a minister should manifest while onduring affictious, de mands our more special attention; our bodies may be prostrated, bruised and mangled, our homes consumed, our friends slain, and we cast on the solitary isle, yet like the bright and shining example of Job, the minister should in his patience pussess his soul.

The disposition of our blessed Savier suddenly finshes up before us, portraying the great model spirit while under going afflictions far beyond our finite conceptions. Bahold how calm and quiet, " as a sheep led to the slaughter,

"Father forgive them, for they know but also that it will readily comprehend not what they do." Stephen who had Word of God. I have often felt that fering a terrible and cruel death, could when ministers are set apart in their pray, "Lord lay not this sin to their charge." The true minister must neither strive nor cry; but be resigned, submissive, calm and composed in afflic-

" Do the work of an evangelist."

There are two thoughts in this ad monition, that we will try and notice, and as these are days in which much is said of certain evangelists, and evangelistic work, we will notice carefully first what that work is, and second the Gospel method of doing that work.

The work of an evangelist. This is a special work of the ministry. The ministerial work takes in a large scope of duty, but it is not all really evangelistic. The local preacher who preches over a certain charge, while he thus presides is not what the Gospel, would call an evangelist.

The work of an evangelist we consider is to bring glad tidings or good news.
a work so important with reference to saving the soul that it will occupy the whole mind. Its very nature will not admit of even secondary labor. It rather occurs to my mind that evangelistic work consists in spreading the Gospel by divine inspiration of God,-that it is diffusing the good tidings of salvation rapidly.

Now, as to the best method of doing this work many honest hearts may differ. But we should all be willing to learn and be governed by the acts of those who were evangelists. We think the manner that Philip performed this grand work, was the way that Timothy was instructed to do his share of evangelizing the world, "But Philip was found at Azotus, and passing through he preached in a'l the cities, till he ca to Caesarea," Acts 8: 40. Evangelists seldom stay long in one place, while on evangelistic work according to our view of the history of their work, spparentas many souls in as short a time as possible, acting directly under the guiding influence of God as good and spirit, I would feel to make a little distinction between missionaries and evangelists. But those who claim the title ot evangelists, ought to be just as selfsacrificing, and go from city to city and

" Make full proof of thy ministry." From this I understand that there should be evidences to prove his minis terial labors, to be genuine, to fully prepare himself for all the duties that might be encumbent upon him to preach and instruct in holy things. That his actions should prove his words to be divine. That his character should be free from the blots and stains of sin-If when he teaches that men should not steal, the proof of his ministry provide things honestly in the sight of provide things nonestly in the si-all men, so in every precept and mand of the Gospel he should his faith by his works. To mak proof of his ministry, would a him to endure hardness as a goo dier, to the very end of his days on earth. Like the apostla Paul, who had kept the faith, until he had finished his course—this was making fell proof of his ministry. Again to make full proof of his ministry will require him to fulfill every duty of a mujeter in every sonse as a paster, as an elder and

BRETHREN AT WORK. Published Weekly

R. H. MILLER M. M ESHELMAN.

J. H. MOORE, Corresponding Editors

SPECIAL CONTRIBUTORS

YOUR PAPER.

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AN EARNEST SEEKER AFTER TRUTH.

I mave had the pleasure, for some time, of pyour paper the Barranty or Wour - furnished me by a friend. There are some things I would like you to en

I. Where do you find "civiting brother" in in the Bible. And what is his mission?

THE term "resiting brother" is not in the Scriptures. Deacons, among our people, nre sometimes called that, because it is a part of their duty to visit all the members prior to the Love-feast, to see whether they are at with one another. They are sometimes called "overseers of the poor" because they are to look after the poor of the church, and see that they do not suffer beyond reason. Their mission is to serve the church as she may direct. The special duties of deacens will be Where do you find a cut of dress Isid down in the

The Bible says nothing about the cut of the

dress in the sense of shape. For wise purp that is left for Christians to sett'e, as circum stances may dictate. Plainness in dress, is a principle positively origined in the Scriptur requiring that we do not use costly array, fine apparel, jewelry or anything that is nuneceseary. In order to carry out this principle of planness the church has agreed to adopt a cer tain order as an old, claiming that the me here who edont that order will be less inclined to wear the things forbidden in the Scrintores. The order is adopted by mutual consent. Persons may dress plain without conforming to this order, but the tendency is in the opposite direction. If all the members would dress plain as they ought, there would be no necessity for adopting an order, but siace all willingt do that, the church deemed it best to adopt a uniform as an aid in carrying out the necessary

Tue cap as a covering to be used by sisters in time of prayer and prophenying, is not mention-d in the Scriptures. A covering is recended, but the material, of which thus veriog is to be made, is not mentioned, hence the church in America adopted the plain white cap, that being the covering usually worn by religious women at the time the question was before the Brotherhood. At that time the rea could think of nothing more suitable as a covering, for religious women. It was custom then unoug most religious people for the women to wear the cap, and it was univer sally regarded with respect, hence our sister adopted it by a kind of mutual consent, and still retain it, while the popular denominations have dispensed with it and adopted a fashionable, worldly hend-dress instead. 4 Where does the Serintur

condidate after baptless while in the water

Our people have slways held that the place for laying on hands-shether in or out of the water - is immaterial, hence as a matter of convenience they lay hands on while the candidate is in the water. In case of extreme cold weather, the laying on of hands is sometimes deferred till it is more convenient.

of the church sixters that wear hale, and make it a test

As a general thing, no one but a very fashionable sister wants to wear a list, hence to grant that permission, would be to allow her to wear fine apparel, cestly array and even jewelry, thus opening the door to fashionable dressing. The bat is the stepping-stone, from the Scriptural plainness as understood by the Brethren, to fashionable dressing as taught by the world. Our people are confident that they cannot enforce plainness where sisters adopt the bat, hence circumstances compet them to take a stand against the hat, or olse surrender the doctrine of plainness.

Does Christ authorize you to hold Avzual Cos to make have of ment Neither Christ ner the apostles have av authorized the church to make a law. To church assembles in Annual Council, to con sult in regard to laws already made. Since some laws do not indicate the way they may be applied, it is well for the church to assemble and agree upon the best manner of carrying out these laws. Then, there are a number of things coming up that have to be decided by the spirit and general tenor of the Gospel, such as card playing, gambling, theater-going &c on these the church should be united, hen the importance of coming together. In th time of the apostles, some taught that Christians should be circumcised, and others thought not. In order to determine what the Bible taught on the subject, the council, mentioned in Acts 15, was called, not to make a law, but to agree upon the teachings of the Scripture on the subject of circumcision. Similar que: tions coming up among us, makes it neces for us to have councils also. We assemble yearly just because it happens to be to the con enience of the Brotherhood to meet that old on. If we had less business, it might be suffi cient to assemble less frequent, J. H. MOORE.

IS THE BROTHERHOOD RIGHT?

N certain points embracing fundamental doctrines, the above question came on The troubles in our church have their cause They are the result of some error which he grawn into newer, sufficient to preduce them To us, the cause is clear as norm-day. We have a church based on certain principles of government that are plain. It accepts the Gospel as it was believed and obeyed in the stoile age. It also has a Conference as in Acts 15, to decide all questions brought before it where there is no positive or plain Spript-

In that hedy questions are freely discussed he all, and decided by a majority. These decisions of Conference have held our church to gether in one hody, for more than a century and a half; and now when disruption is threat. ened, we look for the cause, and see at once it can come from only one source. That is, some brother or brethree, must say they will not accept the counsels of the majority in Annual Conference. If all would accept these counsel. there could be no division. This work of rebelling against the majority in Annual Confer ence, has been done by the "Old Order" Breth ren, and on that ground they have gone out of the Brotherhood. The decisions they objected to, were made on questions where there is no positive "thus saith the Lord;" such as Sahh od in doctrine, they secreded on questions of policy not plainly commanded or forbidden in the Gospel. When we say, the cause of their leaving, and the source from which their tropble was made is plain, it is not because of our mentaness, but because we look straight at facts on they are.

in the church which comes, in the same way, but from a different source. The Progressives have made their trouble by opposing the decisions made by a majority in Annual Confer- ing of gold and pourl, and costly array, and reonce. We do not claim Annual Conference to quires un to abstain from every appearance of he perfect, or its decisions to be infallable; but evil, the Gospel alone will not step him; it God!"

5. Where do you get your Sectionre for turning out it is God's plan of disposing of things about which Brethren differ. And every one who opposes these decisions made by a majority of the Brotherhood, is sowing seeds of discord among Brethress. This discord could not exist for one day if all would accept the decisions made by the Brotherhood. But to get at the cause of trouble plainer, we remark, that Annucl Meeting has always decided questions brought before it, when there was no positive command or "thus saith the Lord," to settle it

This course taken by Annual Meeting, and the decisions made by it, have not always been in harmony with the views of some brethren and they have opposed them; this state of things is now the cause of our trouble. The leaders in this opposition to Annual Meeting decisione, bave sometimes directly, and often indirectly, come out with the doctrine that each member may decide all questions for him self or herself where there is no positive "thus

with the Lord " In this age where liberality is growing in re ligion, bread enough to accept almost any thing offered in that name, we may fear for the truth when that doctrine is advocated among us. When we have asked for an express command against dancing, or joining secret societies, or making liquer, and claimed the right of the church to decide against them because Christians are required to abstain from every appearance of evil, though not expressly forbidden, those who favor the free conscience each one to judge for themselves, accuse us of making the Gespel imperfect, and wanting additions made to it. To evade the force of our position, and keep

om meeting the argument equarely, the Progressive says: "Robert has discovered a defect in the Gospel. He can't keep house with the Goscel alone." That is trite but not profound. I could not keep house with the Gospel alone; I must have the church with the spirit in it as well, and one too, werking in hermony wit the Gospel. But I could not keep house with where there is no positive command. Let u try it. Here is a brother going to the dance What can we do with him without the church to decide his case? Where is the Scripture that says he shall not dance? Will the Progressive give the chapter and verse? Here is a brother joining the Masons. Where is the "thus exith the Lord" that he shall not join a secret society? Will the Progressive tell u the chapter and verse? Here is another, die tilling his grain and fruit. Will it tell no which chapter and vorce says he shall not make wine and sell it? Though we cannot find a positive "thus saith the Lord" ogainst each of these, we have in the Gospel God's perfect and wise plan of setting them all right; not by let ting each member do as he pleases, but by lay ing the case before the church, and have it decide upon it. The brother who went to the dance, or the salons, is armigned before the church and condemned; he asks why, and calls for a "thus saith the Lord." But the church answers, we have many Scriptures which bear ou your case; such as "you shall abstrin from every appearance of evil," and "if he will not hear the church, let him be unto thee as an heathen men and a publican If a brother joins a secret society, I take the

Gospel alone and go to him; I reason with bim and persuade atl I can, to get him away from bath-schools, missionary boards and high it. I use the Gospel all I can to convince him, schools. While they agreed with the Brother- that neither Christ or the apostles, had anything to do with a secret society. He replies that there is no positive "thus suith the Lord" against it. The Gospel alone does not ston him; it does not stop the members of other churches from joining secret societies, and it alone will not stop any. But when there is a church to enforce the teachings and the prin-Though they are gone, we still have trouble ciples of the Grespel, the church can stop him, If I go to a member dressed in all the gowgaws of finktion, and take the Gospel alone

read it, and show where it condomns the wear-

has not stopped pride and fashion in other churches. They have had the Gospel and it alone has not stopped these evils in other churches; and it, or the same principles, and for the came reasons, will not stop it in onre, if we just let each one judge for himself. But we affirm again the doctrine of the Gospel, and of the general Brotherhood, that in all there things that have an appearance of evil, and tend toward it, no difference what kind it is, and no difference if it only he implied in the Gospel, the Church is God's appointed jadge, and if he will not hear the church let him he an heathen man end a publican. The church must decide upon the trespass.

A QUAKER'S ANSWER

YEARS ago, several persons were crossing the Alleghany mountains in a stage. Among them was a Quaker. As considerable time was on their hands, they naturally entered into conversation, which naturally took the direction of temperance, and soon became quite animated. Gue of the company did not join with the rest. He was a large, portly man, well dressed and of gentlemanly bearing. There were sharp thrusts at the liquor husiness and those engaged in it. Indeed, the whole subject was thoroughly canvassed without gloves. Meanwhile this gentleman stored himself away in a corner and maintained a stoical silence. After enduring it as long as he could, with pompous and magisterial manner, he said:

"Gentleman, I wish you to understand that I am a liquor seller; I keep a public house at -; I would have you know that I have a license, and keep a decent house. I don't keep loafers and lonngers about my place, and when a man has had enough, he can get no more at my bar. I sell to decent people, and do a re-

When he had delivered himself, he seemed to feel that he had put a quietus on the subject, and that no answer could be given. Not so thought our friend the Quaker, so he answered him thus:

"Friend, that is the most damning part of thy business. If thee would only sell to drunkards and loafers, thee would help kill off the race, and society would be rid of them. But thee sells to the young, the poor, the innocent and unsuspecting, and thee makes drankards of them, and when their character and money are gone, thee keeks them out and turns them over to the shops to be finished off, and thee ensuares others and sends them on the same road to rain

Surely the good Quaker had the best side of the argument, for he had facts on his side,

CONVERTED OVER HIS OWN WORK

WHEN the Rev. Claudius Buchanan was traveling is India, he obtained from the Jews in the interior of that country, a very singular copy of the translation of the New Testament into Hebrew, made in the sixteenth century. The translator was a learned rabbiand the translation is, in general, faithful. The design of the translator was to make an accurate version of the New Testament, for the express purpose of confuting it, and of repelling the argument of his neighbors, the Syrians But heliold the providence of God! The trans lator became a convert to Christianity; his own work subdued his unbelief; and he lived and died in the faith of Christ. This manuscript w in the public library, at Cambridge,

The following is a striking paragraph from the pen of John Wesley, as to the value of the "I am a creature of a day, passing through life as an arrow through t am a spirit come from God; just hevering over the great gulf, till a few moments hence, I am no more seen! I drop into an unchangeable sternity. I want to know one thing-the way to heaven; how to land on that happy shore. God himself has condescended to teach the way. He hath written a book. On, give me that book! At any price, give me the Book of

MORE CHIPS FROM THE WORK-SHOP

DE D S T BUTTERBATCH.

How Bishops and Deacons, and their Wives should be Qualified etc. FIRST, the hishop should be blameless, and of irreproachable character, watchful and

in deportment and office, sober, properly regulating his passions and appetite, well behaved. 2. Must not be greedy, that is, of gain ob

tained in base erts and employment 3. Not a novice-one lately converted, and

has but little knowledge of Christian doctrine and duties, and is not yet fully established in the faith. 4. Of good report; such as unblemished

reputation, not only in view of Christians, but also of others. 5. Likewise must the descens be grave, that is dignified and decorous in deportment, not able-tonoued: saving one thing, and doing

or meaning another. Holding the ministry of faith in a pure conscionce; that is, not defiled by indulging in sinful prectices, and must be sound in every-

as also in faith. Must also be proven; tried in regard to previous Christian life, as also qualifications for

8 Evan so must their wives he grave, fo they will greatly help or hinder their hus in their work, etc.

A good degree, good stending in the shoreh of Christ. Much influence and means of usefulness. Great boldness in the faith, and maintaining the faith.

10 How to conduct the house of God, etc. Pillar and ground of the truth, the church is the means of enstaining, extending and perpetrating the saving knowledge of divine truth

11. The mystery of goodness, the great mysteries of the manifestation of Gcd in human nature, of which the apostle speaks. It is a mystery as having been hitherto hidden in the secret counsels of God, and the mystery of godliness, as having godliness for its end in all that believe, God was manifest in the flesh. See John 1: 14. "and the word was made flesh." the same work which was in the beginning with God. John 1: 1.

Justified in the spirit. Shown to be just in his claims as the Messiah, by the Holy Ghost given to him without measure, and working in and by him with divine power. "Seeu of angels ignstered to him and worthiped him, e in his deenest humiliation." Heb 1: 6.

Preached nuto the Gentiles; to all nation the Almighty and only Savior. Believed on. by multitudes of Jews and Gentiles. Received up in glory; where he ever hees to make intercessions for all who come unto God by him. 1 Tim. 3: 16, and Heb. 7: 25

It is proper that a histop or a minister should be married and if morried he should with discretion and filelity discharge the varions duties of the head of the family. Especally should be set a good example of family government, and train up his children in the nurture and admonition of the Lord. And as the work of a hishop is saund and momentous. it should be undertaken only by those who, by by a course of good conduct have formed the tharacter and secured the reputation, in the charch and in the world, of being good men free from the imputation of vice, meanne-s sensual indulgence, or love of money. Men who have knowledge, and are able and willing orable, lovely and of good report,

And again, the office work of both bishop ns is such that their comfort sads com in it depend much on the character, and conduct of their wives. These should be pious Brudent and discreet, especially in the use of the tongue, and cay nothing that would harm themselves or others, and necessarily should be one in judgment and effort with their husbands in governing their children, and examples of wisdom and energy, patience and kindness, in all their concerns. In fact the cordial reception of the great truths of the Gospel, especi ally those which relate to the character, work, and glory of Christ, is the means of true god- stowing on us overy enjoyable good.

| liness, and the church is God's institution to siateia those truthe, perpetuate a knowledge of them, and extend them through the world.

> READ AND RE-READ. BY JACOB R. KELLES

THIS evening read Bro. Evans' article in No. 6, Page 2 and his first question press ed itself upon my mied with such force that it did me good. Blow after blow was dealt at me, I felt that I was guilty, with many of my young brethren in the ministry, of light mindedoese, foolish talking, and loud, boisterous, laughing. I must say Amea to all he said and ask all, (not only ministers) to read it and reread it, seriously meditate, and profit thereby Too frequently do we engage in foolish talking sting, and loud laughing, which is not becor ing of men professing godliness. As it is set ting a very had example, the sinner perhap bears a sermon from a man, and he conclude: that he is almost a saint, he is so sober But quiet and has a kind word for every one. take him at home on his farm or into his parlor entertaining company,-0, how changed He locks the kind words for all; entertaining ompony he is not the sober, quiet man behind the sacred desk. This ought not so to be. We as ministers of the Gospel, who must stand be fore the Judge of the quick and dead to give account of our stewardship here below, sh he the same behind the plow that we are be hind the desk, the same cutertaining company in the purlor, that we are in the house of God We should have Eoh, 4: 28, indelibly stamps uppe our miede. "Let no corrapt commun ion proceed out of your mouth, but (rather that which is good to the use of edifying, that may minister grace unto the hearers

We should not only preach helind the drak but when opportunity is afforded, we should kindly ware sinners to "flee the wrath to come." Should be more apostolic. only is there too much foolish talking and jesting emong ministers; but too much rough and rah language used; and we must remember and where we are guilty of using harsh language in the presence of singers, though we may be ever so elequent, our influence for good

Then let us dear brethren, show to the world that we have been with Christ and learned of Him, that sinners may be constrained to turn from the svil of their way and glorify on Eather in Heaven.

May we all live, "Nearer my God to thee," is my prayer. Amen

A wonldly spirit says, "Time is short; take our fill: live while you can." igions spirit says, "All pleasure here is a snare and dangerous; keep out out of it altogether. Christianity says, in opposition to the one, "Use the world: "in opposition to the other, Do not above it. All things are yours. Take them and use them; but never let them inter fere with the higher life which you are called to ead. A man's life consisteth not in the abuudance of the things that he preserves

It is therefore a distinct duty to use life while we are here. We are cit xons of the world; we must not shrink from it. We must share it langers, duties, joys, and sorrows. Time is short; therefore opportunities are so much more valuable. There is an infinite value stamped upon them. Use the world; but then it is a duty equally distinct to live above the world. An unworldy spirit will hold all things as not its own, in the perpetual conviction that they will not last. It is not to putlife and God's lovely world saids with a self-torturing hand, it is to have the world, and not let the world have you to be its master, and not its slave; to have Christ hidden in the heart, claiming all, and making all else seem by comparison poor and small.

ALL good men are glad that the Lord Good Omniputent reignetts. Our world is not all it should be; but it is not lost. It is not dependent on human charity, like a waif left at the door of a foundling's home. God is our Father, and nothing but our unwillingness to be loving and obedient children prevents his bo

THE DUTY OF MAGISTRATES. BY A BUTCHISON.

THE apostle says, "Put them in mind to be subject to principalities and pov obey magistrates, to be ready to every good work." They seeing the disciples are called upon to obey megistrates, we would naturally inquire, what are the duties of magistrates, that we are to obey them? The duty of such officer is to keep the peace in the limits of his jurisdiction. Hence we are to obey burn because we are a peace-loving people. The duty, then, of a magnetrate as far as it relates to the servants of Christ, is to see that they shall not he disturbed in their religious assemblies. But I fear many of them atterly feil to notice how they are related to God's people in that partic ular. One came to me once at a Love-feast. and said, I want to know whether you will al low me to keep order here to night. Why, suff L do you come to me for that liberty does not your oath of office require you to that? He said he believed it did. Then if you do your duty, you will see that order is observed. which he did, and the result was a happy and quiet meeting. Then I told him after all was over, you are God's minister when you die charge the duties of your office, where God's people are assembled for worship. He seemed almost in estonichment when he for the first time took a good view of his relationship to the people of God. He seemed never before to have had a realizing sense of the grave character of his duty as a civil officer. And oh! how many magistrates by title, are such only by title, and are not God's ministers, and never the approval of God unless they discharge their daty, and whon they fill their place properly, they are not a terror. But in-stead of them being God's ministers for the nunishment of evil-deers, and for the praise of them that do well, they are often seen to drink with the drunken. O! shame, where is thy blush? What a change would there be if all mogistrates were to faithfully fill the position assigned them by the apostle, and their oath of If all magnetrates were to do this, the standard of morals would be raised at least one hundred per cent, higher than it is at present In Rom. 13 chap., is a very lucid description o the duties of civil officers and the relationship between them and the servants of Christ. In the fourth verse of the shove named chapter, Paul, in speaking of such officers as magis trates says, "he is the minister of God to thee Then when such officers perform the proper functions of their office, they protect disciples of Jesus, by ministering jussuch as would molest them in their efforts to worship the Father of our spirits. Then we must conclude that one of the reasons that the servants of the Lord are so often disturbed in their devotional exercises, is a want of proper efforts on the part of magistrates in the full discharge of their duties is executing the law The duty of such officers is to minister the civil law in all cases where that law is violated; let it be where it may, and whoever disturbs a religious sesemblage lates that law, and is a proper subject for the magistrate to take in hand. Tois being one nuderstood that such would fall into the hands of said officers, would put an end to the much noise and hilarity at places of rengious services. Will that honorable class of men awake to a full sense of their duty? They are a class we

THE DOCTRINE OF PREDESTINA TION EXAMINED.

BY A BUTCHISON

S the dactrine of predestination a Bible dec trice? Ans.: Yes. The next question is, In what sense is it suctained by the Bible? We sorwer it is true as far as predestination was necessary for the recovery of fallen humanity, according to the purpose of God. My attention times lately, by anxious souls who wish to know the truth, and seem very willing and de sirous to ohey the Lord. Hence we try to auver in the light of the Gospel. The following Scripture seems to be the trouble: "For v he did foreknow, he also did predestinate to be conformed to the image of his Son, that he night be the first horn among many Moreover, whom he did predestinate, them he also called: and whom he called them he also

eternal life or misery, as many will tell you they were; but they were predestinated to nformed to the image of God's Son. lived a life of obadience to his Fother, is hear en, and God has predetermined that those who shall be heirs of salvation shall follow and in this sense they are predestinated to be conformed to his image." So if we be willing and obedient, we shall be like him, for we shall

ee him as he is.

Agaic, by reading the 17th chapter of the Gospel of St. John, you will see who the spos-tle was speaking about. For it is all in the And furthermore, he says mone of past tense. them were lost out of the number which the Father had given him, except the son of dition that the Scripture might be falfilled. This number, out of which he had lost but one. mems to apply to the twolve apostles. Paul was also one of the chosen ones, though born out of due time. Hear what he himselt says about it: (see Eph. 1: 11, 12) "In whom also we have obtained as inheritance, being predestigated according to the purpose of him who worketh all things after the cenges of him own will: that we should be to the pra his glory, who first trusted in Christ." Notice Then nohe says, "we were predestinated." tice next the change from we to ye. See verse 13, "In whom we also trusted after that ve ard the words of truth, the gospel of your anivation: in whom also, after that ye believed ye were sealed with that Holy Spirit of prom-Now you will at once discover the eace between those who were predestined, and those who come to Christ by means gospel, which Paul says is the gospel of your salvation, and not the gospel of our salvation, for we were predestinated. So the case seem plain that those who were chosen by predestiation were the apostles, and not any part of the human family spart from them. who will take the pains to read carefully the 17th chapter of John, will find that Jeens tified, and glorified those whom the Father had given him, and thee prays for those who who should believe on him through the Word of those chosen witnesses. Since the testator has died and the will is thereby made of fo and those that were projecticed have been faithful to their calling, and have faithfully given to us the will of our Father in heaven, we all become heirs, by virtue of the will, and all who will comply with the conditions of the will, when the Master comes, will find that

Many suxious soule are worrying their brain to know how they are to inherit eternal life, when at the same time they can read that "God willeth not the death of any but that all might come to God and live." Now if their earthly father would will to them a fine estate, they would never step to inquire whether hey were predestined to be possessors of that estate or not, but they would immediately set shout to see upon what conditions father gives ne that great legacy, and as soon as the c with the provisions of said will, and in way they ar- put in peaceable possession of the coveted preperty. Now all this is plain and Why not, then, be concerned to know noon what conditions our Father in Heaven nas promised to give us eternal life? sainly cannot think that Jesus kept the commandments for nothing. He is our leader and commander, and we are to follow him; sad all who will not follow him will find that they lasting misery, and they are the guilty party themselves,-made their own predestinal rejecting the counsel of God against themselves, just as the hungry man may starve with plen-ty to eat all around him, simply because he would not eat. So may man he lost forever while the mercles and riches of God's grace are all around bim, just because he would not comply with the couditions of God's will, that he might live forever. God's grace comes to do is to comply with the conditions of his will, and then you are a lawful heir, whom God will del ght to honor, as a son or daughter of his.

they are the true legatees.

LIVING EPISTLES

CHRISTIANS are epistles to be read. world reads them every day. How im-portant that this living gospel which walks and talks and stirs about in public places, should be correctly printed! Yet how meay of these living spistles have been printed for hattered type, from mixed fonts, on spotted pa-per, and in dim ick. But after all, orthodoxy is safer in the consecrated heart, than in the justified; and whom he justified them he also glorified." Rom 8:29, 39. Now you will notice first that those who were predestimated, not to the first first from the control of the first first from the control of the first first from the control of the fill first from the control of the fill first first for a mere programme. theological library. Evangelism is on upright, open-eyed, warm-handed, advancing thing, not

Mome and Family.

THE MOST PRECIOUS IEWEL

UNDREDS of years ago, in one of the old Etrascan cities of Italy, there lived a yonng and wealthy lawyer, whose name was Jucob Bendetti. He had a heautiful young wife, and both were once invited to a splendid

Now something came in the way so the hus band could not get to the ball in the beginning, and his wife had to go with some friends But in a little while he arrived. When he came into the room everything was in confusion, His beautiful young wife had been seized with a sudden illness, and there, on the way home, she died.

Jacob was almost in despair. He gave up his business, sold all his possessions, gave his mon ey to the poor, and became a minister of the Gospel. People laughed at him for doing so. Always there are people who laugh at things noble and good. They said it was so silly for a rich young fellow to cry as he cried for his wite, and to sell all he had and give all his money away. And there was snother thing these people thought silly. He not only be gan to preach to poor people about Jesus, but he wrote prayers and parables for them in their own mother tengue. "O, so silly!" eried the prople who used to go to balls with him. So they called him "Silly Jack," end he is known as Silly Jack, to this day.

But it wasn't he that was so silly; it was ignorant and stupid butterfly people who had not sense to see that he was wi

I have been reading some notes about the life and writings of this man lately, and among these notes I came upon a parable, which is this: Once upon a time there was a fair young maiden who had five brothers. One was a musician, the second was a painter, the third was a merchant, the fourth was a cook and the fifth was a builder Now this fair young maiden had a beautiful

dismond which her father had given her, and each one of her brothers wanted it for himself The first who sought it was the mu-He came to her and said, "Sell it to me; I will play you some beautiful music for it." she said, "And when the music is ended, I should have nothing;" and she refused to sell

her diamond for music. Then came the painter. "I will paint you a splended picture for your diamond," he said But she replied, "Your splendid picture might he stolen, or its color might fade. I will not sell my diamond to you."

Next came the merchant. "O cister," be said, "I will bring you such splended spices and perfomes from the East in my ships, as you never smelled before; and I will give you sweet-smelling roses and lilies—a garden full." But she said, "The performes will coase to please me, and the roses and lilies fade.

Then the cook came up and said, "Dear six ter. I will prepare for you a splendid hanquet of the finest, richest things you could est; give your diamond to me." But she said, "After the banquet I should be hungry again, and my diamond gone; no, I shall not sell it to you. Then the builder came. He offered to build

her a heautiful palace that might do for a queen. "But a palace is filled with cares even to its queen," she said, "and I cannot sell my mond for a home full of cares." At last, when all the brothers had been re

fored, came the prince of the great kingdom what will you give for my dismond?" she asked "I will give myself," he suid, "myself and all Hearing that, the young maider answered, "I accept that gift. I will be yours and you chall be mine forever." Wherenpon she gave him the diamond.

Now this is the parable, and here is the in terpretation. The fair young maiden is you or or sister, or any young person you know The father is God. And the diamond given by the father is the soul. The five brothers are the fire censes, each of which wishen to get the soul all to itself. The ear comes first, and Early to bed, and early to wants the soul to give itself altogether to the you healthy, wealthy and wise.

pleasures of music. "That is the great life." it says, "just to be going to concerts, and listening to the fine airs and fine songs." The eye s next, and wishes the soul to give its away to fine sights, heautiful sights on the hills and the fields. And the other senses, one after another, come and want to get the soul all to themselves-to fine gardens, to fine par-

ties, to fine houses. But the soul sees that all these things perish as they are used. The soul knows that ear, ey and smell, and touch, and taste, are only little bits of one's being. The soul has learned that nothing can fill the whole being, except God himself, who made it, and says, "What would it profit me though I should gain all that the five senses could bring to me, if I were to lose my very self and he cast away?"

And the wise maiden in the parable knew that. The pleasures of earth were nothing to her in comparison with Christ. "What are fine parties, beautiful pictures, or splendid mon sions, if at the end I should lose my soul?" So she gave her soul to Christ. And she got what was better than pictures, palaces, or fine gardens. She got Christ himself. And her soul was still her own.

It is of wise youn ; saints like her, that the Lord says in one of his prophecies, "They shall be mine in that day when I make up my jewels,"-Frank Leslie's Magazine

CLEANLINESS

T is both healthy and vigorous to acquire the habit of cleanliness; it not only produces energy and force of hody, but also strength o mind. Every hey or girl, young man or wo-men may possess this trait of character. To see nuclean hands, faces and clothes betokens ill breading. Any one that is careless of their person, unclean in their habits will, by suc means produce disorder in mind, and all h undertakes to do. Hence all who wish to be respectable men and women, and or joy health norally and physically, should begin to form the habit of cleanliners. The remedy for up cleanness is obvious; a frequent washing in weter with scap, will insure a free and healthy surface. The omission of frequent washings vetard: the circulation of the blood throng the extremities, and therefore causes disease Dress leosely, and wash frequently. M. C. N.

DRESS OF INFANTS

R Mercy B. Jackson says, "The special evil of which I now speak is the long arts, dresses and cloaks which are now the fashion for babies. I feel the greatest comm eration for a delicate child that has hang upon its tender body a flunel skirt a yard loug, and over that a cotton skirt og sally as long, and over that a dress to cover both, ofsen weighted with heavy embroidery, and, if the child is carried out, a double cloak longer than all, as that the skirts reach nearly to the floor as the infant is horne to the nurse's arm. The longer the clothes, the more printogratic the haby would seem to be the idea of the mother Think of, all this weight attached around the waist of the child, and hanging over the little feet, pressing down the toes and even forcing the feet out of their natural position! Hou much of deformity and multiring this fashion produces none can tell; but that it is a great discomfort to the baby, every thicking mother

HONESTY REWARDED.

A LAD was on his way to his uncle's to ne tition him for aid for a sick sister and children, when he found a wallet containing fitty dollars. The uncle refused to help the distressed family, and they were pinche by wunt. Neither the hoy nor his mother however, would use one cent of the money he had found. The pocket-book was advertised and the owner discovered. Being a men of wealth, upon learning the history of the fami ly, he presented the fifty dollars to the sick mother, and took the hoy into his service, and he is now one of the most saccrasful merchants in Ohio. Honesty always brings its reward to the mind, if not to the pocket.

Eurly to bed, and early to rise, will make

Correspondence.

NOTES OF FOREIGN TRAVEL LETTER NAME

WE were next taken to the church, where are the Santa Scaly, or sacred ch were brought from the house of Ponti as Pilate in Jerusalem, and which the faithful climbed, upon thar kases, until so little was left of the stairs that the church built a frame over them to save the little remaining stone We then went to the Pantheon, a dome should uilding, lighted by an opening in the center of the roof. In it lie many of Italy's great dead, among them all thut was mortal of the

Amid the excitement of continually changing scenes, I shall undoubtedly forget to mention many points of interest, but I connot for-

late King Emmanuel.

Passing under the roined arch of Titus, with broken friezes, representing the taking of Jerusalem, the walls of the Coliscum gradually rise before us. They grow in grandeur as we approach them, and when at le noth we sto in the center, with the shattered arches and grassy walls rising above and beyond one anther, far around us, I felt that still unother as not prepared. A unjesty like that of nature clothes this wonderful edifice. Walls ise above walls, and arches from every side of the grand arens, like a sweep of craggy, pineclad mountains around an oval lake. Son in the centuries long gone by, wrote: all stand, when stands the Coliseum, Rome sh ne falls, the world," which prediction time has not verified, for the world is going forward prouder than ever, and Rome is even rising from the lethorgy which has long held ber in

The king and queen being absent from Rome their palace was opened to the public, and we passed through the Sinte spartmente, which es and marbles which adorned them. As in all palaces, each room was designated by its color. the walls being hung with heavy brocade silk the draperies at the windows and the upholst ery of the furniture being of the same colo tered around in various places, and valuable paintings adorned the walls. There were the queen's reception room, the council room, the brone room, a private dining-room, a Stat dining room a bull-room and a changl. The floors of all but the three first named were o inlaid wood, highly polished, and the k stairs of marble. After passing through these, we went to the museum of the capital in order to see the Faun of Praxitiles and the Dring Gladistor, a gem of the highest art. It was found in the garden of Sallust. The po tion of the limbs is simple and natural while the relexing muscles and failing strength, th linesments of the face expressive of the anguish, not endowed with mauly fortitude re truly wonderful. Plicy, the elder I thinl is, writes:

I are before me the Gludinter he; to trans upon kis hand—his manly h towards to death, but conquers agony

status from which Hawthorne wrote his hest covel, "The Marble Faun." There is also an which is nearly as beautiful as the Venus do Medici at Florence. Near one of the stairways is a finely preserved messic of antiquity, called the Dover of Pliny, and represents four doves drinking.

One of the most gorgeous and costly of churches probably in the world is that of are manyles.

without the walls, one and one-half miles from the gate of St. Paul. The church of St. Peter chally the largest church in the world

Our appetites are sharpened by these long The Faun was found at Tivola, and is the

From Jacob Heistand.

We left our home on the morning of Jan. 21, in company with J. C. McMullin, who had been holding meetings at our place for one week, assisted by G. Worst, of Ashland Co., O., who left for home on the morning of the 20th. The meetings at Fairview, Wyandet county, Ohio, were interesting, and the church was but the cifect of the interior is not nearly as much revived. year 388, on the site of un certify one by Con- at 11: 30 A. M., when protiec McMallin's eld-

stantine, built over catacombs. It was restered in the eighth century, and burned in 1823 It has been again restored, though not quite completed yet. Contributions have been madof precious stones from nearly every country in Europe, and others also. The Emperor of Russia sent malachite, others have sent alaba ter, and still others perphyry, while the choic-est marbles of Italy have been lavishly used. There are eight white murble Cerinthian columns in the lower half, and the floors are the purest white marble, so highly polished a to look like a sea of glass. In the center of the tribune stands a highly decorated Episcopa chair of merble, and on wither side, four col nums of violet marble. Under the cornice ar a series of mosaic portraits of the Popes, while in the center, and under the dome, stands the high altar, with four pillars of pure white als baster supporting a canopy of exquisitely carved marble. The pillars were a gift from Mehemit Ali, Pasha of Egypt. The Catholic claim that St. Paul, who suffered martyrdom near Rome, was brought and buried under this church, or that this church was built over his grave, and his name given to the church. We asked our guide if there were any evidence asked our guide it there were any evidences other than tradition, to prove this easertien. He said there were not, adding, "But let me ask you a question—Will the American pro-ple ever forget where their Washington or Lincoln was buried? If in two or three hus dred years from now your people should build a church over their tombs and call it the Wash ington church, or Lincoln church, and the tra dition should go down from generation to gen eration, would there be lakely, or probably

mistake? We could not answer him, and left

this church for another, which stands over the

entrance to the catacomhs. We were given lighted tapers, called monk's candles, and de

scended into a passage from which opened the gallery of the grares, and which extends for

miles, descending gradually and winding to the right and loft. There were niches of various sizes on each side, where the hedges had heed

laid, as it were on a shelf. It was here that th

Christians, during some of the early porsecu-

There are now no traces of the dead to be seen

and the passages are used only for the purpose

of gratifying public curiosity, and a source

tions, fled for security and made their

and fatiguing walks and drives, and we often feel that a good New England denner would be very acceptable, and we irrqueatly discuss the merits or demorits of our surroundings at the hotels where we shide. We do not sit down take up the hill of fare and select such dishe as we choose, but each course is brought in or der upon a silver tray, and we are at liberty to take or refuse. Nor is it customary to ask the second time for anything except bread or butter. At one of the hotels where we were stay ing, a young indy, desired to be served a second time. "Has mademoiselle been served? but I would like some more." "Ladie "Ladies never take the same dish twice. We cannot break our rules; but if mademoiselle will be putient we will soon serve another course." For two or three days after coming to Rome, we were greatly interested in one of the waiters at on He was a tall, fine looking man, about forty years of age. He never lifted his nor even smiled, but moved around quiet dignified, performing every duty regularly, but without life or animation. I everbeard some one calling him one day Italie; and mentioning it to the party, they said that solved the riddle He was borne down by the weight of his name. Our interest and consideration for him increase, We try to cultivate an acquaintance, a surpicious dish of most is brought, we sak Italia what it is before we dure eat, feeling sure that he will not say that it is nice heef it is not, or that it is massels when it is snails or rabbit when it is something elee. We try to be very patient, and "do in Rome as the Ro-mans do," but we cannot always forget that we are Americans. I have written page under the impression that a good Ameri-cae meal would be very desirable, and now will go up to the Vatican gallery, where the art treasures of R mae are gathered and opened to

Co., Ohio,

3 P. M., and found all well Brother William Saddler, from the Maple Grove church, Ohio, was to be there and hold meeting that evening, but as he did not come, the labor rested on us until Mouday, when brother William Murray of Kuox Co., Ohio, montil the 29th, when we started home.

The church appeared to be much revived. We went there a stranger, but we soon be-

os attached to one another. Brother J. C. McMullen is the elder there and E. J. Wisler, R. Mallot and P. Helfer are his co-laborers in the ministry. God bless the kind b. ethren aud sisters who were so hospitato us whilsbamong them .- Seal, Wyandst

From Rock Creek Church, 111.

It is certainly a great pleasure that we can ose the medium of the peu and the power of the press to express our thoughts to one another, which we can alone attribute to the move, and have our belog, and without him we are not able to do anything that is product is of good; hence what I desire to say in these few ill-composed lines may be to the honor

The Rock Creek Brethreu have great reas to rejoice and glorify God for the blessings that we have been permitted to enjoy this Winter thus far; we have been frasting upon fat things and showers of blessings from the presence of the Lord. We have had several series of meet-ings this Winter. Brother Daniel Shively, from New Paris, Indiana, was here a few weeks ago and preached the Word in its purity to the satisfaction of a great many, after which brother Jesse Heckler and brother George Zollers dealt out the Word in its power and spirit at brother James Evans, of Mis souri, will be here in a few days to labor with the prople of this place a short time. him welcome. May he, by the assisting grace of God, he shie to accomplish much good in the name of the Lord. Thus we are constant ed on the precious food of the Gaspel exanded by the good brethren from abroad Our ministerial brethren are trying, in the fear of the Lord, to divide the Word of Truth according to their best shility. May the good Lord crown their labors and much good be accomplished by the incoming of precious terms of the Gospel. Gor weekly prayer-meetings are well attend-

al by both members and those that make no profession, and, I think, are means to carry on God's work and keep up unity of spirit is conducted in a proper way; wherein we can talk together about the goodness of G d, sing the songe of Zion and pray for one another, as we are commanded in his Divine Word. So on the whole we have no reasons to comp we sometimes teel despredent, and Mester's fault, but our own; for God has given as all the bear his we are entitled to

At the present writing, the weather is very beautiful, and we are almost made to exclaim with the poet, the "Winter is as pleasent a

In conclusion I would say, let us all, fersors of religion, improve the time and spend it to the honor and glory of God.

JOHN M. DIETZ Malcern, Itt.

From G. Baker.

On the 28th of January, brother Q. F. Yonut from Tippecanoe City came to us and preached eleven very interesting sermons. Our meetings were held at four different places. beloved brother held forth the Word with great zeal and power, which caused three precione souls to come over on the Lord's side, and were haptand. Also another one made applin to be reclaimed. On the evening of the 5th be preached his closing sermon to a large name to our brothree and suters to work to gether in love and union that caused many lears to flow; for there is a great warfare be fore us by which we must light our way heaven on flowery heds of ease. Then let not he discouraged when we meet with troub Then let us and trials, but fight the good fight of faith

are laboring so hard against the many evils which are cresping in the caurch.—Greenville, Ohio. St. Louis Meetingshouse.

But Jesus answered them. My father worketh hitl

When we examine the Gospel, we find that

God worketh and Jesus did work and the spos tles did work, and God's people do work. Some God's people lately commenced to work of faithfully to esseist by sending in their done Louis for God's tions to build a church in St. people to worship in. Hope many more will work for such a noble work as soon as conven-We much desire to see a house of wor-

ship in St Louis.
I will acknowledge all the donations in the I. G. Martin, Pa.... 5.00 G. W. Teeter and fauily, Ohio 3.00
D. L. Bowman, Iowa 200
George S. Rowland, Ps. 2500 Mary E Ohmart, Ill..... C. W. Mich. 20.00
Emma Watsou, Ind. 51
Daniel Voniman, Ill. 18 10

(Primitive Christian, please copg)

We, the members of the Covington and Newton churches, Mismi Co., Onio, who live ome distance away from our respective church-houses have had the brethren-Rosen herger, Wine, and Frantz - o hold four mestings for usin what is known as the Circle Hill school-house.

Oaite a number of our neighbors know very little of the doctrine of our Broth our meetings are held but from four to six miles away, and to make them become better acquainted with our faith, and to lead them to we u better opinion of the ability of our brethree, (whom quite a number of people have formed an idant class of people) were the primary cause of the meeting. A secondary cause was to warm up some luke-warm members who make but very little exertion towards attending divine We feel that we have met with suc services. a in both of our objects. The brethren proclaimed the Word in a nor

rful and carnest manuer, end elthough two of

them are but beginners in the ministry, they drow out and held the attention of the audience during the entire meeting, notwithstand-ing the inclemency of the weather. The brethrea themselves expressed surprise at the well-filled house and the close attention. But owing to the school we had to close too snon just as the interest was growing danper. just as one interest was growing assper. We feel the need of a house in this place, and hope We have quite a mixed society in this place but a very moral and Christian-like one. hold a aniou Sunday-school during the Sam-mer mouths, and this Winter we have organizd a naion Bible Class, which has proved resting. We have a president or superintendent who attends to the general busin He appoints a leader for the class every week who must take the class in charge similar to a class in Sunday-sch-ol. We always have a good attendance, and thus far it has been very entertaining. We permit no heated contro-versy. Each one is at liberty to give his own m. We like the plan very much, sne think it a good way to become better ucqua ed with the Scriptures and better prepared to take the young in charge in our next term Sunday-school which begins the first Sunday

May the richest blessings of heave May the richest biessings or neuron res-on the editors of the B. at W., and particular-ly upon our poor, overworked and afflicted brother Esbelman, is the prayer of your na-worthy sister, FLORA E TEAGUE.

worthy sister, Feb. 13, '82. To the Southern District of Kansus

Dear Primitive:-There seems to be a difference of opin ion in regard to our District Meeting nex

Spring, some having an idea they will son urals, mit night in goed light of faith [Spring, some having an idea they will require that we may obtain theorem of righteonesses, send outs, other south. Herefolder all We with our beloved brether Youndt the churches north of Kamon river were included to the herefold of the church of the church of the church of the may follow his labors. We feel rejisfed to districting the State of Kamon was taken up

at son conveyed us to his home. Arrived at know that we have yet so many brethren who and a committee appointed to confer with the northern churches, that is, the churches worth of Kaussa river, in regard to a line and the boundaries of said line, and then report to next D. M. South. I would just say we repre-sent next District Meeting in Elk county and seut us xt District Maestug in Etc. county and there accept or reject the report of our commit-tee as appointed by D. M. 1881. I claim the report of that committee is not legal until confirmed by District Meeting couth which cannot be till District Meeting onth which very that meeting may decide will then be put upou the minutes for reference. We have no authority to go north until the division is on our minutes south. I am told there are some brethren, who are interested in the line as now fixed, opposed to the course, hence brethren, let us be careful and act lengtly no there will he no afterdaps.

I have written the above so that we be muit

ed as to where we will represent next Spring We hope the churches will all try and represent by delegate, and then and there have fair nuderstanding of the matter.

A DAY OF PRAYER OF FASTING When we look at the serious condition of one Fraternity, would it not be proper to appoint a day of fasting and prayer some time before our next A. M.? Bring the matter before the Lord. Ask him to influence our hearts and minds in order that a union may be brought shout. Have a day set apart for that purpose, then let the brethren come together at their places of worship. Let the day be published in our periodicals. I give the shove as a prop-Brethreu, think about the matter and think seriously. We know that of our-selves we can do nothing, and that only from the strong arm of God can we expect help hence should how down in deep humility be-fore him. Let us ask for strength and wisdom

> Fraternally. Gro Mysts.

From G. W. Fesler.

I see a brother writing from Indiaus, wishing to hear from diff-rent parts of the West, emong others he says Colorado. brother, I came here from Auderson, Indian and would say that we do not have the mud and rain here that is common there. We nearly al-ways have good roads and no rain. In Winter, the weather here is very fine. It has been almost a year since I arrived here, and there been but one day that the sun could not be seen. And for health, we think it far ahead of the Eastern States, especially for lungs. tarming, what there is done, it pays better than any where I have eyer seen; but, of cours farming can only be done waste water can be For mining, there are more who miss it han hit it-yes, ten to one, but when a m does strike it, he generally gets enough to make him independent. Thiogs genera onsiderably higher than in the East. Wager on a farm are from twenty-five to thirty-five dollars per month. Wheat and oats, which ers the principal crops, generally bring 2 cts.

As for the church, there is but one orga tion in Colorado; but gird to say that it is in love and union and for the Gospel and the gen-eral order of the Brotherhood.—Longmont, Col.

From C. H. Bulsbaugh

LOTTIE KRIBING Beloved in Christ:-

No. 5 of B. AT W. containing defense of the church is before me No one will he at less to understand you. se your thoughts run as clear as the River of Life, of which your essay is a sparkling rill. You have made me feel very glad by your unflinch ing declaration of the truth. L ra and fladgeons that come from the catapult of perties and wielded by hands flowing with fraternal blood. There are days when speak-ing the truth means a re-cusciment of the scenes in Pilate's judgment-hall and the fury and malice of Golgotha. Many will gnash their teath ut your scalding exposition of the unchristliues of those who build the ultars of Baal, and then cry, Oh God of Israel, hear us. Although they gash thomselves with ston and lauce themselves with knives till the blood gushes out, the answer will tarry themselves with knives till and when it comes, it will be flery discipline,
if not hopeless destruction. God is love, but his love means unbending rightenusuess the charity that takes latitude with the Word of Johovah, or pleads for the flesh because are under grace and not under its types. God is not made of putty, yielding to the pressure

of pride and passion and sollishness a

nd con-

forming to the lust of the eye and the flesh making Christ the minister of sip, and cross the premium of caroality. A fe of dawn awaits the Achaines whose self-esteem and last for popularity fill Ziou with the confusion, divisiou, and fratricide. O that the Let as besiege the throne of grace mightily for tham. Pity them while we emits in the name of God and for the honor of his kingdom. of the dand for the honor of his kingdom. Compromise is out of the question where the alternative is between the flash and the cross, the devil and the Christ. Jesus wept over Je-rusalem and yet he doomed the Messiah sparuing, hell-seconding city. To be like our Master in this is the supreme duty of the hoar. Speak the truth with the very acceut and em-phasis of God, but speak it in love. Let not hitterness and molice shade a single syllable or tune a single atterance. Watch and pray lest the devil suatch you with his hell-rooted touch. Shrink not from hearing the cross sloft over the ramparts of the enemy, but do it with hand nod heart of Christ. Then his reproach will be swallowed up in his glory,

Our Visit South

We celebrated our Christmas with our dear brethren and sisters of Cerro Gordo and our nuch loved consin John Metzger and family, whom we lone desired to visit, and the tim came at last, and we enjoyed their company very much. The meeting, also, was a one, and long to be remembered. For the first time did we have the opportunity of cele iog our Lord's hirthday, by partaking of the Lord's Supper and holy Communion with our dear brethren and sisters.

The Lord fav. rell us with delightful

weather during the meeting. The roads were very moddy, yet there was a large number of brethren and sisters present at the table of the Lord, thereby showing forth feith in the soffering and death of our blessed We can truly say that we enjoyed a feast of love and a refreshing from the ence of the Lord, and we feel encouraged to press our way on ward toward the mark for t prize of the high calling of God in Christ Je-We formed many pleasant associations; one

we formed many pressure assections; one among the number was brother Shomber, of St. Louis, who is the minister of that little flock in that great city. We would ask you, drar readers of the B. AT W., as he asked of the meeting, to earnestly pray for our dear rooms brother who is there slone at the work We deeply sympathize with you, dear brother Will try by the help of God to hold you up before our great Radeemer, and will carnestly pray that you may goin souls for Christ, and that you may be relieved of so much duty, for God will not ask more than you can do. he says, "Without me ye can do nothing."
Our poor spirits may sometimes he shaken by torms, and swept, as it were by surging seas of emotion, but God's presence, riding on the storm will culm all. We may be smitten by quake, but his presence will keep all praceful and still. The life of fasth in Christ has a bliss that no other life can bring, and if ever we ure to share in the full joye of his presence and tian warfare. Lot us keep our minds and hearts on hingoodness and loving-kindness and press on near on home on till our innersey is cuded May the good Lord be our Helper and our All now and for evermore, is the prayer of an un-

Enough Levis Dilays

Last ovening closed our series of meetings with us. Our home ministers held a week's neeting at the Green Valley school-house. It no well attended and a great juterest manifest. ed. One young woman made the good confes-sion. Then brother Eaoch Ely, in company with brother Benjamin Miller and wife, came among ue the evening of the 9th. Brother Eby presched seven sermous and brother Miller, four. The meetings were largely atte re, usir. And meetings were largely accended, and many good impressions were made. Three young men were made willing to go down under the water and to rise as new creatures, thing God bloss them and cave us oil.—Peoria Caty, Ionea, Feb. 15th.

Ministries generally devote an undue pro-portion of their labors to those who are grown up, while the young and by far the most hopeful portions of their congregations, are alm entirely neglected.

Widings from the Mield.

Postal card communications solicited for this depar Reports of baptisms especially desired,

Railroad Notice

We have made the following agreement with Wayne, Grand Rapids & Indiana rail road, between Ft. Wayne and Petoskev. to car ry members and others over their read, to and from Annual Meeting, for one and one third fare. Availa Junction, on the Battimore and Ohio railroad, the step off place. I tried to get the company to place tickets at the several sta tious, but could not; so you will find out how wish to use said road, then write to me and I will send you tickets, for which, when prescuted to the station agent, he will cell you an excursion ticket at about four cents per mile, and ceturn free. You should let me know by the first of May next. We will get one stop-of each way. Sand stamp, and address me at Gro Long.

LOWELL, Mich., Feb. 15. On the 1st of Feb. we started for Sweetland, isson Co.; arrived at Bro. O. Williams on Thursday, and had meeting the same sy-ning Had meeting at three different school-houses which are large and well built. Good order and large congregations at all these pluces. Baptized four of the noted citizens; one the Sonday school superintendent, and leader of the M. E. church, and his wife. Eight or ten more are coming soon. The prespect in fine to raise a charch in Musor county. Gro Lova

Nora Springs, In , Feb. 22. We had good interesting meetings in Story and Marshall counties. Three young brethren haptized in the Indian Creek church. Had For hapfage in the indian orest caures. Had beautiful weather till jesterday, it turned pretty cold. Snow enough to detain the trains. I sm on my way to Minn. Have good health and many blessings. Exoch Esy.

WALTON, Ind., Feb. 15. Bro. D. B. Gibson, of Cerro Gordo, Ill., caur to us on the 28th of Jan., and continued with us until Feb. 5th. Four were received into the church by holy baptism. Since he went away, one more has made the good confession and came on the Lord's side. Bro Gibson is an earnest worker in the cause of the Master. Our church is in love and at prace with each other. W. S. Tongy.

WOODLAND, HL, Feb. 20. We bring you good tidings. Bro. Vanimat has been with us, and preached twenty discourses with telling effect. We were made to rejoice by seventeen being received into the church. Others are counting the cost. May those young converts, as well as ourselves, remember to put their trust fully in Jesus. EMERT ESHELMAN.

Cnano Gonno, III , Feb. 19, By request, 1 will say that Menno Stouffer nd myself left home on the 27th of Jan., for the Lamott church, in Crawford county, where Price Horning formerly was their minister, but is now discound. Bro. Jacob Swinger and Henry Winger, are their ministers now. Wa continued meetings over a week, and nine came on the Lord's side. The oldest one was seventy-four years old, and the rest over twenty. We then went to Allison church, where Mills Calvert, now deceased, had charge of this church. Jacob and B. Gearbart, M. Calvert and J. Jellison, are their ministers now, continued our meetings a week, and one more was received; after we left, the home ministers continued the meetings. I gave notice partly, while at Hulsonville, of

DAVID TROXEL. Muncie, Ind., Feb. 18.

I am holding meetings here. Am suffering much from overwork and cold. Am well pleased with the change in the tone of the naper. This continual warfare is the papers must stop, or they will not be supported. This centiment is general wherever I have traveled this Win-D B. Gus x. HERRY, H., Fah 20.

We have been essisted at Florid, by S. C. L-kman; had good meetings. We are having opposition to contend with. The United Brethren are working against us by offering the prople salvation upon their own terms which are more readily accepted than the Gospel terms. They persuaded one dear young sister to leave the fold and go with C. S. Hou MILITORD, Ind., Pol., 91

Have just returned from Walnut Congregation; as there to help settle difficulties; the Lord he

thanked, peace has been restored, and many tears of joy were shed. O, how pleasant it is for breth-ren and sisters to have a forgiving spirit, and to be willing to die for each other. We had several meetings while there, and we could realize how good it was to be there. May we all try more for peace and union, and lot carty names no more the world o'erspread. Let us pray mighty for pen I. H. MILLER.

WASHINGTON, Kan., Feb. 20. Thanks to the editors. We do not vouch for all hat the Washington Co., (Kan.) answer contains, thumph all may be correct; much of it, we know is We think it is a good place for a home. Brethren looking in the west for homes should not forest this place. Here is an infant church of the Broth ren; most of them emigrated from Pennsylvania Come and see us. A. F. DEETER.

CEDAR LANG district, Ind., Feb. 22. Those coming to the District Meeting of North ern Indiana on the B. & O. R. B., will stop Garret; and those coming on the Lake Shore R Rwill stop off at Corunn; there will be ter the above named places to meet the afternoon trains on Wednesday, the 5th of April.

JAMES BARTON HUDSON, III., Feb. 21. I frequently get calls for presching, but cant respond; my wife is suffering much from neuralgia and nervous debility, so I have to stay with her most of my time. Bro. David B. Martin, of Iowa Centre, preached for us lest Sunday, he is on his way South. We like the ring of the B.AT W. Continue to give us good religious essays Dip your pen in the blood of the crucified; make us feel little in our own eyes. The Master prayed for unity, not for legion. O, whose are we? It is high time to awake out of sleep. God bless the THOS. D. LYON.

Rogison, Kan., Feb. 17. We the members of the Wolfe River truly had a good meeting. Bro. J. W. Hauman came to us on the 20th of Jan., and continued ncetings every night; also had some social meet follow Christ. We feel greatly built up, and we believe covenants were renewed. Bro. is an able defender of the truth. May God ever give him grace for his work. Let us, brethree and sisters, strive more for the spirit of love and union, that the victory may be ours.

NOART. BAUBAKER. Pence and union prevail. The little Zion is it a prosperous and working condition. Br. M. H. Fowler returned from Waterloo the 28th, and help them to live godly lives; and protect them from the hery darts of Satau. May be strengthen his dear children, everywhere, and been them is the bonds of union. At this place we stand uni-ed on Gospel principles. OLIVER BEAVER. DELTA Obio Feb 10.

Giorious news from North-western Obio. and a joyful feasting on the richness of God's Word we had. Bre. Nicholson labored for us three weeks and the result, since my last was, if-teen were buried in the liquid stream and rose to til the Master calls them bome. Two preciou tized in our three weeks' meeting; God be praised scattered over four counties, under the care of brethren A. Stutzman and A. Berkoybile. May God stand by you in your noble work of defending the truth. David Benkeryster.

Itlatrimonial.

MILLER-ROWLAND .- At the residence of the bride's parents, Feb. 21st. 1882, by Edmund For ney, brother David A. Miller and sister Minnis E. Rowland, both of Polo, Ill-

YEAROUT-BEST.-By the undersigned, at my residence, Jao. 164h, 1882, Mr. Christian A. Year-out and Miss Maggie Bost, both of Greenwood Co, Kan. D. W. STOUDER. STEINMETZ-FORREST .- By the und

in Mr. Morsis, Ill., Feb. 23rd, 1882, Mr. John Steinmetz and Miss Anna Forrest, both of Rock vale township.

Fallen Asleep.

In the Okaw church, Piatt Co., Hi., Bro Samuel Wine, agod 20 years and 37 days. Dis-case, bone crysipelas. He saffered much for

es a young widowed sister, and many friends te mourn their loss. The esteem in which he was held, was manifested at his hurial, by the large procession that followed the remains to the last resting place. Funeral improved by Monno Stouffer and Jacob Wagoner, from John JOHN ARNOLD.

(Primitive Christian please copy.)

ECNERIE.—Amony J. Exbertele, was been in Un-tion Co, Ind., April 24th, 1815. Her maiden sums was Mallory; the parents formerly belonged to the Methodists, but later, her mother joined the Freshren. See united with the German Bap-tiest church in Union Co, Ind., the filst of Dec. test church in Union Co, Ind., the flat of Dec., 1895. Sometime afterwards, her husband fol-lowed her good example. They meved to Cass county in 1874. Her husband was elected to the deacon's office, Mar. 27th, 1880. She was the the deacon's office, alar, 2719, 1899. She was the mother of eight children; one of whom preceded her to the tomb. She departed this life, Nov. 16th, 1881. She was an exemplary Christian, and a zealous worker, both in the church and Sunday-school. Sixteen days after her death she was followed by her daughter Alice, aged 11 years and a few months. She leaves a little babe only seven weeks old; two of her children have chosen that good part that cannot be taken from them. We deeply sympathize with t family in their hereavement. May God enable them with us, to live so us to meet those who have only gone before. W. S. Toney. DALE .- In the Vermillion church, Iil., July 10th 1831, Harvey Elmer, son of brother Noah and sister Ella Dale, aged 6 months and 26 days Sweet Hitle bud, on earth so fair, has gone to beaven to blossom there. Funeral services by the dead that die in the Lord" DAVID HECKWAR

MILLER-In Cerro Gardo, Ill., Feb. 11th, 1881 Charles A., son of Bro. Joseph and sister Han nah Miller, aged 11 years and 18 days. Disease

FLOHR.—In the Monoracy church, at Fountair Dale, Adams Ca. Pa., Harvey G., son of brother John F. and sister Amanda Flohr, aged 3 years 10 months and 17 days. Funeral services by the writer and T. J. Kolb, from 2 Kings 4:26. GEO. A. HOOVER.

ANDES.-Feb. 9th, Adam, son of Win, G. am sister Elizabeth Andes, aged 5 months and days. Funeral services by Joseph Glick.

Our Working Band.

CS The following have sent subscriptions for B. AT W. If mistakes occur, please notify as, stating the number of the paper in which it occurs. Send for prospectus and sample copies. Cauvass tho-roughly, and do a cash business. S K Olinger, 1,

William Brough, 1, D II Keller ! John Forney, 1,

Announcements.

District Meetings.

May 1st, at 10 A. M., Southern District of Iowa, in the English River church, three miles cust of

Otstrict Meeting of North Eastern Kans., will be held at Ozawkie, Jefferson Co., on Monday April 24th, and we solicit a full percentation from

all the churches. April 5th, at 10 A. M. Southern District of Indi-

April 6, at 9 A. M. Northern Indiana, in Ordar Lake congregation, Details Co., Ind., 11, sailes from Carson and 2 miles north from Garret City. April 14 and 16, arst district of Vs., in the Black water congragation, at the Antioch church i Franklin Co., Va. District Meeting No. 2, in Virginia, will be held

In the new meeting-house, in Page county. April 13th and 14th. Those coming on the Shenandonh Valley R. R. from the north will get a ticket to tween the two places, one and a ball mile from the meeting-house. Jacon Miller.

April 20th, in the English River church, In., cor toroncing at 11 A. M. Priven Brown.

Advertisements.

FOR SALE! A VERY DESTRABLE PROPERTY IS

Writes for edg of the advise very resonable. For further indig with sold on erablishes, M. Novemberr or D. L. Miller to College Mt. Morris, ID. W. S. Health. live works. In him the church and neighbor-hed has lost a good member and citizen; he

Tablets! Tablets! Six tab'ets for 50 cents, - one for ink or encil, the other five for pencil only. for pencil only.

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BRETHREN AT WORK.

** Set for the Defense of the Gospel."-Philippines 1: 17.55 Mt. Morris, Ill., Thursday, March 7, 1882.

(Single Copies No. 10.

Brethren at Work

EDITORIAL ITEMS: 🎥

Fre Aroum)

Vol. 7.

An Extra Offer.

ething extra.-We have yet on hand

Next week brother Howard Mitter will have surible talk with our readers.

THERE are a few selected items on this page no originality of thought is claimed.

Wg learn that brother John Nucheleon is hold

Bno. J. J. Emmert, of Mt Carroll writes that his wife just now is lying very low in the last stage of consump-tion.

and therefore an element of peace; but love which in BRETHERS, it does no good to call each other hard ames. Use kind words, but strong arguments, if you

teacher who undoly whim a numb is suitty of minde

The highest possible good in this life is to hise up to our appertunities, do good to homanity, and to serve God with a steadflast heart.

THE River Brethren, of whom a goodly number live in this part of Illinois, will hold their next Annual Con-5 reaso in Lancaster Co., Pa-

An abonomiation in the sight of the Lord is "A false witness that speaketh lies, and he that soweth discost among his heeftuen,"—Prov. 6; 19,

Venerand, N. J., with a population of 20,080, have not averaged a prisoner a year in the city juil for the past twenty years. Reason, it has not a liquor-salcon.

E.Lo. J. D. Trostle, who had been at the Wernetsville "Mountain Home," has reterated bome much improved in health, though not able to do rough church labor j.ct. credited numeter, has absolutely no claims on the

The lowest percentage of illiteracy in the United States in found an Nebeneka, and the highest in South Carolina. This speaks well for the educational system in

Ears hence Barto's neldress is changed from Lost. Nu-tion, Iowa, to Stanton, Montgemery Co., same State. He goes into a new field of labor where his presching as much needed, and where he hopes to do considerable work for the church.

\$1.10 WILL PAY for the BERTEREN AT

FIFTY years ago last month, the Ohio River at Cincir nati was 62 feet deep, and at 1847 it was about Week before last the gauge stood 50 feet, ca

LAST week the water broke through the levees, below

Bro. James Evans held some meetings at Launis kass week. On account of disagreeable weather, the meet ings a ere discontinued from Tuessky till Saturday evening. His wife and children are with him at present-

This true purpose of education is to cherish and and fold the seeds of immortality already norm within us; to develop to thris falliest extest, the coperatus of ever-kind with which the God who made or his endowed as

nd book would be just the thing we would like to have in our library for reference. Do not fail to read his cati-ch on mother page of this irrue, and then inform him how many copies you are willing to take.

just now. There is always room in the B. Az W. for that remedy. Remumber we do not believe in "blood letting," spiritually speaking, but a good "blood panis-er" for the spintual into aught to do a good work.

ristim grace—cuaratra. We need it every day and or. Others must exercise it towards us for we are full of imperfections. O that we might have ferrent churity for all men, and especially for those of the household of

Hypax happeness has no parfect avoidity but firedom:

-freedom none but wirtue;—virtue nove but knowledge,
and netther freedom, nor virtue, nor knowledge has major, or numeral hope, corely in the pranagle of the
Christian falth, and in the sanctions of the Christian re-

ightly weed grow, is a public bruefactor. So he is sind word, a cheerful action, a goal deed, among a o spring up in a subdened benef, overlanded and include a case as a some of the subdened and, have a meet that will trute I

is muon there is strength." Let such one of us not considere this question: Are we lakening for the unions of an Bielberhood for me us sowing the seeds of disroyal and dismates? Let us strive to make stronger the Chris-tian tie that should kind our hourts in love together, as me none in Christ.

Over mailing-derk it in brether. He is twenty-one years of age, four feet and nown indices fall, and verighe righty-one possible. His mains is Dyan, but he is a spoul-us a hand, and will tel his otherest to have the paper reach you promptly such word. He is the sour of fill, Thomas D. Lyan, of Husbon, Hi.

nonnerd on his page, will be held with the Brethness in the Y-flow Creek congregation, May 19th, commercing at 8 A. M. We parame the moding will be in their large meeting-hours, but to be some of it, some of the Brethness At Y-flow Creek would be for mission as in which house the meeting is to be liefd.

RESPICIENT THAT The Providy Composition and BILITABLEN AT WORK will be sent to the same address for \$1.30. Biother Daniel Shirely, of New Parks, Ind., ways he thinks the Compositions in the best paper of the kind ever officed to the public. It and the B. AT W.

So far, the Winter has been unarrally rolld. Yery Diffuseow has fallon, and not rusch rain, though the rounds have at most been very but. Last week they were much wront condition for traveling of any time this Winter, rendering it very difficult for those in the coun-try to attend night mortings.

type accessed to the control of the

A CALL is meds from Guarfeld Co., W. T., for a minister to come out there and locate. It is proposed to make a subscription and the mossy to be test to techter Quinter. One brother offers \$50. The territory is large, and the prospect is good. The minister to correspond with brother Quinter, Huntingden, Fronn.

Muster's case. You want to remember that the Bucrus
RES AV Worse has a good enculation outside of the
church, and we certainly do not want to spread our fmilts
before the world.

Ir is ruid the Waldenest, or Yumber, contemplate con-igniting in a body to Adjers. with a view to get away from a recover climate and a strile seal axis, a region received in the contemplation properties. These, asked pre-ceived in the contemplation of the contemplation of the templature of more feverite climate and seal. And while we think of I, permit us to regionsel that it models have a good idea for some of our people, who are so inchis-city, to establish bears in the "Samp South" and apther around them a body of sensibles. We ought to have chanches all over the Southern States.

chustics all over the Southern States
The new free cont Garafeld goalsquestamp was ready
for one March let. Dark brown has been selected as the
color best calculated to bring out the fine engraving of
the work. The free-out stamp is almost catively used
for foreign consequence and Third Assistant Postmaster-General Hazes, believing that an accurate en-graving of the late President should be used for this pur-pose, has succeeded in producing what in pressured to be the travet likeneness of General Garfeld and the hundsomest stamp yet issued by the Post-office Dep-

month, but a unbread repolates among the Disciples. She was a woman of extraordinary learning; born and reared in wouldh and housey, she was early favored with the best of releastion facilities. Her father was a man of rank, and his home was frequented by visits from

"Though extravaguedly found of dress and world) gray-elses, when he he term of Christian. In the age of trusty two, the turned away, forever, flow evryth ag of sore verification, and was ultimagolical for exceeding simple-tering the state of the state of the state of the contract of the state of the state of the state of the three states of the state of the state of the state of the state of the cyan althe peak of this, to involved a purpose, especially to the ceiled of distrect. She mail her sides over the fair person that imple closed existing the sides were the fair person that imple closed existing the sides were the fair person that imple closed exist down in Sanday-whood in Lorasons. Though crured in the milds of sheavy, the way never through to it. Press to milds of sheavy, the way never through to it. Press

Queries at the Next Annual Meeting.

With all mostlied matter that was deferred at last Annual Meeting come up at the next Annual Meeting, without going, through the former and District Meeting? Heave answer through the PC of and it im-portant for me and many of your readers to know. Complett, Iona Co., Mich , Feb. 13.

Compact, 2000 Co., august , Peo. 20.
We have no definite role to govern me in regard to the
subject referred to in the above question. In 1807 the
Annual Council did not get through with all the business Annual Council and sell get through with all the humbers that was bought before it from the Duried Meetings. But the queries that were not nated upon were by the owner of the Council undered upon the Numers to be take on upon the first business of the east year. This was not done had year. Be we think it was the understanding of the A. M. last year that the next A. M., would take upon the properties of the properties of the transfer of the path owing the transfer of the Park and the pass of it. Past owing to the possible rather of the Duriborhood at this time at we

subjects should come before next. A. M. that can with propriety be deferred, that the time of the meeting may be given to what the welfare of the whole church calls for.—Primitive Christian The above is so much as harmony with our views that

we take pleasure in laying it before our readers for their consideration, thinking that it will ruret with general ap-

Lanayk.

church there. Lanark lins a population of about 1,980 persons; deep animucane amount of business, yet de-not support either a saloon or a kasyer. The for mer is curse to any town, while the latter is not needed, where people keep restoubly and learn to selfte their own busi-ness. The building in which the Barriman at Wons was about the land of the saloon of the saloon of the saloon of the constitution of the saloon o

Religious Essays.

MY LIFE ON THE OCEAN WAVE

MY HOME ON THE ROLLING

BY O D. ZOLLERS.

Lake a hungry sheep, in its eager scarch And the crystal stream So I wended my way from church to church, But with painful heart I was left in the lurch. Decked in gaudy atti They sat in their power With their lifeless creeds

Like the formal Jaws, I went uncouth in seamon's style, I struck a head-wind. And did not heat far up the siste. O for a church hke that of old, Where the theme of the cross Was humbly told! And a lonely one from the stormy sea, And soluced he, Does the gate of mercy stand of

For one who sinned and wandered far? Or am I now a doomed exile To die a sinner, wretched, vile? ere are the saints who walked with God, On the path that ancient pilgrims trod? O had I the wings of the gentle dove I'd fir where their altars bloze with love On my own dear native land.

A learned divine; His voice was trained, And his clothes were fine And with burning elequence,

He treated, -not the life and death of Jesus, But the respective lives of Benhuded. The melody from the choir rolled, And the homage dried like a tele that is told. Another Sabbath came, the day was fair,

The bells were tolling the hour of prayer, And again to the stylish church t did r-pair I thought some Gospel theme would there be But, sad indeed, my prospect was defeated,

the motto was still Benhaded; He solved the mystery of old, And swayed the eager, listening throng, And then the choir rose and snug, tematic friend seco-ted me, An English gentleman was he, Who had sailed across the store And located with his family in Honolulu, He invited me to his home In that friendly circle This benevolent deed is in my memory recorded

And I trust he will be by heaven's love reward-When near the coast of Mexico,

I gathered many a pearly shell, For this amiable family of which I tell.

TRINE IMMERSION

The following is from the editor of the Chu-ch Advocate some years ago. How does it suit him now?

WE are induced to write on this subject in answer to the following note:

ELDER FORNEY .- Please answer the following question through The Advocate, for the information of one who wants light on the subject:

"Why do ministers of the church of God immerse but once when they pro-nounce the word of Jesus, in Matt. 33: 19, Saptozing them in the name of the Pather, and Son, and Holy Ghost As there are three persons named, why not perform a separate action for each of these as the Dunkers do? W. P. Small."

"According to our specified arrange ment for the discussion of the subject, as given in our last beste we proceed with our inquiry into the

HISTORY OF TRINE DIMERSION. "Biugham, in his Antiquities of the Christian Church, Vol. 1, p 539, says But I must observe further, that they The churches toward the close of the second, and in the third, centuries | not only administer haptism by imme under water, but also repeated this three times. Tertullian speaks of it as a cer emony generally used in his time: dip [says T.] not once, but three times, nt the naming of every person of the Trinity. The same is asserted by St. Basil and St. Jerome, and the author under the name of Dionysius, who says likewise, it was done at the distinct mention of each person of the blessed Trinity. St. Ambrose is most particular in the description of this rite. wast asked, says he, Dost thou believe in God the Almighty? And thou repliedst, I believe, and wast dipped, and was buried. A second demand was made, Doest thou believe in Jesus Christ our Lord, and in his cross? Thou answeredst again, I believe, and was dipped. Therefore thou wast buried with Christ. A third time the question was repeated, Dost thou believe in the Holy Ghost? And thy answer was, I believe. Then thou wast dipped a third time, that triple coofession might absolve thee from the various offenses of thy former life.

Robiuson, in his History of Baptism, testifies to the same effect, and so do ali the other authors, which we have had time to examine, and which speak at all of this subject: From these var ious witnesses, therefore, we are warranted in the conclusion that about the time of Tertullian, trine immersion was extensively, and perhaps universally practiced. It was during the time of Tertullian that special attention was directed to the various questions' which naturally prepared the way for the great Arian controversy. This controversy took its start in the Church at Alexandria, in Egypt, about the year 318, and resulted in the formation of several (heretical) sects. Arius him self was actively engaged in forming a party of his own, and a mark of disfunction between those of his faith and the great body of the Church, he practiced baptism by a single immersion. The followers of Arius became quite numerous within a half century of the opening of the controversy, but about the time of the Council of Constantino. ple, A. D. 381, they began to decrease. although they continued to keep up a separate organization for balf a century beyond that date. During all this time baptism by one immersion was practiced by them, while in the main body of the Church three immersions constituted had been excited by the Arian controversy subsided, and, as new contro-Western Church. The Eastern or Greek and Roman Churches, a schism mainly promoted by the " Filiaque Controversy," one of the characteristic differences between them consisted in the mode of administering baptism. The practice of tribe immersion was thence-forward wholly confined to the Greek Church, with the exception of parties

which have practiced trins immersion, a soul riving, body-battering, passion-and at this time it is practiced by the storming Armsgeddon, in which Heav-Dunkers, the Seven day German Bap. tists, and a few other minor sects.

Were it needful we might go into particulars respecting the various seets since the time of Tertullian, which have practiced trine immersion, but no special end would be secured thereby. whole history of trine immersion may be thus briefly summed up: "1. We have authentic historical

information that trine immersion was mighty, and he never lost a soul that generally practiced as early, probably, as the year A. D., 226.

That it continued to be a prevailing practice, so far as known, until the breaking out of the Arian controversy, A. D., 318, when Arius and his disciples or followers commenced the practice of a single immersion.

"3. That the practice of one immersion, after the close of the Arian controversy, began to prevail more generally, until the entire Church, with the exception of the Greek speaking por-tion administered the rite in that way until the change from immersion to sprinkling was effected.

"4. That, with the exception just made, trine immersion has been practiced, since the separation of the Greek and Roman churches, only by a comparatively small number of the Christ ians up to the present time.

"There is no argument against trine immersion in the fact stated in this last specification, so that there is no temp tation for us to make a statement otherwise than in perfect conformity to known facts. We have thus given a concise, definite and correct statement of the historical facts on this subject We did not go back farther than the time of Tertullian, because he is the first that mentions trine immersion. what he and others say of its practice before his time we shall speak in the proper place. Here we wanted the ac cepted facts, and these, and these only have we given so far as we know."

"BRING HIM UNTO ME."

To a poor passion bound, devil-torment ed fellow pilgrim in the West:-

SIN ENSLAVED, hell riveted, con science-Inshed, but not Heavenexcluded nor God forsaken. "Bring him unto me," said Christ to the weep ing, desponding father of the poor lu natic, after physicisns and apostles had failed, Matt. 17: 14, 21. My heart bled when I read your letter. You are a miserable being indeed. Once a hapteem. But as the passions which member, then passion driven, wrecked on the reefs of sin, now banging on the edge of perdition, crying for help as versies sprung up on other and widely the billows of damnation roar beneath. different questions on theology and The love and grace and compassion of Christian ethics, the practice of trine Jesus are not exhausted. He fluctuates immersion passed into disuse in the not as man. He is not piqued by alienation, or turns a cold look or cold Greek Church, however, adhered to it, heart on the truly penitent after he has and it does to this day. Hence at the heen wallowing in the mire, and shamtime of the formal separation of the ing even the swine. God is more than n match for the devil, and the power of the cross for the dominion of sin. Whou mouarch and Apollyon. Reciprocate Christ and Satan grapple, the stronger the overture of the great body binds the strong. The "faithful saying" has lost none of its veracity, and is still "worthy of all acceptation, that Jesus Christ came into the world TO SAVE SIN-NERS, OF WHOM I AM CHIEF." 1 which at various times split off from Tim. 1: 15. But-my poor, sin in do not close your eyes till you can rethe Church of Rome. Since the Ref-ormation there have been several scots and terrible battle lies before you, ant strain, "thanka be to God, who giv-

en, hell, and earth will open their lotteries, and spend their powers. But you will win if you fight according to orders, and look to your Captain. Jesus is your Model, nod the Holy Ghost your power, and eternal life your prize; why should the devil have the mastery? No, the gates of Hell shall not prevail against you, if you put your whole soul into the struggle. Your Savior is Alput itself into his keeping. Do not listen to any whisper either from your own guilty conscience or the father of lies that would persuade you that your fetters cannot be broken, and your passion enslaved soul emancipated.

Do not procrastinate. Too long have you cheated yourself with the hope of some day heing free from your thralldom." Begin the gigantic task now. this very hour, even while reading this missive let the mighty, Divine, inviolable purpose he born that you will in God's name and power, he master of yourself and the devil, and the crisis is past. Cut off hands and feet, plack out eyes, and tear out tongue, and demolish yourself generally, rather than yield again to sin. It may be hard, but by no means impossible. Philipp: 4: 13, is as true to day as eighteen centuries ago. The great argument of Rom. 8: 34, is as good for you as for Paul. Vie-

tory means a life and death grapple. You will never get it on cheaper terms than Christ in His conflict with sin and hell and the Devil. It means crucifixion out and out. Your carnal nature must go into death, or your soul. kingdom of Heaven suffereth violence and the violent take it by force." All the powers of hell are leagued against you; and all the powers of Heaven are ready to fly to your rescue. But you must open and maintain the fight. You are the person to be saved; you have your all at stake for two worlds, and with you lies the solemn decision. It is like turning Olivet into the sea, or calling Lazarus out of his stenchful sepulchre, but with God all things are not only possible but easy, if you are fully bent on making a holocaust of yourself. You are Housen to still within reach. yet in the sphere of the Incornation and Atonement, and not beyond the hounds of grace. You have a strong, an infernal foe, and a Helper " in whom dwelleth all the folness of the Godhead bodily," to whom is "given all power in henven and in earth." Your sins are Your sins are many and aggravated, but the blood of Jesus erases the darkest stains this side of hell. Here only one object every moment and in all circumstances-th triumph of the cross in you, the conscious and manifest realization of the Divine infleshing. Let this be your first and last thought and desire and effort from henceforth till hody aud soul are divorced. "This one thing I do. forgetting those things which are behind, and reaching forth unto those things which are before, I PRESS to the mark for the prize of the high calling of God in Christ Jesus." Let not the forl, malignant demon of the pit be your and soul redeeming, self-snerificing Lover of Eternity. And if you must daily cry out with Paul, wretched man that I am, who will de-

liver me from the hody of this death,"

the conditions of the crown and palm and white robe and white stone and seat of royalty and perpetual hanquet at the golden table of the Upper Sanctuary-" to him that OVERCOM-ETH.

"Bring him hither unto me." This injunction is for you. They not only brought him, but he came. Mark 9: 20, Luke 9: 42. If, while you are "yet a coming," the devil tear you, and throw you down, so that you wallow, foaming on the ground, gnashing with your teeth and pining away, go not back, do not despair, doubt neither the fidelity nor the sovereignty of your divine Physician, but with tears cry out, " Lord, I believe; help thou mine unbelief." Begiu with the mustard seed, and in due time God will spread and elevate you into a cedar. " Work out your own sal vation with fear and trembling FOR IT IS GOD THAT WORKETH BOTH TO WILL AND TO DO OF HIS GOOD PLEASURE."

LET US ASSEMBLE TOGETHER

BY RESECCA SNAVRLY.

WE often have to wonder why some peuple are so seldom at church, and appear to make so little effort in that direction, and seem so easy and sstisfied. In former days when I knew not what it was to be deprived of the happy privilege of attending church, I thought that those who did not attend regularly became satisfied by allowing themselves to be absent a few times, and thus lost their interest, but of late I am deprived of this pleasure, on ac count of the protracted sickness of my dear mother, but I do not become used to it, or easy about meeting at the house of God; all other pleasures are essy to give up. Attending church was always dear to me, it was my joy, my life, my all there is, where we receive much of our spiritual strength, and if ever I am permitted this pleasure again. it will surely be appreciated. I can now see what a great loss we sustain by sbsenting ourselves from church, and I also can see more clearly why Paul advised the Hebrew brethren to not for sake the assembling of themselves together as the manner of some is; he knew it was not safe for them to negleet such a pleasing as well as beneficial duty. He knew they could not receive that necessary strength and nourishment that they should receive, by this neglect, consequently it is not safe for us. Therefore we feel to urge all to accept Paul'e good advice, and assemble often together. Let us not remain at home during church worship, unless we cannot avoid it, and if we cannot be there, let us send our hearts there When we meet together often, we feel better acquainted, feel more at bome with each other, we love each other more, and the more intimate we become, the stronger will be the attachment ex isting among us, and we will love Jes us more, and he will love us more, for we believe we will then be living a little closer to him, than if we neglect this pleasant duty. What would the result be, if a family of children would refuse to associate together or with their parents? In day-time each would attend s different and separate occupation, eat at different tables; at night, instead of

Answers ... the third of this results in the victory through our Lord old sitting room, planning together for the teacher to help them out. Now, think low be worthy to receive. The "blessed bound fair." "He is faithful that case other's good and advancement in of this, every they, as long as they at are the merciful, for they shall obtain promisel." His offer includes His all life, each one would repair to his over be abled to the control of the contro friendship, love and union of this fami- tried, because the habit of negligence

> they feel to hestow gifts and blessings on those children? Would such children love each other, or their parents? Would there he any familiarity existing in such a famil; ? Where would be the pleasure, love and union? Such a family would surely be counted unreasonable by all intelligence. The tender, yet strong love that exists in a family is due to their daily, as well as nightly, associations; they plan, confide, trust, and love together, each and all sharing all and everything together. How ad-

May we all be more diligent in asenibling ourselves together as is the duty of us all, is my wish.

mirably beautiful!

For the Drockers at Work BAD HABITS

BY LOTTIC KETRING.

THE subject upon which I intend to address you will probably seem small. Nothing is small, however, or important, which concerns the forming of habits. My young friends, you are now forming a character for life, and ten years hence it will be too late to amend what is done now. I have seen men building a wall for a house. They were very careful in laying those stones and were constantly measuring with the rule to make every part exactly as it should be and they have good reasons for this, because, if six months hence they should find out that their founda tion was not strong, they could do noth-ing to remedy it, but to take down their work and do it over again. So it is with you. Every habit you form is one stone laid in your character. While you are young you can correct bad habits, but it will be almost impos sible when you become men and wom en. Besides the character of youth is fixed, as to great matters, much sooner than many suppose. Religion works great and happy changes in some even late in life and what I desire for you all is, that religion may work this change early in life; or rather that the grace of God may so mould your character now, that in these things there may be no need of a change so radical. For it is better to lay the foundation right at the begin ning than to tear down the whole build ing to put right what is found to be wrong. That is, it is better for young persons to form right habits, from the fear of God in your youth then to live in wrong habits twenty years, and then try to change them when it is too late. I know persons who are mourning over the bad habits of their youthful days. They know it is a sin to spend the time in idleness, but they think it is too late to acquire diligence and they spend the time in idle conversation, when they might be doing something to benefit us, that we may hold out faithfuly; think it would be a glorious meeting. Comothers. Make it a rule to form right habits. When you go to school study pulsory acknowledgments (to my mind) never did nor never will make one your lessons. Form 'a habit of not Christian, let all follow the noble examaving anything half done. In the ple of brother I. D. Parker in Primilong run it is the easiest way to master tive Christian, (subject, "Reconciliaeverything before you leave it. Some young persons for instance, never learn

friendship, love and union of this tami-t lined, necesse the naint or neguigence for this law is number in one would end.

191. After a time they would not even laticke by them. It erceps not other in this, then shalt love thy neighbor as know each other, and would not those things. Such persons are negligent in thyself, parents be grieved beyond description every thing they begin. They fix the at such ungrateful conduct! Could habit for life, and for life are negligent take heed that ye be not consumed one. persons.

Always remember that it is not what

you actually learn that is solely important. By learning this or that, you not only treasure up such and such things in your memory, but you disciplin your mind. That is, you form habits of mind. When a person is tutor-ed into good habits, he is said to have a disciplined mind. One may tearn a great many things, and yet have an undisciplined mind because he learned them carelessly, or in the wrong order. Some of you, readers, are young, and cannot choose for yourselves what is best. But your parents and tenchers ought to select those studies which will tend to give your mind proper habits. Pay all your attention to those studies. Be perfect in them, every hour is confirming you in some habits either good or bad, and if you are not careful to aim at those which are good, you will most assuredly fall into such as are bad; you cannot be too much in earnest then; attend to everything which your parents and teacher advise. Several things are apt to be neglected by young persons which you will find very important when you grow up. Your time of rising, your attention to personal neatnes your punctuality at school, your hodily exercise, your pronunciation and manners, your temperance and self denial. your diligence in study,-all these hings are contributing to make you (if your lives should be spared) useful, greeable, wise, and happy men and women.

AN ARMISTICE. BY JACOB HAZEN.

DEAR brethren as there has been a

spirit of war breathed in our papers for some time, and I believe that all will admit that it is getting worse each week. I move that we have an armistice, commencing as soon as possible, and not later than the first of this month and continue until next Annual Meeting. In the meantime let all lovers of peace, work, write and pray for this end, and it will have its desired effect. Then if Annual Meet ing or any of our papers, or any members make themselves a lleathen man and a publican, (I believe that no one else can) then let the war go on to the bitter end and God's truth will triumph, Many have been the burd things that I have read in our papers about the brethren, and I am ready to say that my mind has not always been as peaceful as it should have been. Let us have an experience meeting next Aunual Meeting and I think if all would volunteer to give their experience, we could truth-

Come let us reason together that we percuts and children assembling togeth - their tessons perfectly. They seem to precr around the same altar in the dear fer skipping over the lessons, and leave things to come, Isaiah I: 18 19, and mny flies on the wings of wind.

For the law is fulfilled in one word even

take heed that ye be not consumed one of another." Gal. 5: 14, 15. Will send this proposition to BRETHNEN AT Wonk, Gospel Preacher, Progressive Christian, and the Primitive Chris tian, for your consideration.

WE ARE WITH YOU.

BY MARY ERESSOLE.

WE much admire the way some of the brothren and sisters have been advocating the principles of the brethren church. Remember you are not alone in thinking and talking as you do. There are still a majority who feel to stand with the body, There are two classes of persons the world recognizes. First, the most fash ionable, second, the peculiar plain people that Paul speaks of that shall "known and read of all men." the third class would be about like a dunkard sister with a half fashionable dress and a gold necklace and a plain bat. How much more the world recog nizes the person that lives out th profession! It is generally known that the sisters do not wear bats at all, and when the third class spoken of comes along, they are neither recognized as n popular person, nor one of the peculiar class. If I were to take a journey, wearing a plain bonnet, and would chance to meet a sister wearing a plain hat, which would be recognized first? The reader may judge. We do not ask sisters to go back 50 years with their dress, but maintain a openess and a distinction from the world. Sometimes we are almost made to think the minister is at fault for some of our church troubles. Sometimes when evangelists are in the field they work too much for numbers, and are too slack explaining to them more fully the Gospel with regard to plainness of dress, and show them the influence a true member has in the church

He that ruleth his spirit is better than be that taketh a city. We generally read it, "greater," but the spirit said "better." It is an estimate of charge ter borrowed from a world in which goodness not greatness is the standard.

Words are little things, but they ometimes strike hard. We wield them so easily that we are apt to forget their hidden power. Fitly spoken, they fall like the sunshine, the dew, and the fertilizing rain; but when unfitly, like the frost, the hail, and the desolating tem-

JEAN Ingelow but voices the experfully say, that we have erred, pray for ience of every mature Christian when she says: "I bave lived to thank God that all my prayers have not been acawered." Some of the greatest bless ings we have ever received from God have been denials. Our God is good when he withholds, supremely good. Thy will be done, O our gracious Fath-

MAN may loster by the way, but time

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P H MILLER ... Editors J. H. MOORE, Corresponding Editors,

SPECIAL CONTRIBUTORS

D. E. Brahe L.J. Bouch J. W. Sooth S. T. Bester YOUR PAPER.

ame on your paper shows to whe serves both as a receipt make it us " I Jane. 'S1," shows that the mate that time. " I Jane. '82,"

ESTABLISHED USAGES

N Progressive Christian, J. H. Worst asked us some questions, and makes some comments upon us, that convince us it would be far better to fall into the hands of the good Samuritan than into his. He wants to know what are the established usages of the church which some are opposing. There are many; we have not space to mention all, but a few will show whether the usages of the church ere heing trampled upon.

A church expels some of its members: another church, not just pleased with it, comes and takes them up in full fellowship and com munes with them. That is a usage of the church broken down. It has always been an order of the church, that when one branch expelled some of its members, other branches should not hold them in fellowship.

Again, when a committee from Annual Meeting expells members of a church, other members of other churches take them up and hold them in fellowship. That is breaking down an "established usage" of the church.

Ageic, brethren traveling in the ministry, do not heritate to fellowship and commune with expelled members. This is anarchy substituted for the old "established usages" of the

Again, when a sister goes to the com table, and sits in the house of worship without any covering on her head, it is against the "es-

The fine steeple on a church, painted window glass, and all the style of the world, with an organ in the church, is contrary to the "es-

tablished usages" of the church. Brothren and sisters dressed us they are in all the style and fashion of the world in some

localities, is contrary to the "established usages" of the church. Brethren opposing uniformity in dress, saying that neither the Gropel, nor the old fathers

ever taught it, is not according to the "estab-Nabud pages" of the church. It is no exagger alarming truth, that the order and "established

BAPTISM, HOLY GHOST AND

BLO D. W. Crips of Cerro Gordo, Ill., wants "He shall hapter: you with the Holy Ghost and with fire " Matt 3: 11. This avidently refers to the day of pentecest when the spostles were haptized with, or in the Holy Spirit; as the fulfillment of the first part. And we hold it probable that the haptism of fire refers to the trials and persecutions which came upon the appelles afterward. . Fire is a purifier; as such it is figuratively a fit representation of fiery trials that came upon the spostler, which had in some degree the effect to purify them. Fire separates the dross from the pure metal; so their trials would separate them from worldly pleasures. It is called a haptism, because of its abundance; they were overwholmed in trials and persecutions. These points of similarity to a haptism of fire, lead us to believe the ing in the law to save the man who despises it. They declare that the Greek word shall not be when he once gets into the church, is where

trials which fell on the apostles after their hap tism of the spirit, are alluded to-B. H. M.

FALLING AWAY

Dear Editor: Please give an explanation of Heb. G: 4, 5

6, and Heb. 10: 25, through your worthy oblumes. E. H. Bossansmoon

THE first passage of Scripture referred to reeds as follows:

"For it is impossible for those who were on enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tested the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto re nentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame

The sin against the Holy Ghost when Christ was on earth, consisted in the denial of Christ m the face of the strongest evidence God gave to convince man of his divinity. Miracles wrought by the Holy Spirit, were then the strongest evidence, and if a man would not believe after he would see the devils cast out, the dead raised up, the lame walk, the blind receive their eight,-if a man would not believe after he witnessed all this, but say it was done by Beelzebuh the prince of devils, there was no more to convince him; this was the strongest. And neither in this world, nor the world to come, was there anything to convince and save him. And when he sinned against this testimony, it was sinning against the Holy Ghost, because the Holy Spirit gave the testi

The same principles apply to the Scriptures referred to in Heb. 6:h chap., when a man has once tasted of the beavenly gift, the good Word of God, and of the powers of the world to come. and been made partaker of the Holy Chost,if a man has once received all this avidence joined the church, obeyed the commands of God, lived in his blessings and grace, and then falls away, he has sinned against the strongest vidence God gives in this dispensation. There is no more evidence to give, nothing to renes him unto repentance. It is impossible to convince a man, when all the evidence God has given fails to hold him. If a man falls away after all the evidence and grace of God has been exhausted upon him, then it is impossible to bring him back again.

But what is mesnt by "falling away?" Not imply einning through the weakness of the flesh: many Christians sin, and even have to be expelled from the church, but still believe the Gospel, pray to God, trust in him, and re pent of their sius, yet cannot be reconciled to the church. But while they believe the Gospel, trust in Christ, they have not fellen away in the sense of this Scripture, but they repent pray and believe as they have eyer done. They may be restored to the church and accepted with God. But if he should done the Gound. dishelieve in Christ, and hisspheme his no and rail against the church and its ordinances this man has follow away in the sense of the text; and no testimony that God has given in this world can renew him again unto repentance. It is in substance the same as the sin against the Holy Ghest. The Scripture you refer to in Heb. 10; 26

reads thus: "Far if we sin wilfully, after that we have received the knowledge of the truth there remains the no more sacrifics for sin

This is on allusion to the same truth, that after God gives his strongest evidence to u man, if that man sins against such evidence there is no more sacrifice for him. But this sinning wilfully, is not a sin of weakness, it is a folling away from the fuith, getting where a man is willing to sin after he has received the knowledge of the truth. Paul, to austain this view in the 28th verse, says, "He that do spised Moses' law, died without mercy under two or three witnesses." To despise the law, is to die without mercy; because there is noth-

So is it in the Gasnel. One who has been rendered into the vernacular; but faust be under its power and grace, if he turns to despise it and sine against it wilfully, there is no now er in it to renew him unto recentance; no suc rifice in it for the man who thus despises it. I hope this explanation is satisfactory.

THE AMERICAN BIBLE SOCIETY AND THE BAPTISTS.

WE clip the following from the Independent ent, written by the editor. It is too valuable to be lost, and may serve as an important document on this long disputed ques tion. It further shows, that our English ver sion does not contain a faithful and literal ren dering of the Greek word Baptizo, but simply a transfer without giving the meaning. "In the early years of the American Bible Society, the Baptists, as well as others, con

nted their money to its support. In 1835 a by-law was passed by the Society discrimina ting against certain versions made by Baptist missionaries, and the Baptists, all but a very few, considering themselves unjustly excluded from common rights in the Society, withdraw from its support. We remember how earnest. ly Dr. Leavitt and others, not Baptists, op posed this action of the Society. Four years ngo, in a revision of the rules, this by-law was omitted. This action was regarded by many as an abandonment by the Society of its previ ous p sition, and a circular was issued by cer tain prominent Baptists declaring that, in their view, no reason existed why Baptists should not resume their former position in support of the Society; but, to test the matter, an application was made for aid to circulate the Burmese translation of the Bible by Dr. Judson After some delay, this application has been di rectly refused, the Society adhering to the de of the by-laws of 1835. The autici ated reunion is, therefore, broken off; Dr. Howard O-good, the Baptist member of the Society's Committee on Versions, regions his position; and the alienation of the Baptists rom co-speration with the Society may n be considered permanent. We are glad to say that again a strong and able minority was op posed to the decision. The Barmers remies of Dr. Indam, who was

man of scholarship as well as Christian zeal, is admitted by the English Bishop of Rungoon to be "a model of idiomatic rendering and of taithful and painstaking labor." The Society condemns it merely on the ground that it translates the Greek word for bantize by a Bur-

That this is a mistranslation the S saisty does not declare. That it is not a legitimate rendering no true scholar would assert. When the late Dean Stanley declared that "on philological grounds it is quite correct to translate Joh the Baptest by John the Immersor" he gave the eminion of the real scholars of all sects The Intest standard lexicons—as Cremer's Wilke's, and that of Sophocles-define baptism as immersion and they give it no other mean ing. The same thing will be seen in the late: editions of Liddell & Scott. Martin Luther had some skill at Bible-translating; but he says that the Greek word pantism "Latine potes certi mersio," and old John Calvin, who would compare very well with most of the Rible So ciety's ollicials, says, "Ipsum baptizmdi verbun mergere significat." No one will say that, in rendering into Eurmese the passage from th Septuagint which says that Naaman bantized himself seven times in the Jordan, it would be unscholarly to translate the chaptisate by a word meaning immerse. No more can it be called unsobolarly if, in the account of John's haptizing, the same Greek word is rendered by

the same word in Burmese. When we say that the Greek Baptizo can be legitimately translated by immerse, we do not imply that it follows that all baptism must be by immersion, any more than, in translating presbyteros by elder we assert that no young man can be elected to the presbyterial office. At worst, the transla merse might be infelivitoue, as it might he infelicitous to translate desarius by "fifteen

The efficials of the Society do not charge that Dr. Judson's translation is unscholarly; they condemn it simply because it is a translation.

transferred from one language to the other, simply transliterated into the Burmese senteuce. They do not say that there is no word in the Bormere to express the act of Naamer and of John, an act so common that one can hardly conceive a language so mesger as not to have a word of its own therefor; they do no say that some other Burmese word would pre sent the Greek idea better then the word Dr. Judson has chosen; they say that the Great word must not be rendered into Buymese at all. but simply transferred, so that its original meaning shall not be expressed. To be consistent, they should forbid anything to be made known of John's place of baptizing at Enon near to Salem, except that "there was hudata polls there," and of Philip and the Eunuch it hould be reticently divulged merely that "they katebased eie the water" und "anebased ek the water." If it be wrong to give the exact me ing of the word denoting a certain sct, we ought to becloud the mention of the attending

ircumstances, lest they disclose the nature of When a translator like Judson claims no better scholar stands forth to deny that s certain Greek word is adequately rendered by a partain Burmese word; for the Society to easy that the vernacular term shall not be used, but that the Greek word, which, of course, to the native will be utterly meaningless, must be transferred to the Bormese page, is to say that the New Testament shall not be placed hefore the Burman as clearly as it lay before the eyes of the Greek pessant. The Society is guilty of the most outrageous obscurantism. It binds its vast powers to the work of suppressing a complete knowledge of the me ing of Holy Writ. It plants itself squarely on the position of the Church of Rome-the position that the com .on people shall not be allowed every word of the Scripture's page, to read it with their own eyes and draw from it what conclusions they think reasonable; but that a portion, at least, of the sacred oracles shall merely be doled out to them by their spiritual guides."

OUR LITERATURE finite Primitive Christian never told a mor

self-evident and important truth than is found in the following extract, written by one of the editors, H. B. Brumbaugh. It is hoped that all of us may be benefitted by reading it. Atter speaking of the tendency of most church literature the writer says:

Of course you suppose we have reference to literature published by other churches, and not our own. We wish it were so, but it is not. We have reference to the papers printed and published by our own church, and we our own. From what we have feuroed through correspondence, observation and otherwise, we have come to the conclusion that our own literature has done more towards sowing among us the seeds of discord, slander, jealousies, and division than all other causes combined. It is a severe charge for us to make, yet, to us, it does seem to be the trath, and we believe that all of our more observing brethren will assent to our views, especially those of our minister ing brothren who are out in the field laboring for the Master. Not only have these seed taken root in the membership but our children have become a fruitful soil for its growth, and the faith of the Brethren, that once was so secred to them, has become so shattered that they scarcely know where to repose confidence or with whom to cast their lot,

While we admit that light and obserature has been and is still a terrible evil to our land and nation, we believe that our o literature has been a greater evil to us and has done more towards embittering and destroying collegious vitality in our children, in our homes and in the church than all the dime novel that ever cursed the secred procincts of !

Brothron, the truth of it is, our press needs conversion—it needs the Baptism of the Holy Glast—it needs the spashine of God's love. Until this is done, we connet expect peace. As long as we have a fighting press we will have a fighting people, and it always takes two par tion to make an interesting fight. It is right to fight the devil, but just where to find him the trouble comes to. Very often be is so near home that we overlook him and in trying to bit him in some one clse, we oversim and he is We wish that all of our publish ing brethren, in Inding ourselves, and all contributors could see the folly of wasting the Lord's ammunition in trying to injure each other, and instead, bring it to bear upon the cnemy without.

CHIPS FROM THE WORK-HOUSE

BY DANIEL VANIMAN.

WBAT may be found in the Work-house 1. Much praying for widows and orphone without corresponding efforts to do them good. Better pray for a disposition of heart to help them

2. Much praying for the conversion of six pers without corresponding efforts to sav floam through the power of the Gospel. Better pray for a deeper work of grace id our own hearts to prompt us in some way to do our part to reach them with the Gospel.

Much interest felt in the work of God in St. Louis without giving a nickel, a dime, or o dollar to help build a house for the Lord there Two darkeys failed to roll a cotton bale, Peter doing his best while Sambo would not come down. Peter straightening up said, Sambo sre you a Christian? Aus. Yes, Sab. Ther lift. The bale went over. Lift, and send the result to John Metzgar, Cerro Gordo, Pints Co., Jil

SOME PRACTICAL THOUGHTS

BY J. M. SMITH

N present Vol. No. 7, of B. at W , we se an article on "Observation" by George Worst, in which he says, "so many things attract our attention from time to time, that we thought proper to write some of them, and send them out into the reading world." This has been our own feeling for some time; therefore the present effort.

We notice that all the religious denominations are outting forth every effort possible to induce sinners to come to Christ. We notice the Brethran also are working, and in many places we hear the good news of sinners turn ing to God. Hope that nothing but the Gos pel is preached, so that those who turn to the Lord, may see the beauty of serving God with s full purpose of heart.

We do not only see efforts put forth by preaching the Word, but we notice that Sah both schools prever meetings, and social meet ings are resorted to as a means to work about greater interest in the church. We hope they produce the effect claimed by their advocates We believe if Sabbath-schools and the above mentioord meetings, are held in the prepa spirit, good may result. But we are som-time made to wonder whether p-reons who do no talk or pray with their family at home, ar pray in prayer-meetings. I fear some may Sabhath-school too much. While their children have the privilege to attend Sat bath-achool, they may think their children wil receive all the instructions necessary for them therefore neglect to advise them as mucl as they otherwise would. What will be th effect on the children's mind it they hear their parents talk to, and instruct a class in Subbath school, and pray at prayer-meetings, w monish their family at home? to think they will take up the old adage "Sunday Christians but every-day wordlings

When the writer was a boy, he attended Sabbath-school and prayer meeting, where he heard some very wise prayers off-red and good instruction given, but none so heart-reaching as those heard from our dear father and moth er offered up in their simple way but we heere from the heart. The gathering around our parents' family alter still seems secred. en people want to go away from bome to do their praying and giving good counsel it looks as though they want to be seen and heard of mee, if so, verily, they shall have their by the Gospel, and is obtained on conditions, the good came che reward.

The ward of mee, if so, verily, they shall have their by the Gospel, and G how cosp the conditions! We should be chees, it is now.

Not long since, a professor staid for so time in the family of a brother who had family worship. Said professor spoke much of the accessity of Subhath-schools and prayermeetings, but when it came to family prayer, be was not accustomed to that; therefore back and took but very little part. Again an other one asked, whether it is custo our country to have family prayer; stating that in their vicinity it was not, even the ministers did not observe it. I wonder whether such ministers can work with much effect,like priest like prople. Whether it is ouston ary or not, it is duty, and should not be ne glected. I do not think it was very custom ary in Daniel's time, yet he prayed because it was duty, and the result was, Daniel was if we spend some of our time in prayer, both morning and evening in our family, also i

cret, from a proper motive out of a heart of love to God, He will hear and answer our prayer and will also save us in the hour of trial. pecially pray for suffering Zion, so the Lord sear and call in the surging billows that seem to threaten our beloved Brotherhood. Though the Lord may seem to some as having at least partly withdrawn his presence from us, he is still in the ship somewhere, and as the disci pleaso can we find him if we are right humble and nationt. May God help us all to stand up with unflinching zeal, is our prayer. Nashvalle, Mich.

TRY THE SPIRITS

BY J. A. ROOT.

WE are commanded not to believe every spirit, but to try the spirits. 1 John 4 1. The same apostle also tells us, "He that commandments, is a list, and the truth is not in him." 1 John 2: 4. Dear reader, let u take beed that we stand not in the sight o God as each. Not one in a thousand could bear the thought, could they but real's th swful conclusion. O, ernel deception! not sat is fied to cappe men to stand in the sight of the Lord as untruthful, but if possible, cause then to disbelieve in God, by putting a discount or the record that God gave to his Sou. ing that God will hold me accountable for my

writing, I will bear it in mind while writng a few lines on an important subject. "Hath man immortality?" With much son prise did we look over the pages of the first copy of the Microcosm, seriously reflecting tron what I thought extreme compliments, though of necessity God must give a new re rough modern man to solve the prob lem. Now, we are honest, by refusing to be-lieve that Almighty God left so important a matter so far in the dark as to let it pass generation after generation, and then of great me cessity man should rice and by the foolishner of lanterns and horse-shors sustain so impoaut a matter. But looking over the sacre oages of the blessed Bible, we are als Not because of worldly wadom, whi is toolishness with God; but because light but come into the world, that true light which a to colighten the world. Now that man was des titute of immortality, or in other words etern al life, seems to me a plain fact in this, that at ter man had received the breath of life, and had lived, but violated Gad's law and been put on of the garden of Eden, wherein was the tree of life, and now the tree was guarded; and why all this? Does any one think because man no sed a never-dying soul, or in other words sternal life? Not so, but lest man should ea and obtain that which scientific men say he did obtain in the very creation. But let us bring the true light to bear on the subject, and see whether eternal life is the gift of God to man independent of choice on the part of man The Savior says, "and this is the will of His that sent me, that every one which south th he Son of Man and believeth on Hum may have everlasting life," stc. John 6: 40. verily, I say unto you, he that helieveth on me both everlasting life." John 6: 47, " soever cateth my flesh, and drinketh my blood huth eternal life." See verse 54. Thus we s that life and immortality were brought to light

me give God praise continually, and hear the Savior. "My she p hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish neither shall any man pluck them out of my hand," John 10: 27, 28.

Dear reader, what more could we ask for The conditions are easy and free to all but on more ensy and plain than positive. Then should we refuse to bear his voice and neglect to fol-lownim, will you trust to the wisdom of the world, or science, so called to insure you fife sternal? Stop and think, ves, think carefully; be not deceived, God is not mocked, " for what soever a man soweth, that shall be reap." he that soweth to his fish, shall of the flesh resp corruption; but he that soweth to the Spirit, shall of the Spirit reap life overlastog." Gal 6: 7.8

If we receive the witness of man, the wit

ness of God is greater, for this is the witness of

God which He hath testified of His Son, "He that believeth on the Sou of God, bath the witness in himself. He that believeth not God. both made him, a line, because he believeth not the record that God gave of His Son." 5: 9, 10. Now we will soon reach the point, Hutb man immortality?" Who will Whoseever will must testify that man hath life. Immortality without life, what is it please answer? But let us follow the rec-" And this is the record that God bath given to us eternal life, and this life is in Hu John 5: 11. Now do we understand that the apostle when using the term, " unto "that he refers to man in a general sense? We think not, when we follow him a little further. In verte 12, he says,"He that bath the Son bath life and he that bath not the Son of God bath not life." Again with an boosst heart we ask if man hath not life, where is the immortality? The same apostle in his second etter tells us now who hath the Son. This should settle the matter. "Whoseever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that shideth, in the ductrine of Christ, hath both the Father and Now, shall we noderstand to h the Son of God, one must abide in his dectrine Then he that shideth in his doctrice bath eter-ful life, and he that shideth not to his doctrine hath not life. O how important then that we

ecause inspiration tenches us that the wages of sin is death, but the wift of God is steroal life through Jesus Christ our Lord. One thing is certain, that God did not compel Adam to partake of the tree of life that he should live forever. Neither did Jesus force men to cat his firsh and drunk his blood and thereby fore life upon them; but he tried to persuade ull to selleve on him and live. O could we but con vince the world that life and death are before them, and that it depends upon their choice whether to live or to die, which is the opposite to life. I am aware that there will be some ready to cry, "Materialism"; to such we would kindly say, Come out and show the difference between immortality and sternal life, then it there terms are the same in sub-tance, then reconcile the so called scientific literature and 1 John 5, which we think would throw light In conclusion I ask, is exemption, from lin-

take the advice of the spostle, and lay hold of

oternal life and seek for glory and immortality

bility to die deathless, a true definition of the word immortality? If so, what is the defini-tion of eternal life? If these are the same then we need no departure from the simpli of the Gospel to prove whether may who re fuses to hear the voice of the San of God bath immortality or not. "He that shideth not to the destrine of Christ hath not God." "He that abideth in the doctrine bath the Father and the Son." "If there come any unto you and bring not this doctrine, receive him into your bonse, neither hid him Godspard. 2 John 10. Theo, Brethren, it is au important mutter for us to know where to use our influores Let our noble B. at W. continue it visits into the homes of thousands,-yea thu its circulation might be widely increased co long as it stands for Jesus, and Him alone, knowing that the worldly wisdom knows not

What I have written is not for the sake outroversy, but feeling that if ever there was a time when all those that feel an interest in the good course should know what the Bible THE CENSUS

THE census of the peace sects is now prec I tically complete, and that of the brethern wholly so. I have thought there would have heen a special showing of these denominations by a bulletin prepared for the pur-pose, but this bas been negatived. The work has been suspended until July next on account of a failure in appropriations. When the pubyear, the population or membership of hurch will be given by counties and States, together with the valuation of property, and possibly the senting capacity. Not a single name, either of congregations or individuals will appear.

Now I have become possessed of a mount of data concerning our church, and have been thinking of publishing a hook giving the facts and figures for each of the fon: hundred and eighty-two churches that go make up the Brethren church. The form in which I had thought of bringing it out is nething like this manner: First, would be a brief history of the church, not more than two or three pages, then a directory of all the public institutions of the church, the name, location, officers, etc., of each college, home-mission hoard, the newspapers, their editors, Then a definition of each district of the church beginning with the Eastern district of Penn sylvania, and then giving the churches compesing it. Thus the vital part of the beck would show, 1st, name of each church; 2nd, ite ounty and State; 3rd, when it hegan; 4th, with how many; 5th, its present membership; 6th, the number of houses belonging to it: 7th, the name and address of the bishop; Stb, the name and address of every minister belonging to it; and so on for each church in the whole United

There would be a vast fund of information in a compact form, not obtainable elsewhere, and in no church in the country is there anything like it, and I have had chances to see all

the year books, records, etc. The use of such a book is apparent. ne armed with it would know when he traveled just what churches he would note by how much of it there was: when he want-d to go West, he could see at a glance just what county in any Western State had churches, and who and where the preschers were, if they ouse, etc. If the Western brother would come East he could see precisely what lay in his line of travel and where. The reader of our paper noticing a revival in a certain church, could at a glance, see just where and what it was

Such a book as this would cover about a hundred pages and could be sold for about 40 cents a capy. I would not bring it out with the expression of making any great amount of money out of it, and I am sure I am not going to loss anything if I can help it. To this lat er end I have written this, and I wish every reader would write me a letter, stating what be thinks of it, and about how many copies could he sold in his neighborhood. If sufficient encouragement is received, I will then arrange t scertain just how many copies will be wanted and baye that many printed nod sent out and no more. If it seems that the church does not mont it then the matter ends.

I am certain, however, that it is the hest thing of its kind that ever appeared in any church, and the opportunity should not be lost I would desire that every copy be in the church, and would sell none out of it. very house should have this report of the taithful, it will require the co operation of conies must be sold before it goes into type. The payment would not be made until for delivery, which would be before next June, if the work goes right on. Write me what you think about it. Bowass Miles. Lewisburgh, Union Co., Pa.

Courage, literally beartage, once meant a heart for physical conflict. It means more now, as it implies nerve for any kind of opposition. True courage was that of Daniel that could project divice commands into results. It is ours when we can take our one talent and work bravely by the side of the man with ten. Each little strip couragoously taken makes u stronger for the next.

Mome and Family.

MARY C. NORMAN, LE SUEUR, MINN, . POLTRE then that make never. - James 2: 15.

THE CARE OF VOUNG CONVERTS

ONE phase of church life and work, to which it were well to give especial and earnest thoughts in these days, is the care and culture of young Christians after their convers ot annually to lead them to Christ and to the door of the church, with an earnest love and a centle aid, and then instantly withdraw

every beloing band, leaving them to go on aloue after that. The points of struggle and danger are not all past when conversion a One of the arguments used in pressing upon the disciples of Christ the duty of public con fession and affiliation with the church, is their need of Christian sympathy, and that help

Christian people. They are assured that the

which comes from the mutual associa

church will thus be to them a pillar of strength that the love and cheer of its members will be to them a source of continual inspiration. When they are publicly received into the church, it is customary to pledge them at tion, interest, sympathy, and care on the part of They are told that they are now taken into the family, and may depend upon receiving all the help they need. church will be to them a oberishing mother If they are weak, she will put her own strength under them. If they are in soorrow, she wil bring comfort. If they are sorely tempted, she will shelter them. If they are overc and fall, she will lift them up and without

chiding, will seek their restoration Now surely every young Christian has a right to expect that these pledges shall be kept. He has a right, because the pledges have been given, and the church surely ought not to break faith with its children; then he bas s right because it is the very business of the church thus to be to him a cherishing mother His church-membership should be a help and a blessing to him Eutering as a young Christshould not be merely welcomed at the door, and then be left to care for himself, but he should receive encouragement, sympathy and fresh impulse at every step. There should be a mutual interest, among the members, in one another.

The church tie, next to that of a home, should be the closest on the earth. When one, two or five hundred Christian people are associated together in the same church, no goild or fraternity in this world should be so closely knit as that society, or compose so real a brot bood. It should be in the truest sense a mutual help association. Each member should know that if he is sick he will require such ministrations of kindness as he may need that is in trouble, he will be sure of sympathy and aid; that if sorrow comes to his home, he will have all the comfort, the most tender human friendship can give; that if he is in sore distress of any kind he will not be left to sink beneath his hunden, but will find brotherly hands outstrached to him.

Every young Christian should be su finding in the church, so much that is helpful in his new relations, that the associations of his old life will have no power to tempt him back. It is cometimes said that the world drawing men away from the church, that other associates are proving stronger in their jufluence than the church. The way to win men and hold them, is to make the church life so much warmer, better, more helpful, more insparing, that the world cannot compute with it A gentleman found that his well was dry Sacking for the cause he discovered that his neighbor had sonk a shaft ten feet deeper than his, and of course the water had flowed to him. society or association that goes the deepest, that perceives and best provides for the want of human souls, that really does the most for them, will always the most strongly draw The way, therefore, to bring mon into the

church and keep them in it, is to make the church a true help to them. In no way can this he done so effectively as by realizing in all its fullness and blessudness the New Testament | better way of living.

ideal of Christian fellowship. When the members of the church truly love each other, when they are indeed knit together as one family, when each is carried in the heart of all the others, when all look not only on their own things but also on the things of others, and are ready to lay down their lives for each other then no member, sorely tempted or tried shall ever need to utter the cry, "No man careth for my seal." Then no one will sink down and be allowed to lie and perish where he foil. pastor of such a church will not need to say that he dreads to bring young converts into his church because it is so cold, or because there is no provision for their growth and nurture after they have been received .- The West-

HEAD WORK IN HOUSEKEEPING

WE know a noble old lady (now over 82 who used to say that by a little headwork she could save so much time in house keeping, as to have the afternoon for rest, study or such work as she might enjoy. This wo had a large family and a great deal to do, so it was not un exceptional casa. A great mathematician once said, if he had but three minutes in which to perform a problem on which his life depended, he would spend two of the mim utes in thinking how best to do it; so greatly did he value the art of reflecting well over the business to be done, even in the createst emergencies of life. And could we not all vastly better our work in this world by more fore thought? How much our heads could save our feet in our daily housework! One reason so many women are such efficient workers, just because of this fixed behit. If they have any occasion to go up stairs, they reflect wheth er there is anything that needs to be taken un thus saving one or two journeys. The sam when they are going down again. When the table is cleared, the articles to be taken into the cellar are placed all together on a tray taken down at once. While the other work is going on, the busy mind rans through and plans out the sewing work that is to be taken up when a leisure time comes. The way of entting it out, the manner of trimming, and the whole general plan is gone through with before a needle is taken up, very likely. Betore rising in the morning, the breakfast is the different details are carried out, is only decided upon. It makes all work easier to baye it thus planned beforehund, and many a weary woman might secure many bright half hours to berself every week if she would but insuen rate the system. It is like packing a trunkyou know how easy it is for one skilled in the business to not in a third more than one who piles things "just as it happens." It is always uch a pleasure to look back on a well-passed day and see just what has been done. People whose days are full of idleness and ease do not have the monopoly of bappiness by any means As uncomfortable people as I have known have been Sammer hearders from the city who have nothing to do all Summer but to fan themselves. They seem so utterly everburdened with the task that no one could hardly belo commis rating them. Occasionally a fe flies fluttered juto their shedy rooms and had to be whisked out, and then there was work in

Surely these people who have nothing else to hear are rarely able to bear themselves From what I have seen of both sides, over worked neanle do not seem to me to be so mir erable as those who have nothing to do. They have, at least, the noble compensation of feeling that they are of ass in the world; that they add largely to the comfort and well being of others, and that they belong to the produinstead of the mere consumers. To one who has led a tusy life, absolute idleness would be nost irksome penance. But head-work will lighten labor; so use it liberally, and teach the art to those about you. If house keepers would preserve their nealth, let them save time by bradwork.

REGRELY training the children for God, is the only hope of the world; and for this reason ev ery family ought to have a clean family paper always before the children. If your neighbor does not realize this, see that the paper is started in his family and thus help them to a a prisoner-I had almost written convict, "And better way of living.

Correspondence.

Dear B at W .:-Allow me to answer through your excellent raper, a few of the

NOTES OF FOREIGN TRAVEL, DY A LADY.

LETTER XVIII -THE VATIOUS

building is three stories high, and comprises an infinite number of calcons, galleries, corridors, chapels, a library of one hundred thousand vol mes, two art galleries, twenty courts, eight grand stair-cases, and two hundred small once I have good authority for saying that there are consand rooms, yet I fear that many will say the account is greatly exaggerated. entrance to the Vatican galleries is by the right colonnade of St. Peter's, up a royal stair-case through a long corrider, gilded and freecoed into the Sistino Chapal, in which is a freecoed of the Last Judgment by Michael Angelo, de signed and executed in his sixtieth year. It is not see it to advantage, as there were stagings put up by a photographer who was eneaged in In one of the rooms of the gal lery is the last work of Raphael, "The Tr figuration. Before he had finished the paint ge, he was called away to behold in reality the spiritual beings he had portrayed in such a lovely manner. He was but thirty-seven, and while his body loy in state, this painting suspended over his couch and carried before m at his funeral, while yet the last traces of his master hand were wet upon the canvas. Nearly every great painter is represented in these rooms, and every style of painting, so that the student would find all that he needed n these rooms, without traveling over Europe In the library is a manuscript of the Bible, of the fourth or beginning of the fifth century is Greek; also the oldest known Latin manuscript in the world. There are also some mugnifimalachite vases, presented by the Emperor of Russia, and a fine one of alabaster, presented by the Pashu of Egypt, and a large Sevres one. oresented to the Pope by Napoleon III, on the consion of the haptism of the Prince Is The extent and magnificence of the gallery of entpture is perfectly amszing. which are filled to overflowing with the fines works of art, hewilder you The ceilings are sched and the sides covered for a long dis tunce with inscriptions, according to the era or to which they refer. Then comes statues, hundreds after them, citizens, generals, emperors and gods, fauns, satyra and nymphs, children, cupids and tritons-forms of matchless beauty and and some, as the Laccoon, expressing the deep et physical agony. In this group the muscl are extended to the atmost capacity, in the ter-rible struggle for life. A scream of anguish rems to quiver on those marble lips. The sec pants have rolled their deadly couls around other and sons, but terror has taken away the strength of the latter, and they make but ble resistance. A c-lebrated author says it is a work exceeding all that the arts of painting and scalpture could produce. In this gallery is the statue of a hoy picking a thorn from his foot, which was on exhibition at Philadelphia. I recognized also the fine mossic paintings sent by the Pope to our exhibition

Our last visit in Rome was paid to the studies of Harriet Hosmer, Mr. Ivas and Mr. Rog era, where we saw some exquisite statues excuted for both American and English capital ists and lovers of the Belle Arts

We left Rome on Friday, and were to Pisa in the evening. Our road lay all day be-side the blue Mediterranean Sea. Ou our right, the low outposts of the Appenines ros bleak and barren, the plain between and the ore bearing but fow signs of cultivation. a long headland stands Civita Vecchis, and in the dim distance stretch the hills of Corsea There is nothing to interest us at Civita Vec mly from its history. Farther on, the dark grage of Elbs rise, an soon the bold headland are opposite, and we gezs at them with thrill ing interest. Napoleon I. was horn on the is-land we passed a short time ago, and now we ed. In a few days we shall be in the city where he reached the height of eart'dy fame, and from wheuse he went out an exile to die a

From Pueblo, Colorado.

many questions asked me concerning this place and country. Paeblo is located on the Arkan sas River, about 120 miles south of Denver and 635 miles west of Kansus City, and can be reached via the T. P. & St. F. R. R. or via Denver on the D & R. Grand R. R., and the New Orleans and Denver R. R. will shortly be in running order to this place. So the reader can readily see that Pueblo is already a R. R. centre; is an outfitting point for many of the miners, has a population of 15,000 ants; three large smelters which run day and night, Sandays not excepted; two large flouring mills, and large steel works, employing nearly 860 hards. Wholesale grocers have nearly 800 hards. Wholesale done \$800 000 of busines the past is rapidly increasing, and have their agents on the roads. Fifty business houses to be built this season. It has court house and jail. School facilities good. The appearance of the country is of a grey-

ish color. Not much vegetation to be seen. Have a good view of the mountains, which lock as though they were four or five u way, but on ascertaining the distance we find the Spanish Peaks which lie to the south-west eighty miles away; Green Home to the West, thirty five miles, and Prke's Peak north of us about forty five miles away. Corpenters get \$3.00 per day; common laborers \$2.00 to \$2.50. Good clerhs get \$100 per month. Good cierns get \$100 per monto. . . miner ge in the monntoins from 82 50 to \$3.00 per day There will be a big rush to the mountains in the Spring, taking many of the laborers from this city, hence making laborers in demand There have been some "hig strikes" made in the mountains lately, which is causing some tement in that direction.

Sister Mc Nolty is now with us, and is still quite sick. Family are well. Weather pleas ant. M. V. Swoad.

From J. D. Mast.

I have a large field to labor in. I live fifty niles west from the Brethren, and south I do not know of any brethren nearer than Kansas and north of none, and west none nearer than Idaho and South-west Colorado. Brethren, this field has to be cultivated, and I am in t limited circumstances to do much of it-myself. Will the kind-hearted brethren and sisters as sist me so that I can get a team to go to meet It is not here in this wild country as it is in the Eastern States where fuel is plenty es in the Winter, I bave to fernish my own fuel, and it would be too much for me to carry fuel on my back to the school-houses. The most of the people here are poor, but there i a good prospect for members. There are a good many German and Pennsylvania Datch people living here. I beli-ve the Lord has a p here; all it needs is to arouse them out of their lumber and sleep, and to do that, it will take time and means. Brethren, if you will assist your poor ministers in the West, you may be the cause of saving many souls. If your means would be the cause of saving one soul, you would have gained more than the whole world, according to Christ's own language. What a or your few dollars you spent here to convert sinners. I do not believe in hiring ministers and paying salaries; but I believe they ought to be assisted when they need help. If I had the means to do it, I would gladly apend the most of my time in preaching and going around, and visit and got acquainted with the people. I find that visiting the people and talking with them, in this country will do much good. I got a quainted with people eight or ten miles from arguments. Aaron Lukenbuchs' came one Sunday morning with their conveyance and took us up to their house on a visit. We had a believe the same as we do. Through my influ-ence he took the B. AT W. I will tell you of another circumstance which happened when I was living in Indiana. As I was going home from a luneral, walking along through the woods, I concluded to go a half mile out of the way and visit a sick family, strangers. up, and when I got there I soon found out what was wanting there. The man soon commenced to sek Scripture questious on hapti

queuce was, they both came in the church, and he is now a faithful descon in the church. and two or three of the children belong to the Is there any minister in the Brotherhood that can talk the Swedish language? If there

Brethren.

and I explained to him as well as I could. The

mo want him to come here and preach for There are a good many living I got a quainted with one famiaround here. I got a quainted with one family, and they believe just the same as we do. I believe they are truly converted. The lead told me not long ago, they would gladly com-The ledy if they could understand the in our church English language. They said they could not understand half what I said; they count resd English. I think if we could get him in the shugh we could soon have a Swede preacher. He is a man that is well liked in the neighbord where he lives.

With tears in my eyes, I lay many a lonely hour through the night, praying to God for strength so that I could be the m eans of saving poor sinners through the love of God. Breth ren and sisters, remember us at the throne of grace.—St. Edwards, Boone Co., Nob.

About Annual Meeting

I hereby briefly state the most comprehens ive views yet soggested in regard to holding Anunal Mestine:

To forever silence the cry of illegal on general questions at Annual Meeting, and to insure a fairer representation from the Brotherhood at large, and a more direct vote fro the individual congregations, the following plan is respectfully submitted:

In the first place, Annual Meeting should be local instead of itinerant, and Annual-meetinghouse should be built for this purpose som where between the M saissing and Ohio rivers say seventy-five feet in diameter, octagonal in feem, two stories high; the upper story converted into sleeping-room and the lower juto one

Then let each organized congregation over the whole Brotherhood hold an annual council a week or ten days prior to D. M. and enact their business as heretofore with respect to D. M., and have each D. M., hold its sessions as nearly as practicable on the same day at least sixty days before A. M. and the clerks of each D. M. seed certified copies of all queries to each paper published in the interest of the Brotherhood, for publication. Now let each B. M. send a member of Standing Committee to A. M., but no delegate. And as soon as practicable after the publication of these A. M. queries, let each congregation call an impromptu conneil to consider same, and each congregation have the privilege to appoint delegate (whether official or lay member, left optional to the churches) to represent their views and wishes at A. M either with or with on instruction as to how to vote on the several

But in regard to A. M. discussions, I ask for no change, only in the manner and matter of voting; I would suggest that none should individual congregations, respectively, as proper representatives. This plan would not selvinsore a fair and impartial vote, but would also be an ananywerable argument in favor of kinding the Brotherhood and A. M. tog-ther. This, then, would be our A. M. composed of delegates directly our own choice.

This plan would be practical economy, and do away with feeding and caring for a mixed Each congregation he represented by but

one deterate, and not by a large delegation expresionists (of pleasure seekers or land speculaters), but a cooncil barrd on pure bus principles, where due respect should be paid (by an approinted committee) to these delegates and members of Standing Committee. And (for has any hosiness there save newspaper en and lobbyists, and these, I am satisfied if you treat them with dae Christian courtesy, bark, and is known by the sound in every re and allow the reporters a "rough stand," they will not eromble if they have to look out for their own board. I submit the above "brist D. A. LICHTY. Hawkin Kan.

From D. F. Kindig.

We are now living in McLean county, new Colfax, quite a thriving little town, and is improving fast. Is surrounded by a good try, as good as anywhere in Illinois. If any brethren wish to bny a farm, we would like for them to come here and look before buying else-where. We would be glad to have a minister come among us so we could have meeting. Our Bearest church is twenty five or thirty miles distant. There are seven or eight members here. Myself and family have been living here one year, and are well pleased with the country. Brother Jacob Kindig came here Feb. 13th, and preached nearly one week for

some good preaching, which has put some of our good neighbors to reading. People are well pleased with his preaching, but the weath er being had, did not have a very full ho but what were there were very attentive. We expected brother Thomas Lyon to assist brother Jecob, but on account of sickers, could not come. We hope his dear companion is well by this time. Brother Thomas, we hop ill come, yet we extend an invitation to any of our ministering brethren to come and preach for us. One man told me he w like to hear the doctrine of the Brethreu preached, which is very little known in thi art of the country; so I think there is room for some missionary work close home. People here are generally a church-going people; principally Christians and Methodists. Very few that ever heard a prother preach. Brother J R. Gish was down last Spring, and preached two sermons for us. Hope he will come again We would like for more of the Brethren to nove in here. Any one wanting information we will give it the best we can, or will meet any brother in Colfax by giving the writer notime or any of the other Brethren will do the same.—Colfar, McLean Co., Ill.

Soundness

The article written by brother Howard Milli or to S. H. Bashor Vol. 7, No. 7 is commendable, and I hope we will all take herd to th sme. I also think brother Geo. Worst that a very good article in the same paper. talk to consolidate our papers; it might be good to do so. But I do think if we would cousoliate our hearts and hands as we should, ther would not be so much trouble as there is. If we would all live as we promised we would when we joined the church, there would not be any trouble; but as soon as we go back on our promises we made before God and many wit nesses there will be trouble. Let any one go suck on any promise he has made, and then see bether the same confidence will be placed in that person as before, noless he was not sand when he made the promise. se church I kn'w what her

When I jained the church I kn what he niform was, and I knew that the ordinance of God were practiced in the church, and I loved the church because it was a plain ch and kent the commandments as the Lord di d them to us; and if I will leave the go ed, and go into the fashions of the world, uld say I loved the body of the world hest and if I would say I loved the body of th Lord hest, all would say, "Take the sign in and we will believe you." If you like the sheep hest, put on the sheep's coat. "Yes, says one; "you may have a sheep's coat, but wolf's heart." This is very true; but it is im cossible to have a sheep's heart We often hear our Savior call his followers sheep, and if we are sheep, surely we will have the sheep's cost. We often see when sheaves without a grain in them, but we neve see a grain without chaff. If there is nole. We should never lay array the sheen

near. We should have tay and one should be cost, and take a wolf's coat; if we do, the sheep heart will go away. My dear brether and sisters, if our heart is right, all is right. In my time I have out a great many large trees, and if I wished to know whether a tree was sound, I would give the tree a blow was and if the tree was sound, it would not make much noise; but if it was not sound, it would make much noise; and so it is with the Voice of Saven Thunders"-it counds very loud; but if it were sound, as it should be, it would have the bark, as every tree her its own

spect and deportment in life. JOHN KRISTAN

From R. W. Hufford.

Just returned from evening services at the Though tew in number, we fondly cherish the hope that those persons strengthened in the hope of a when our earthly life is ended and our hodies are laid in the silent tomb there to await the resurrection, which was brother France' thouse while talking to the people. The Resurrection what a train of thought to the thinking mind! In that day hangs the hope of the Christian Paul says, "It in this life only we have hope in Christ we are of all men most miterable."
Yes, so say I and all other faithful soldiers raveling with me to the eternal world. If there should be such a thing as no resur

rection from the dead, then the Christians is [8] J. F. Rairigh, Thormupp Church, Mich. 10.00 would be the handest to hear. "But now is M. Crumrine, Junction Oky, Kan. 5.00 Christ rises from the dead, and become the A sistor, Leighton, In. 1.00

us, for which we are thankful. Bro. Jacob did firstfroits of them that slept." Then go on, some good preaching, which has put some of pigrim brother and sister; hold fast to the J. M. Smith, Woodland church, Mich. hope of a resurrection day. After the resur-rection comes the judgment day. If we believe in a resurrection, we must believe in a judg-ment day. Then brethren and all others that have a desire to obtain e'ernal happiness, make that judgment day as much in yo you possibly can, so that we may altogether he permitted to enter that blissfal abode and there enjay the bliss of heaven above, singing beautiful somes and praising God for everyone. is my prayer.—Cerro Gordo, Ill., Feb. 19.

Where Will We Response

To the churches in the Northern District of Kansss and to all that it may concern:there is quite a difference of opinion in regard to the authority of the committee work who were to confer with the Northern District about dividiog the districts, would say it stood about this way: A local petition came to D. M to have the district lines changed south to the Anderson county line running east and west and the D. M. appointed a committee to confer with Northern D. M. to take the matter into consideration, and Northern D. M. report to the committee, and they to the S. D. M., 1882, for its consideration. Under such instructions can the N. D. M. with the committee locate lines and divide permanently with the co-oner tion of such churches as have been out from the S. D. without first consulting the churches of the Southern District as directed by the D. M. of 1881? We think it takes he districts concerned to act in it, before a matter We are writing this for information. Let us

hear from the elders south. FRED SHERRY.

[We suggest that the officials of the last Disnot Meeting, in connection with the commit tee, confer together and come to some conclu sion, and thus avoid the necessity of discussing the matter through the papers. This conclu-sion might then he published for the information of all concerned -Ep]

Notice

Is hereby given that the Brethren's Orphan Home of the Southern District of Illinois, will soon he in ronning order. Bro. A. S. Harme con, as Superintendent of the Home, has taken possession of the same since the 3rd of Feb, and is making preparations to take in ornhans by the first of March.

We, the Trustees of the above named is tution, ask all the members of the Southern District of Illinois that are favorably inclined and as metry others outside as feel like it, as attribute to the necessities of those noon homeless children. Money, clothing, ding,-anything of the kind will be thankfully Who will give a nickel, a dime, dollar, five dollars, ten dollars, or even m noggest that one or more solicit in each chorel listrict and forward the donations to Stephen Shirely Cerro Gordo III

The following is a list of donations received o be used for the benefit of the Orphan Home Rosie Lee Snavely (deceased) Hudson

church John Y. Snavely, Hudson church, A widow sister, Richland Co., Ill. . Aar in Heckman, package of goods, Maggie Bingamon, solicited in Cerro

Gordo church... Also clothing and bedding. Eld. John Metzger..... John Brutaker.

Box of goods by Pleasant Hill church Lydia Notzley, Naperville, Ill., by M. M. __ M___ Beachton Ind.....

John Y. Snavely 250
We shall receipt for all donations to the Orphan Home by reporting in BRETHREN AT

By order of Board of Trustees. STEPHEN SHIVELY, Treas. and Cor. Sec Cerro Gordo, Ill., Feb. 20.

From J. P. Blue.

I wish to acknowledge through the paper the receipt of the following donations: Daniel's Creek church, Ohio, by Henry

J. S. Danner, Woodiand, Fulton Co., Iil. . 8 60 II P. Sirickler, Grandy church, Ia. 14 95 Samuel Frantz, Willow Springs, Kau. . . 6 00

We are very thankful to you, dear brethren, and hope that you may be benutifully blessed for your kindness. Yours in Gospel love. Bell, Kan., Feb. 18.

In Memory of S. J. Peck

Samuel J. Peck, of Falls City, Neh., was born March 15th, 1849, and died February 23, 1880, aged 41 years, 11 months and 8 days. Disease, consumption. He took a had cold in the Fall of 1880 just before or about the time he le ft lerrer. Ill.; but it was thought nothing serious. In the Spring of 1881 be took an additional cold, which settled on his breast and resulted in consumption, which Brother Peck was born in Some

In 1868 he married and moved to Illinois, and remained there until the Fall of 1880, when he moved into the Falls City church, R ounty, Nebraska, and after so short a stay with the Brothren here, closed his eyes in death

He united with the church at the early age He united with the church at the early age of fifteen years, and at the age of twenty-one years in the time of war and under peculiar circumstances, he believing that a Christian could not go to war, fight and kill his fellow. nan, was finally brought into confinement The only source of refuge now left for him was implicit confidence in God. A number of men were sent to him to convince him was not wrong to go to war and fight, but all in vair. His only wespon was the Word of God, the Sword of the Spirit, which he had made his constant and prayerful study so that he was now ready, in his day of trial, to give an answer of the reason of the hope that was within him. He took the advice of Jesus (Luke 12:4) "Be not afraid of them that kill the body," but he was willing rather to treat him ould destroy both soul and body in And upon the asserance that the Word of God was true, he was willing to trust even at the peril of his life rather than go to war and fight He was finally released upon the conditi ver, that he make the affirmation that he

would do authing against the government.

Brother Peck served the church for some time in the office of descen, and some eight or nine years ago he was elected to the office of the ministry.

He was a consistent, faithful, and efficient brother, and hid fair to become quite useful to the church, but his work is now ended.

He had his troubles as most of others. In the last eleven years, five have been called out of his family to cross the deep blue waters of death; four of his children and his mother who died nearly six years ago, while on a visit to some of her children living in Kansas, and now we are painfolly called upon to chronicle the death of brother Samuel himself. Peace be to his sabes. He leaves a corrowful companion his father, three children, and a large circle of relatives and sympathizing friends to mourn their loss, hat we brmly trust their loss will be

His remains were interred in the Silver Creek emetery, near the Brethren ohnreh, Feb. 24th, fellowed by a large concourse of peop funeral services were conducted by S. C. Stomp and the writer, from Rev. 14: 13. So passed away one whom we dearly loved.

C. FORNEY. (Brethren's papers, please copy.)

Memoir.

We give a brief sketch of the life of William Stees, late of Howardsville, Illinois, who died Feb. 7th. He was born in Pennsylvania. Union county, 1831, being in his 61st year. He lost his mother at the age of twelve, was then thrown out on the cold world. he age of twenty-five he married Elizab Katherman. He is the father of eleven chil-dren, eight of whom are still living. He came to Illinois in 1862, where he met with some reeat often expressing his love for the people of God, and his intentions at sometime to unite with them. His time [passed along until the cold hand of death laid him low after a few cont band of death laid him low after a few days of confinement. He had a shret regard for truth and honesty. It was indeed touching to hear the prayers sent up to God in his be-half in he purting monests by a loving wife and truder some and daughters. May God bless their height he had. their trials to their everlasting good. And may all who are stru out. the solemn warning. all who are still out of the ark of safety take SARAN R. NEPARR

So long as you are ignorant, he not ashamed

Tidings from the Mield.

BLOOMERS, Ohio, Feb. 21. The Harris Creek church beld s council meeting on the 26th of Jan where one brother was called to the ministry, and two, to the office of descon. Bro. J. S. Mohler of Missour came to us the same day and continued his labors with us over Sunday. One young brother was received into the fold, and the saints were much edified. He returned the 14th of Feb. egain, and the day following, I. J. Rosenberger came and they held several meetings for me. The weather being very inclement, congregations were small, yet we had sea on of rejoicing together. We feel thankful that the dark day which threatened sadden destruction, i passing by, and we have not suffered so very much, yet we feel a letter day is dawning upon us at this place. We hope the brethren coming by this way, will stop, as these two brethren did; we trnly believe they have been to the school of Christ and learned of We hope we may all so live. that if we never shall again enjoy worshiping together in these worldly sanctuaries, we may meet in that upper sanctosry where storms will not beat, and no clouds of sorrow inter-KATTE HOLLINGER.

Notice.—To the Brethren of Southern District of Indiana, who were appointed as solicitors for finds to build an Orphan's Home. The committee will meet at Bro. George W. Benser's house on the day before District Meeting to arrange business to present to said meeting, which is to be held in the Arcadia church, the 5th day of April, 1882. By order of said soliciting committee, and consent of G. W. Bouser. Arcadia is the stopping place. Brethren take notice. JOHN H. CAYLOR.

STATE CANTER, IA., Feb. 19.

Bro. Ecoob Eby of Leus, Ill., and

Bro. B. F. Miller, of Clarence, Iows,
came to us on the 9th inst. and commenced a series of meetings in our new meeting house. They preached twice each day until the 14th, when they went to the State Centre church to impart some of the heavenly man na to the Lord's children there. During their stay with us, three young men made the good confession and were haptized; and to day a dear young sister was haptized; may they walk in newness of life. each now The labor of our dear brethren has brilt up the cappe were much here How we regretted that the good meeting could not continue longer; but feeling that our brethren elsewhere seded encouragement we consented to give them op. The Brethren here are in love and union with a little exception. Brethren that are not watching closely, are likely to be mystified and made sleepy by Satanic Cloroform, that they will inhale in some localities. Let us keep near the eross and watch and pray.

D. E. BRUDANES

MIDDLE DISTRICT, O., Feb. 26. This was our regular meeting day, and we had the pleasure of hearing brother Henry Gump and brother Henry Frans preach to us. meeting we went to the river side where prayer was wont to be made. One sister was made willing to come out on the Lord's side; thus the ark of the Lord is moving on.

GOSHEN, Ind , Feb. 28 Our vicinity was somewhat thrown into an excitement at a new case email-pox breaking out very suddenly Bro. Borne baving received a tele Barns having received a tele gram from Chicago that he should his daughter, to which he responded; and while there, was exposed to the disease, came home and attended to his ministerial dutice and was stricken down with it, which caused quite a stir in our district of church,

We have beautiful weather, and good roads. Bro. Benjamin Leer leaves this evening for Morisonville. He has been doing considerable hard work in Macoupin county, and was an syc-witness to several entering the strait and narrow way.

GEO. W. GIBSON. MARIA, Pa., Feb. 22. While reading over the peges of While reading over the pages of your paper, I thought, "what a good reading paper." Brc. Miller is sound ing out some good thoughts on church government. Yes, brother Miller, you are right; we would never had much trouble with lay members, had Annual Meeting compelled the officers and ministers to do their duty If the head is right, the body must be right. Go on Bro. Miller, and de-fend the established order of the church. That was what Paul was laboring for,—to keep the church pure from vain things, calculated to disturb the peace of the church.

D. S. RETLOOLE. GOSHEN, Ind , Feb. 22 Bro. Jesse Calvert is in the midst of a successful meeting in the Rock Run district. Fourteen have united with the church by baptism, and the meeting still continues Some more are count ing the cost.

HACKRSTOWN, Ind., Feb. 26 On the 18th inst. Bro. Jacob Rife came to this congregation and held a series of neetings; he preached twice nearly every day until last night. During these meetings, the Gospel in its primitive meetings, the Gospel an its primitive purity, was held forth. Although the purity, was held forth. Although the weather was very unfavorable most of the time, the interest was good, and compregations pretty large. Two of our young neighbors were baptized, and others were made to feel the effect of the sharp Sword of the Spirit. Lewis W. Tretter.

BOURRON, Ind We began a short series of meetings on the 4th of Feb., and closed on the 8th. Brn. Wm. Cook and Jacob Appleman were here and conducted the meetings. were nere and conducted the meetings. They carnestly and ably preached the Word, but it did not result in any acces-sions to the church, but the prospects scemed good; the congregations were large and interesting. We much regretarge and interesting. We much regret-ed that they could not stay longer, for loubtless some of the good seed would save brought forth in be nourished by the sincerity of God's holy Word, as the life-giving manna from it is obtained through its teact-GEO R. SHILVELY.

Ings. GEO. B. SHITVELT.

OLATHE, Kan., Feb. 24.

Our church is still in a flourishing condition. The members are still coming in. We expect elder Gro. W. Stuitsbaker here the list of Mar., to hold some meetings. The sleet that full the some meetings. The sleet that fell tre fore part of last week is fast disappear like if the members, while passing through, would stop and look at our country. Get-if at Olatho and come to father's place, where you will be gladly received J. P. STUDENAKEN,

Hatrimonial.

City, Md., on the evening of the 7th inst. by the undersigned, Dr. P. D. Fahrney and sister Katle Envey. J. D. TROSTLE.

Fallen Asleep. sed are the dead which the in the Lord.

WAMPLER.-In the Bethel church Holt Co., Mo., Feb. 21st, brother Issa Holt Co., Mo., Feh. 21st, brother Lusse Wampler, aged 61 years, o monthe and 7 days. Bro. Wampler was born in Rockingham Co., Va., where he re-mained until about 1888; then he nowed to this county, where he re-nained until his death. He united with the church early in Hie, and re-mained a consistent member. He was the property of the country of the ten years are, which online he lifted for called to the onice of deaton about the years ago, which office he filled to the satisfaction of the church. He hope is satisfaction of the church. He hope is satisfaction of the church. He channed all died with a bright hope of a glorious and lumoratally. He was anotherolaccord-ing to Jus. 5: 14. He leaves his sec-oud wife, sween children and two step-children to mourn dieder loss. Funeral acresces by S. A. Hondanger, from New. Jacob R. Kellers.

skopping our regular meetinger, shop stitution and the annual rivid which are approximed the annual rivid which are approximed the result will be, time will tell. Last reports are favorable of recovery.

D. H. Jexus.

We have benefithed weather, and additional to the name of the Lord hard, taken a way.

We have benefithed weather, and

RODABAUGII.—In the Eagle Creek church, Haucock Co., Ohlo, Feb. 22nd sister Margaret, wife of brother Abraham Rodabaugh, aged 61 years 4 months and 22 days. Funeral serviers by the writer, assisted by J. R. Sparht, from 2 Cor. 5: 1.

A. J. BAUGHMAN PHILIPS.—Near Guide Rock, Webster Co, Neb., Feb. 21st, Kitty, daughter of Alexander M. Philips, aged o years last Sept. Disease, diphthatria. Fin-neral segvices by elder Jacob Arna-barger, assisted by the writer. H. P. Brinkworth.

WHEELER.—In Iows, Feb. 23th, 1882, Hurry Raiph, son of friend Franklin and sister Mary Wheeler, aged 2 years, 4 months and 22 days. John Munney.

AKINS.—Iu Loraine, Ill., Peb. 23th 1882, little Minnie, daughter of Dr. J. S. and Josephine Akina, aged id years. The subject of this notice, was one who was loved by all. She had a severe attack of whooging cough and lung favor, leaing one entire lung; her side and breast partialing away. Frequently while suffering severely, she would say that she was trying to hear her affiliations with us gleve. She bear her smictions with parieuc murmured, nor was cross. She softered in this way for eight years. She told her mashe was not afraid to die; she called her little brothers and sisters and bade them good-tye, and told them to be good and mind pa and ma. A few hours more of suffering then she was relieved and her spirit

large and sympathizing congregates H. W. STRICKLER. Our Working Band.

gar The following have sent subscrip tions for B. AT W. If mistakes occur, please notify us, stating the number of the paper in which it occurs. Send for prospectus and sample copies. Canvas

I L Berkey, 1, Daniel Snell, I, J A Root, 1, J K Harley, 1, J H Ownly, I, I L Rudy, I, J D Trostle, 1, S J Harrison, 1 J A Root, I, J H Ownly, I, J D Trostle, I. J D Trostle, 1, S J Harrison, 1 G W Holler, 1, D Hadley, 2, D A Hafford, 1, Christian Shuler, 1, Henry Stitzel, 1, G W Mater, 1, Eli Miller, 2, Gorge Baker, 3, B F Mastgraon, 2, J C Miller, 1, B F Massgraon, 2, 3 C Miler, 1, I Criekenberger, 2, Michast J Good, 2, Isaac Bright, 1, J W Elkenberry, 2, A J Shops, 1, E D Spangler, 2, A J Shops, I, Le Doy... H W Strickler, 2

Free Papers.

onths, or S1 60 for one year, can have Alexander Leckrone, Savi nna, Ill McDonald Co., Mo

A unouncements.

District Meetings.

May 1st, at 10 A. M., Southern District of Iowa, in the English River church, three miles east or south English and

April 23th, North Eastern Kansas, at Oxawkie, Jesterson Co. April 5th, at 10 A. M. Southern District of Indians, in the Aveadra church, three-fourths of a mile cust of Area-

April 6, st 0 A. M. Northern Indians in Codar Lake congregation, Dekal in Cedur Liber from Currula sace Co., Ind., 12; miles from Currula sace i miles north from Curret City. April 14 and 16, first district of Vin., in the Blackwater congregation, at the Antisch church in Franklin Co., Vo. pril 13 and 16, Second District of Va., at new meeting-house, Page Co., Va.

April 14th and 18th, in the Beshel con-gregation, Tenyer Co, Neb. It is very destrable for the several churches to bring or send their quotus for defray-ing exponses of delegates to Annual Meeting. Our older, J. J. Hoover, can be understand at Curlator. be addressed at Carleton

LEVI HOFFERY May with at a o'clock A M., Northern District of Hi in the Yellow Grack congregation, Stephannon county, JOHN J. EMMERY.

Love-Feasts.

April 20th, in the English River church, 1s., commencing at 11 A. M.

The Way to yo West.

This is frequently a perplaying our tion to those who contemplate moving their families to the great Wast, the land of cheap farms and rich gold and silver mines. It can hardly be expectsilver mines. It can hardly is ed that the farmer, mechanic ed and the narmer, mechanic or mer-chant can keep themselves fully posted on matters of transportation, so as to be able to select the cheapest, most comfortable, and at the same time the mos lirect line to the West, with the fewest

Frequent changes of cars means frequent connections to be made; to misno of these connectious causes a delay of many hours, and, of course, cause additional expense and trouble. When a person once lets it bec

where a person once lets it become known that be, contemplates moving his family Weak, he is astonished at the amount of interest that some people take in his prospective trip. They profer advice freely, and tell of the wonderful rates they can procure if you will put potted in their hands for can consent. steelf in their hands for consignment they take all of this interest in your Do they take all of this interest in your affairs for nothing, out of pure kind-ness to you? Ob, not they are protected by land ugosts, and will be lip on out to some otherior, line at so much per head. They will then write to the railroad company upon whose line you locate, and get a commission from them upon all the hand you may purchase, which of course, comes out of your pocked. To all who contemplate going West, either to settle or for a pleasure trip, deal/directly with the authorized agents of a railroad company, where you can a railroad company, where you always do better than any one or for you.

The great Baltimore & Obio p run their eutirs trains through to Ch cago without change, making sure con nections, and hes fewer changes of con nations, and hes tower changes of car-than ony other route. This old reliable through route would not permit one of its agents to drecke you, or to take any undue advantage of you. Their agents have instructions to always sell tickets have instructions to always sell teckets via the most direct lines, and at the lowest rates. They have in their employ, as traveling agents, such gentle men as, John T. Lane, at Ballaire T. W. Lee, at Columbas, and J. A. Webb, at Titin, who will farnish you free of charge, all information you may desire as to rootes, rates, &c. Anything than these gentlemen may represent to you can be depended upon as being perfect ly reliable, and we would advise all con templating a trip West to write to them oon von in person

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E. ST. JOHN,

BRETHREN AT WORK.

Per Annum)

-- ST Set for the Defense of the Gospel "-- Philippins 1: 17.5

Vol. 7.

Mt. Morris, Ill., Tuesday, March 14, 1882

Brethren at Work

EDITORIAL ITEMS: 25-

No. 11.

An Extra Offer.

man who makes a column your, and in a change mind breaks it, is likely to be harsh about those are made the same you and kept it.

Religious Essavs.

THE DEATH-BED OF A MINISTER.

The time is swiftly rolling on When I must faint and die, My hody to the dust return, And there forgotten lis.

Let persecution rage around. And anti-Christs appear,

My silent dust beneath the ground There's no disturbance there Through heat and cold we often went And wandered in despair, To call poor sinners to repent.

And seek their Savior dear My brother preachers boldly speak, And stand on Zion's walls, To revive the strong, confirm the weak

And after sinners call. My brother preachers fare you well, Your fellowship I love, In time no more I shall see you, But soon we'll meet above. Selected by Esther Shepla.

IF I WASH THEE NOT, THOU HAST NO PART IN ME.

BY B. P. MOOMAW.

IN the use of this expression, the subject of feet washing was primarily hefore the mind, but the depraved and morally unclean condition of the apostle Peter is clearly implied, and the whole human family as well. This is a point upon which there is no controversy; the Bible declares it, and observation of the sinful pleasures everywhere confirms it, and it can only be remedied by an application of the provisions of the economy of grace. The blood of Christ is the remedy. Zach. 13. 1. The Word of Trnth is the instrumental means; by this we are enlightened as to our defilement, and the remedy urges its adoption, and furnishes the motive to the mind.

Faith brings to the mind the remedy The influence of the spirit makes it effectual: by it "we walk in the light as He is in the light, and the blood of Jesus Christ cleanseth us from all

Our divine Master in his wisdom has appointed certain means to certain ends, and in order to the enjoyment of the blessings, in respect to his divine authority, we must comply with the means; otherwise we can have "no part with him;" no part in his favor, no part in his fellowship; no part in his saving benefits; no part in his public ap proval at the last day; no part in the joys of Heaven.

Among the rest of the ordinances He has appointed feet washing; first by the impress of his own example, and the solemn and awful declaration, "If I wash thee not thou hast no part with me," and second by; the express obligation imposed upon us to imitate his ex "We ought to wash one anothor's feet," and recognize bim as our " Lord and Master, ' " we should do as he has done unto us."

Ought, is as "to be under the obligation to pay, the same as to owe. Webster, ought, should-hoth words imply obligation, but ought is the strong Should denotes an obligation of propriety, expediency, &c. Ought, denotes an obligation of duty. W should be neat in our person. We should avoid giving offence. We ought to speak truth. We ought to obey the laws. (Webster.) In this definition we have a pretty clear exposition of say."

these words but it so happens that the meaning of all words as defined by the lexicons, are not fully sustained by the use made of them in the Bible, and in that case it is necessary that we be careful to ascertain the true Bible definition. and let the Bible be its own expositor.

Our main object in this essay is, to institute an investigation of the subject. and see whether or not Webster is sustrined by the Bible. For this purpose I give references to

the Scripturer, where the word occurs and an ahridged quotation for the sake of currosity.

Gen. 20: 9, "Thou hast done deeds unto me that ought not to be done." 1 Chr. 12: 32, "Know what Israel

waht to do. Ps. 76:11, "Let all that he round about him, bring presents unto him that maht to be feared.

Math. 23: 23, " These ought ye have done and not to leave the other undone." See Luke 11: 42.

Luke 13: 14, "There are six days in which men ought to work."

Luke 18: 1, " Men 'ought' always to pray.

Luke 24: 26, " 'Ought' not Christ to have suffered these things. John 4:20, "Jerusalem is the place

where men 'ought' to worship. John 13:14, "Ye 'ought' to wash one another's feet."

Acts 5: 29, We 'ought' to obey God rather than man.

Acts 19:36, Ye 'ought' to he quiet and do nothing rashly. Acts 20: 35, Ye 'ought' to support the weak."

Acts 21: 21, "Saying that they 'ought' not circumcise their children. Acts 24: 19, "Who 'ought' to have

been here before thee. Acts 25: 10, "I stand at Cress judgment seat where I 'ought' to be

judged." Acts 25: 24, "Crying that he 'ought not to live any longer

Acts 26: 29, "That I 'ought' to do many things. Rom, 8: 26, "What we should pray

for as we 'ought.'"

Rom. 15: 1, "We then that are strong' ought ' to bear the infirmities

of the weak." et as he 'ought' to know." Cor. 11: 7, " For a man 'ought' not

indeed cover his head."

forgive him. 2 Cor. 12: 11, "For I 'ought' to have

cen commanded of you. 2 Cor. 12: 14, "For the children ought' not to lay up for the parents." Eph. 5: 28, "So 'ought' men to love

Eph. 6: 20, "I may speak boldly as

I 'ought' to speak.' Col. 4: 4, 6 "That ye may know

how ye 'ought' to answer every mau." 1 Thes. 4: 1, "That as ye have reseived of us, how ye 'ought' to walk." 2 Thes. 3: 7, "For yourselves know how you 'ought' to follow us.

1 Tim. 5:13, "Speaking things which they 'ought' not.

Tit. 1: 11, "Teaching things which they 'ought' not'

Heb 2: 1, "Therefore we 'ought' to give the more earnest beed," Heb. 5: 12, " When for the time ye ought' to be teachers.

Jas. 3: 10, "These things 'ought not so to be.' Jas. 4: 15, " For that ye 'ought' to

2 Pet. 3: 11, "What manoer of per- reason from the circumstances attending

sons ye 'ought' to be. 1 John 2: 6, "'Ought' himself also to walk as he walks. 1 John 3: 16, "We 'ought'

down our lives for the hrethren."

1 John 4: 11, "If God so loved us. we 'ought' also to love one another.

3 John 8, "We therefore 'ought' to receive such. Matt. 25: 27, "Thou 'oughtest' there-

fore to have put my money to the exchangers. Acts 10: 6, " He shall tell thee what

thou 'oughtest' to do.'

know how thou 'oughtest' behave thyself." Here we have forty-five quotations, and in every instance sustaining Websters definition or duty, of obligation,

and implying God's displessure if not complied with, and ought to satisfy every one who professes to believe the truths of the Bible, that the Master meant what he said, when he said "ye 'ought' to wash one snother's feet," and "If I wash thee not thou hast no part with me." If our conclusion upon this subject is correct, will there not be a fearful re-

sponsibility resting upon those who profess to be acting under the charter of ed, but only to have their feet washe of the apostolical commission, who do not only fail to teach the people to observe all things that the Master commanded, but speak of them rather ir derision, as unnecessary and non-essential, or if necessary at all, it is only when the feet are defiled, for purposes of cleanliness and comfort? How such a conclusion is oh tained is beyond the reach of my com prebension. If for this purpose, surely the disciples would have understood it. and if not, when Christ gave them the explanation, he would have then told them so. Did he do it? Certainly not, but he had told them that they were all clean but one, and he having had his feet washed (was in that respect) as clean as the rest, but he knowing the conception of Judas' heart, says, he is not clesu, his feet heing washed all the same. But we gather from the language of

the Master, that the object of this ordinance is a reminder of our moral deform-1 Cor 8: 2, "He knoweth nothing ity, and the necessity of a frequent application of the blood of Christ, a test of fidelity to his divine authority, and for the cultivation of love and the spir-2 Cor. 2: 7, "Ye 'ought' rather to it of humility and the kindness among his children.

Au argument is sometimes used, an by those using it, thought to he streugthened by the Revised Versiou, which makes the master say: "He that is bathed needeth not save to wash his feet." The idea is that they had just been enjoying a bath, and coming from the place where they had bathed got their teet defiled, and that Christ sceing it, kindly proposed to relieve them from the unpleasantness of dirty feet, and therefore, sugaged in washing them, and if any declined his kind proposal, they should have no part with him. This conclusion supposes that Lord and of the church, that the white the weather was warm, that the place winged messenger of peace may be se of bathing was out of doors, and that gently sailing over every part of Lord's army, and victory perched they walked bare-foot some distance on the ground, got their feet so dirty that the banner of Peace Empurel.

it elicited the sympathy of the Master to that extent; and assumes farther that their feet being cleaned from that temporary defilement is of greater importance than fellowship with Christ here,

and salvation in the world to come.

just been bathing at that time, seein that it was so cold that fire was neces sary to make them comfortable, Joh 18: 18, "and the servants and office stood there who had made a fire of coal for it was cold, and they warmed then selves, and Peter stood with them at warmed himself,"-I repeat if they he just bathed, it did not take place in ti upper room where they were assembled It must have been somewhere in the house, and it is reasonable to support that they were all together, or the 1 Tum. 3: 15, "That thou mayest they (at least) had all bathed with doors, and that their fest consequent could hardly have gotten so extreme dirty as to attract the attention of the Master in that solemn hour. It is hard ly reasonable that they would, when cold as it was, have taken an out-of doors bath, and walked a distance of the ground without putting on the shoes or sandales, such as they ha The only rational conclusion (as it a) pears to me) is, that the Master had re ference to the "washing of regenera tion." Titus 3: 5. "The cleaning wit the washing of water by the word. Eph. 5: 26. That they who had the been washed, need not again be baptic

it, we must conclude that if they he

for purposes as stated above How much better to take the Maste at his word, "the true light," lay asid all speculative theology, and walkin th light, as He is in the light with the as surance that the blood of Jesus Chris his Son will be applied and cleaned u from all sin.

As to the particular way of kee this ordinance, whither in the single the double mode, 1 now regard it as matter of no amportance, whether or wash and another wipe, or one wash at wipe the feet of one or more, at think it exceedingly unfortunate th this subject has been agitated as has. I greatly fear that "much lab beiog spent in cracking the shell, muc of the kernel has been lost."-A Macl The church prospered and evine the approving smiles of Providence when little was known of but one me and likely it would have been so if the other mode had prevailed. To preve the agitation and change of practice

our district, I with our faithful Abr ham Naff and others, labored succe fully for many years, and not until wit in the last year or so, was there but or way; now two or three comparative new congregations have adopted the single mode; and I have practiced wit them, and enjoyed it no more and a less than the other. Not much is gain ed or lost either way, as I see it. Wou to God that we could all be a little more concerned about the weighti matters. More of the spirit and less the letter if need bo; that love to Ge and love to one another, might so pe ments our whole being, and so cover t imperfections of others and thus cle up our columus, and we stand unite with the watch word, the sword of the

> THE RESURRECTION. BY D. P. SAYLES.

and salvation in the world to come.

"And the graves were opened: and suit
the command to wesh, if we were to
out of the graves after his resurrection, in

Matt. 97: 59 58.

SOME time has clapsed since I thought the periodicals asked the following questions;

1. "Do the Brethren hold Christ's personal resurrection to be the first apply fruits plural, to Christ singular."

"Do the Brethren believe that the saints whose bodies arose and came out of their graves sfier his resurrection were truly and bons fide resurrected And if they so believed, who were those saints, and where are they now Who will answer? I am desirous to know. No one having satisfactorily asswered, or advanced any hypothesis a the text, one brother wrote me privately, that " The text is too solema. prudence dictates, don't discuss it" But while I read, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 5. I faield to see the brother's point, not to discuss it, as it is as clearly written as the resurrection of Christ. I will give my hypothesis on the text, as it is the admitted right of any one to give a hypothesis on any question, and the truth of it.

many bodies of the saints which slept, grose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many," is as dearly written as any of the events which occurred in connection with the cracifixion, burial and resurrection of Carist, and is as clearly defined as the resurrection of Christ himself. And to doubt the bons fide resurrection of of the bona fide resurrection of Many bodies of the saints which stept ruse and came out of the graves.

I presome none will doubt that this ras a real and substantial resurrection. There is nothing mystical about it; it sa simple and plain narrative of all that is claimed for the resurrection. The bodies of the sain's which slept, (were dead) arose and came out of the raves, and entered into the haly city and appeared unto many, in a visible and tangible form is what is claimed for he resurrection. And my hypothesis sims these to be the first fruits of Christ, who is the resurrection.

In 1 Cor. 15: 23, Paul is made to say at Christ is the first fruits; this cerialy cannot be correct, for Christ him of declares, I AM THE RESURBECTION w, theu, can he be the fruits of it? fruit bearing tree is surely not the ruit, for the tree bears the fruit, and uit of the tree. This I think all So Christ being the resurreco, can by no way of reasoning he the uit of it. It is self-evident then that bese saints which slept arose, and camat of the graves after His resurrection ere the first fruits of Christ THE ESURRECTION *

My 2nd question is, who were these vints and where are they now? Web defines, a person sanetified; ly or godly person; one eminent for and virtue. Cruden renders it A holy a godly person, one that is so

I claim for my hypothesis to emthose who lived righteously and godly without law, they being a law themselves; all who lived righteously and this prophet into this spirit's view ingodly under the law, and all who lived and died in the faith of the promises of God, chief smong whom was Abraham he had said, that where I am, there ye who helieved God, and it was imputed may be also? There can be but one unto bim for righteensness, and he was enswer. He was one of the saints who called the friend of God. Though he slept, and whose body arose and came lived forty-two generations before out of the grave after his resurrection. Messiah. Even so were many Old Tesurrection, in whom he so taithfully bepossible advantage to Abraham to sleep saw and rejoiced, had risen from the these massions in the Father's home. dead, and opened the way for him to enter into rest. If Abraham's delivergive a hypothesis on any question, and there to give his reasons in support of tion of Christ, it never will be. And as there can be no possible benefit to That the graves were opened: and him to remain one moment in his grave after Christ arose, my hypothesis is, that he with all the saints whose bodies slept in the graves, arose and entered into their rest. And where are they now? Jesus

said, "In my Father's house are many mansions;" and Paul says, "There is no respect of persons with God. For as many as have signed in the law shall be judged by the law. For when these saints would imply a doubt the gentiles, which have not the law, by nature do the things contained in Christ. Nothing can be plainer there, the law, these, having net the law, are a law unto themselves." It is manifest that in the Father's home are mansions for all these. The delivery of all the Bible saints, was completed in the resurrection of Christ; hence the bodies of those who slept, arose and and came out of the graves after his resurrection and entered into these mansions in the Father's house.

It is revealed and believed truth that there will be two resurrections at the coming of Christ the second time. At his first appearing the holy being will be changed into immortality, and the holy dead will be raised, and will meet the Lord in the air. There being no reason why the holy dead should remain sleeping in their graves, one mement af ter the coming of their Lord, 'bey are raised at once and enter into their jevs. And if it be no benefit to them to sleep in the graves during the one thousand years' of Christ's reign on earth, I ask, in the name of reason, why Abrahum and the prophets, with all the righteous dead should be left remaining in the graves during all the period of the Gospel dispensation in which they can have no part in its services or benefits.

" And I, John, saw these things and heard them. And whee I had heard and seen, I fell down to worship before the teet of the angel which showed me these things. Thee saith he unto me see thou do it out: for I am thy fellowservant, and of thy brethren the proph ets, and of them which keep the say-ings of this book, worship God." Rev. bigs of this book, (the law and the prophets,

with the Psalma was all the book of ly attention. In the world, men make God's sayings then) and now appears slmost any sacrifice to obtain the riches tion." I claim for my hypothesis occu- tour sayings same, same agrees, among any sacrince to ocurst the reason before all who interested and their cipitations into the has an angel, and junior to of this would, but the soul is sedden by and godly from Adam up to the be-glow Jahn the thing yet to come! I lie thought of. But is this confined to the gluing of the Googel dispensation, says he was one of the prophete, the installar world above. The church is age of the prophets was past, and all the prophets were dead. How came bally tainted with this covetousaess. to which John, when he saw the place Christ had prepared for them, as

Christ, yet Jesus said, "Abraham re When Jesus said, "In my Father's joiced to see my day, and he saw it and home are many mansions," he also said, was glad." To him salvation was as "I go to prepare a place for you. And sured through faith in the promised if I go and prepare a place for you, I will come sgain, and receive you unto Messiah. Even so were many told test with concerning and received you may tament saints. Can there be any reason [myself, that where I am, there y early assigned why Abraham and others like be also." These are they which are him should be left sleeping in their Christ's at His coming. These comets graves one moment after Christ, the results of the condition of the control of the condition of th ference to it applies to Christianity unlieved, had broken the bond which had der the Gospel dispensation, while bound him down? Could there be any my hypothesis claims that all the Bible saints arose, and came out of the graves in the grave after Christ, whose day he after his resurrection and entered into

IDOLATRY.

BY GEO, W. ORADY.

" Then shalt wership the Lord thy God, and him only shall thou serve.

THE above subject is one of importance. The circumstances under which the above text was uttered, makes it peculiarly applicable to us. The Savior of the world, the Creator of all things both material and immaterial. was undergoing an ordeal by Satan. He showed him all the kingdome of the world, and the glory of them, and then thinking, perhaps, that his victim was about ensuared, declares to him, "All these things, will I give thee, it thou wilt fall down and worship me." But he was disappointed. For the above text shows the firm response. Had he vielded he would have committed idolatry, and the graud redemptive scheme would have been frustrated.

In a land where God is worshiped and recognized by thousands as being the only true and eternal God,-the Great I AM, and paganism is almost unknown, it would almost seem useless for the modern writer to speak of idola try. But gentle reader, if you have it in your mind that idelatry is not practired in this land and time, you are de-

ceiving yourself. Lock about you, kind reader. De you see the pretended atheist rushing like mad to eternal ruin, courting na ture, the creature of God, and rolling bitter blasphemies beneath his tongue, as a sweet morsel? And what is it for? Simply to get an immortal name.
What an incalculable sacrifice he offers to the goddess, fame! An immortal zeal, rather than to earry out some nosoul, the value of which, no human be tion of our own. ing can estimate, and for which nothing could atone, but the blood of the Son then may we find idelatry? Whichev. pure heart. er way the eye may turn, wherever we go, this Gad accursed evil, meets our view. There are many, who think more about piling up riches, amessing wealth, than the things pertaining to their stern al welfare. While we are laboring to obtain money, that we may lavish it up-

The true child of God has often been attacked upon this point. The devil made just such an assault upon the Savior who at once denounced it as idela

try. Think, ch gentle reader, hew often you have been shown all the kingdoms of the world, and the glory of them, and how plausibly they have been offered to you upon your promise of falling down, and worshiping him. But we are apt to yield, if we have not that God-worshiping spirit continually within our bosoms. There is nothing more self evident than the fact that man is continually worshiping something. Be it a molten calf, a graven image of some kind, a purse of gold, a fine dress or something else, upon which the arfeetiens of the heart may rest, of the devil's kingdom on the one hand, or the great and immutable God upon the other. Hence, if we have not our hearts fixed upon God, and his holy words, there is imminent danger of our falling into idolatry. If we love the things of this world, more than God, then we are evidently worshiping the "kingdem of the world" or "the glory of them," and obeying the direct injunction of Satan.

Come, my dear brethren, and sisters, let us examine ourselves. If we find orrselves elinging to any part of Satan's kingdom, if our hearts are set upon the wearing of a fine hat, or of a fashionable dress, while modesty and common sense, and especially the Bible, commends a different course; if we are about to be ensuared in the follies ot the world and the love of the world -" The lust of the flesh, the lust of the eye and the pride of life," or if in our zeal in defending some principle of faith, for its sake alone, or for the purpose of attracting attention to ourselves, we are ready to compromise any principle of the church, not contradictory to the Gospel, in order that we may agree with some other organization. Let us be careful that we say, in the language of the Savior. "Get thee hence Satan, it is written, thou shalt worship the Lord thy God, and him only shalt thou serve.

In all, of our writings, we ought to keep this one grand principle promi-nently before us. Although we owe a duty to the church, and heuce are bound to defend it, we should be care-ful that we do not forget that we are worshiping God, we are defending it, let us do it for the sake of its sacred doctrines, and not that we may vacquish semebody else. And when we cry out "Gospel," let us be sure that it is prompted by true

What has here been written, is prompted by love. Dear reader, there of God, elothed in human flesh. But is an awful day, just ie the future, to all the matter does not stop here. Where those who do not worship God with a

If we worship Satan, we may ge the kingdom of the world in part, and their glory in part. But at best it can-not satisfy us long. Let us, then, keep our hearts centered upon God, an things divine, and receive a crowe of never-fading glory in eternal peace, to reign forever in the amaranthine bowers

Mt. Freedom, W. Va.

-three understand Bro Suyler to my that og in regarding Christian the "first fauts" reston? We think this part of his article

BRETHREN AT WORK.

B. P. AHITE T. DOSELI VALLEY		LOCALISMS 344	redusiner
	-		
R H. MILLER.			Editors.

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SPECIAL FON TRIBUTORS

BAPTISM.

TERTULLIAN says the mode of baptism i the third century was dipping in water then why is it that true immersion is not ep tolic haptism? Sasays D. M Brower. tullian flourished about in hundred years of go a well-known fact and general practice in his day. If history is worth anything, theu why is not intent haptism an apostolic prac-History also informs us that the Greek church gives the communion to children. that an apostolic practice? Will some Will some one please answer?

To the above, the answer is easy. Where his tory first alleded to trice immersion, in to second and third century, it is accepted by all as is the council of eights-seven bishops : Cuthage, short one hundred and fifty your after the apostice Monute stated that time immersion had already been in the church Tertullian, abour fitty years earlier said, it was the practice in his day. Ci-ment of Alexandria, lived still nester the speatles. He gives it as the practice in his time.

In all these early writings, there is not one ord against it. N tone of the Greek or Lat in fathers, in the early sges of the church, said anything against it. This shows it to have been the universal practice of their time. These early fathers refer it to Carist and the spostles; and for three hundred years after Christ there was not a dissenting voice If any practice had been known in our civi

vernment for one bundred years many of our ablest writers referring it back to the rev olution, to the signers of the Declaration of Inden-udence, and not one of all the writers in the first and second centuries said one word against it, would we not consider that a settled matter in history? Certainly we would; b cause that is precisely the way history with every matter beyond a ressonable doubt.

But not so with sprinkling and with infant baptism. When we first find them they came up as questions of doubt. In the third centu zv. sprinkling was brought before a council at Carthage by Cyprisu. Macnus had written to him, to know if it was valid. The council decided it was. This proves it was not held a legal in the church before that time, and this decision makes it legal in cheir estimation. Now if the Legislature of a State pas

law on any subject, making it legal to do any certain act, it is proof, clear and plain that it was not law before. So is it with infant han tism. In that early age we see Tertullian op pesing it. He admits it to exist, but thinks it wrong, or best to wait until they can come of their own will,

In a council at Cartbage, sixty or seventy met, in the time of Cypriau. The letter writer ten by Fides about infant baptism, was read. The question, at what age infants should be haptized, they decided that "God would be a respecter of p reops if he denied to infants.

what he grants to adults." They say further, to adults who have committed great crimes; but if they be admitted on repentance, how much rather should infants be haptized who have not committed such crimes, and who came into the world crying for baptism. (Robinson's Hist, Baotum, p. 197; London Ed Here it is plain that this council at Carthage did decide the question, raised by Fidus. infant haptism had been established from the beginning by the apostles, no need of this council now, making it a law in the church.

If anything was in the constitution of the civil government, and handed down to us with no dissenting voice to be heard against it, there would be no need or reason that Congress pass a law re-enacting it. And the very fact that Congress passed a law, proves the law did not

exist before. Such is the case before us on infant haptism; it required the decision of the council to establish it in the church.

To prove further that this question of infant aptism was never settled by any law, human or divine, we refer to thregory, Bishop of Coustantinople, one of its advocates. He says: "But, say some, what is your opinion of infants who are not capable of judging of the grace of haptism, or the danger sustained by the want of it? By all means, if there be any apparen danage: for it were better they were sanclified without them knowing it, than that they should day without being sealed and initiated. As for others, I give my opinion that when they are three years of fige, or thereabouts, &:." Here Gr-gory shows that some were in doubt, and ask his opinion. He gives his opinion, but it does not settle the doubts and disputes on that subject, which have been going on from its first appearance in the history of the church.

In that early age, infant baptism was a disputed q : astion. Not so with trine immersion. It was the universal practice, except the clus ics, who were haptized in bed; then it was by trune sorinkling. But even this was only the doubtful questions, which was brought before the councils to have it established in the church, which proves it was not the law of the church, before it was made so by the councils at Carthogo and Mescesare The giving of the eacharist to catrchum

after they were baptized, stands upon the do cisions of councils, as the baptism of infants did, and was held by many as being insepara tice in many places to take the communion immediately after haptiom. But in these an cient times, it was as it is now. When the conneil of the church must decide a question to establish it, it is historic evidence that the thing was not established before. And trine immersion is the only mode, and adults the only auticets, that autodate the decisions of som church council, to give them legality,

TO PHILIP BROWN My dear Brother:-

AFFER a careful rending, I have decided to address this article to you, and deal with some of the issues of the day, showing before the public some things not hitherto touched.

The substance of your article as far as it re lated to me, was to accuse me of inconsistency and to prophesy disaster to all such people and the eventful triumph of the Progres Now there is no person who wishes the cau of the church better than I do, and probably you ere equally anxious to advance the cause of Zion. But the methods we severally pursue are widely different.

The first thing I wish to notice is the spirit of the Progressiers toward those who differ in policy, or polity, if you prefer that word. The great complaint of progression, technically speaking, is that the powers shat be are barsh ne-sided and oppressive toward those who differ from them. It is proven conclusively by your awn hand that you can be us forcibly unpleasant toward those who differ from you as ver the so-called Old Order was toward your-

celf. Between you, in this respect, there is not gressive Brethren! Not very long and the If haptism ought to be deforred, it should be the choice of the tors of a copper. You fall into the error of discussing individuals instead of principles. No matter what an individual may be, whether saint or sinner, is the discussion of issues they should be omitted, or if introduced at all, simply as the personifi-

ention of a principle. The action of the Progressives, very strong ly reminds me of the Puriture. All they wanted was liberty to worship God as they chose They would submit to any privation to this end and liberty, liberty, liberty, was their cry Directly, when they had attained that liberty, there arose a man, Roger Williams, who hap nened to dissent from the Paritums on matters of baptism. The liberty-loving people forgot themselves and marched Roger off out of the esttlements. This same spirit you have shown and it is an interesting question for Progressives to silently digest as to their treatment, should they choose to desent from progress

your cause. Possibly, Philip. But I will give you the result of my observation and reading in the last your, and weither has been slight One great truth is, that no sect ever attained any prominence or any great force, if founded on no doctrinal difference. There are mor petty achisms in every church, than you have say knowledge of. There is always one gen ral body with no end to divergent schize Usually it is with them, as with us, some patty diff-sence about conferences, synods, classis or yearly meeting. None of these side organi extions have amounted to anything. It is ve ified by our experience. The Congregational Brethren, for whom I entertain great respect are a small and scattered people, the so-called Leedyites, and the Christian Baptists, with their one organization are examples and the Shoemakerites are another case of a church that went off and disapp-ared like the morning mist. Latterly the Minmi element has formulated itself, and will in all probability become a permanency. Between these prople there is not much difference and in any church they strongly remind me of pieces u coal falling off a wagon, jolting over a rough road, only to be picked up by others or lost to Another thing I have learned and you may

write it down as an axiom, is that no church ver grew plainer than it started. If a new secstorts with hells, organs etc., the after-comer will take their one from that and it will stead ilv grow away from it and never grow better You cannot name a single organization in the world that, as it grow older, grow in the practice of primitive Christianity. The very con vorse is true. And now pause and ask your self what will be the outcome of all this When you are dead and come what do you surpose will come of the new order you so strenu ously advocate? I will tell you. It will take one of three courses. First and likeliest, it will be butten by early frosts, second it will become a church, wide-spread and popular, an sch progressives as you, will be hooted at as lot of old fogies with your old time cranky no tions by the element you will necessarily take a: Instly, you will find like an ambitious youth who leaves the old homestead under the appl boughe to seek happiness in the great world in after years when, unsatisfied and worn out he returns to the old home he hads the streeger's fact on the sill, so may you, too, when compelled to say that the dream grew into a distorted fast wander back to the fell and the grave of your fathers.

Progression, technically and practically con sidered, has come to mean that members may wear protty much what they please and pay a preacher. If this is going to specially commend it, the result will be very interesting But aside from this you are as well aware as I that the Somerect County division in the church, is the out-come of a personal feud, and not the growth of a principle. The parties to it are excellent people, but their combativeness has overgrown their charity and to the Pro- nessibly a comple of churchest in Indiana

principal contestants will close their each open them in the world to come. The survi are of the rank and file will look into east other's faces over the new made graves as wonder if it is worthwhile to prolong a disa trons quarrel. I have nothing to say of t merits or demerits of this most unfortunal trouble, more, than that side would be the be tor Christians who cave up all, for the murdo ed is ever the victor over him who slave his It is better to be a Christ in meckness than Spaniard in revenge.

And this leads me to speak of Honry H. singer and his unkind editorial, and the admision of articles such a vones, while mine a rejected on the ground of their being too pe sonal. One of the personal things I said we that when I wrote him a letter during his; cent illness, his son-in-law asswered that would prohably die. His physician wr same, and I prepared his obituary which t sis virtues in letters of gold, and wrote failings in water. Happily it was not to used; but it liss before me, and if his breshall go out before mine, I will then prin and that shall be the punishment.

Another thing yet. I am not able to reize it fully and consequently not able to we it. It is this: All over the country, in t valley, and on the bill-slope, are countle graves, grass-grown and forgotten among m In them are the fathers and mothers of Isra No hin of mine are there, for 1 am ales the church. But for you, and the time he ored names of the church, how can you back upon the faith of the sainted dead, ex though woord from their graves and the memories by strains of the organ, touched ven the hand of a Mazart or a Brethoven?

Look backward over two centuries and up the dead who died in the Lord, from roster of your memory, and when the w robed throng nave passed in mental review fore you, then turn and hoot at, and desc practices they abhorred. But there is a nobler way, there is a high

plane there is a more Chryst-like method church who will make trouble, that there dess inconsistent with to-day. But rail stire, and invective never change men's or ions. Let the Progressive party accept t light cross of a destructive garb, let its or leave the rough folds of controversial lit ture and build up a fabric with Christ as corner stone, and over and above all let mantle of an all-reaching charity fall, co ing the weaknesses and frailties of the less even or Christ and the Ruther are one; and thorns and thistles so many of us have so to plague our posterity, will give way to

Let the Myeradalo and Berlin churches sta as a portion of an anginished wall betw neighbors, to be remembered only as ne made friends look with regret and sorrow on the miserable apple troe, they have sou to rain each other for. Let the Progress Christian find no room for the cold water personal discussion to drown out the lie flames of vital piety that should burn in pages as oil is a couser bong upon the thr of the Most High. Let men forget the wrongs and strive to see who can be the n forgiving and most charitable, This, you may say, is all senting

source. If it is, then Christi mity is the sai If you have the delusions of the average gressive, that you will sweep all before allow me to point out the church as it ex Beginning at the East, you may get a fee the eastern part of the Restern distric Penusylvania,-uo churches; individuals, then not one till you come to the Susqueha In the Middle district of Pennsylvania, will not get a corporal's guard, in the Wes district the ground is occupied fully; in M land you will get nothing; in all Virginia West Virginia, not a church; in Ohio a

ma; of Illinous, not a ghost of an organization, nor in Michigan nor Wisconsin; Iowa may give you a handful, while Nobraska may do the same, and the Pacific coast is now generally harmonious with the general order of the

B.tween this and the next Aunual Meeting, there will come a feeling that on the rock of the Brotherhood is safer ground than to take the blind lesp into unmeasured depths.

I am in receipt of letters from the progress ive rauks coming from the ablest and mosprominent members of that party taking precisely the same view I do, and the following the new organization will be infinitely less than your imagination has pictured.

To-day the great majority of the four hun dead and sighty-two churches are open to you. Persist in your course and before the Ohio plains are colden with the wheat harvest, you will be an Ishmaelite with at least four hundred and seventy of these churches.

If to prevent anything that results in this is consistency and double-dealing, then am I both inconsistent and shifting. It is my high prerogalive when I see an error shoul to stop. Infallibility is reserved for God.

There is no evidence on record that any similar schism as this proposed progressive dapart are ever came to anything, and I would be glad to have you quietly go over the whole ground and see if I am not right. My object is not, as some of you have thoughtlessly said. to secure some personal alvantage, for the church has nothing to give that I care for be-If at any time, a sect or schism should affer

apply for admission to it. But as such church

There is no Christian liberty in any church that is not guaranteed you in the Brethren er touch the clothing question. But the vast mejority of the church bolds to view that Christianity leaves its certain impress on all things that we do or are. Here you est up your knowledge as superior to that of the church, and prove your absence of chacity by your

You can afford to wait. In a short time, all the swing you desire will he wouch rafed you by the church, but let it be distinctly understood that it is done on one of two grounds, -your apperior knowledge of Christian requisites over and above fifty-eight thousand of your brethren, or the fact that you are incapable of exercising a proper charity toward these who see

I have received, from the time of commencing this article, a grand and Christian letter from one of the most prominent progressive from the stoonchest and best friends progress sion ever had. I hope they will read this arte cle and wish that every reader of this paper will hand to every progressive within reach a copy, that he may, at least hear or read of the

I am progressive. I beli-ve in missions, colleges, a free press, etc. But I believe in Christianity as made manifest by the Brethren church at large, and I believe further that the truest progression is that which leads away from the ways of the world, and which hailds no groud houses while there is an ignorant person or a hangey or shocless child within reach, and I command this kind of progression to the consideration of every person who he lieres in the faith once delivered to the maints and who dishelieves at heart in will o' the wise that huma to lare men and women into the marshes of doubt and worldlyism.

HOWARD MILLER. Lewisburgh, Union Co., Pa.

REFLECTIONS ON PRAYER-MEET. INGS.

THE object of prayer meetings should be the promotion of spiritual growth and Chris-tian affection among derout persons. The suc-cess of a prayer-meeting depends on the degree in which the spirit of Christ directs and controls these present. The exercises having

viously assigned, has been read, there is scarcefew pointed remarks. No one in prayer-meeting should speak, simply to be heard, neither should be "queuch the spirit" when he has a meseage from the Lord to deliver. "Where the spirit of Christ is, there as liberty," kence ull formality should be avoided, such as sterotyped modes of expression. Cere should be aken by each one not to consume too much time. One of the chief elements of success in Pagans, Moslems, Catholics and Protestants a meeting of this kind, is to have as many take nart in the exercises as possible, hence no en tire bymn should be snug, except at the opening. If there are any who can express their entiments by a stanza or two of a hymn, let them name the atmaza, the rest will under-stand the sentiment and be cdrfied, and let the leader in singing sing no more than is intended. Another good method, especially for young porsons, is to express a sentiment by oting a verse of Scripture, but by all means let up assed troing to preach or exhart others. "Confess your faults one to another and pray one for another," is a divine injunction that

prayer-n.ceting. The expresses of the evening may consist of its Spirit, an apirit and trath? These learned resting Spripture, singing a starzior two of a man were skilled in science and in arts, but hyma, quoting a passage of Seriptore and knew not God. Reason never did, nor a making a brief comment, telling our Corretian experience-stating our wants-off-ring short prayer, confessing our faults and asking or prayer. Nover let the exercises deag, nor prolong them to an unreasonable extent. All should fel it a duty to contribute to the interest of the meeting. Of all the means to de-

> FALSE WAYS. DY JAMES BYANS

THERE is a way that seems right to a man Prov. 14: 12. The language of the counsel, and afterward receive me to glorg. Ps. 73: 24. The prophet exclaims, "I know, ler. 10: 25. But the firstly mind cannot re eivs this, breamse it is not su'jest to God's law, peither can be. We find that the carnal mind or fighty thinking (phronema has sork-on, Rom. S: 7) is ever devising new maje, which seem right to men untrought of God, but these ways assert the self softistency of the gatural man which receives not the things of the Sairit of God, for they are foolichues noto him." 1 Cor. 2: 16. The natural man very wise in his own conceit, and although of nothing. He is not always un atheist, infidel or sceptic. He is sometimes a professor of religion, but he always claims the right to der s his own ways. He wants to be saved at last, to get to heaven, as he terms it; but he is var tably rejects the counsel of God, either in whole or in part. He does not perceive that the end of his ways is death, that all his wisdom fails to lead him to glory, honor, and immortality, (Rom. 2: 7) because of the blindness of his heart. Eph. 4: 18. Naturally, the human mind is ignorant of God, and cannot know the way of life. This knowl-dg-comes from God himself, and is revealed auto us by the Son. Matt. 11: 27. All who come to Christ must bear and lesen of the Father. John 6: 45. They must be taught of God. But this is in direct conflict with the curns mind which sets up other counsellers besides

God The natural man claims that CONSCIENCE IS A SAFE QUIDE TO FOLLOW But what is conscience? It is that faculty of the mind which recognize some standard of right previously existing in the mind. But the standard of right is us variable as the winds. The Pagas, Mohamedan, Catholic and Protestant, have very different rules of what they deem right. The conscience of the Pagna approves of the bloody rites of their feith. The conscience of the M-siems dictates to him that he ought to kall the madel. The conscience of the Catholic is afil ated if he should freedom should be allowed for the spirit to do confession to the prest. If a Sabshatarian passion to an equality with the connected sumilar watch over their respective teachers.

very few; home in Tennessee or North Caroli- the work. If a Sempture lesson or topic, pre- would work on the seventh day his conscience God. We do not ignore sanctified feelings. would reprove him. His conscience justifies that is the emotions of the soul that perceives ly one whose mind has not been impressed by him when he works on Sunday, approves of it the love of God and is melted, as it were, noder 15 one was new means we are will yield to the some passage, and if that one will yield to the as a testiment against Sanday keepers. The a sense of the greateness of our obligations to direction of the sprit, he will yie and make a conscience of a Prebyterian would cry out Him who has loved us and washed us from our against Sunday labor on Sabbath desceration. Jesus told the disciples that the time would come when men would think they were doing to us. But our minds must first be enlighted-God service by killing them. John 16: 2 Paul thought " he ought to do many things contrary is accordance with the revealed mind of the to the name of Jesus of Nazareth " Acts 25 9. If conscience is a safe guide why did it lead Paul to persecute the followers of Christ? Are all right, because their conscience approves of what they do? The truth is, we must know what right is before our conscience can be of any value. Conscience is like logic, it can show whether the conclusion flows from the premises or not, but it can declare nothing as to the truth or falsity of premises. Conscience cannot create or dictate what is right, but after we learn the rule of right it will inform us whether we walk according to the revealed rule of right.

2 It is claimed that REASON is a safe guide to follow. But if the world by wisdom knew not God, how can resson tell us how to worcan be carried out nowhere better than in the ship bim? Did reason inform the learned Greeks and Romans how to worship Him, who teach the immortality of man. It is profound ly ignorant of the fature. It has discovered many aseful facts, and invented much that re of the world to come. Its speculations, wheth er we call it mythology, or theology, are from beneath and not from God. Reason is a nob ler faculty to learn when God speaks, but untaught of God it is blind and only misleads howilders and decales to blind. Its specula tions of God, heaven and bell are foolishnes to God and are documed to perish. We give reason a place, but not the place of God's co God alone can roweal what He is and what He requires of us.

3. But if neither conscience, nor reason can minds, cries one, provided we are all sincere no matter what we practice, we will all come out right at last. But the reasoning is fallacious. What we have said about conscience annies here. If we know the truth, then sin cerity is excellent. But goodness of soil will not yield wheat, corn, nor any other useful product puless the seed is sown there. Words of the most noxions kind grow in the best scale, so errors the most deadly grow in sinerre hearts, where the good seed of Gospe truth is not sown. How can sincerity or h esty alone bring forth Gospel fruits unless the incorruptible seed is sown in the heart? The word of the kingdom alone can bring forth the children of the kingdom. Matt. 13: 37, 38. Pares bring forth tares. Some preachers sow more tares than good seed and the re oult is tares, world-loving, fashion-loving profissors. Such are not the children of God. 4. But some will yet maintain that if non

of the foregoing ways are safe, is not PERLANG A SAFE GUIDE?

We are emotional as well as intellectual. We can weep with those who weep, and rejoice with those who rejoice. We feel impressions loyous and sad. But is mere feeling a safe guide? Is feeling to take the place of knowlalge? What evidence have we that we love God or are passed from death into life? We know that we have passed from death into life, breause we love the brethren. John 3: 14. Agam, v Hereby knew we that we dwell in him, and he in ue, because he has given us of his Spirit." 4: 13. We know that we have his spirit if we are led by it to keep His com mandments and do those things that are pleasing in his sight. 1 John 5: 2-3. He who has my commandurents and keeps them, he it is who loves me. John 14: 21. So we see it is not our feelings that are to gauge our condition before God, but the doing of His will. "If any man do His will he shall know of the doctrine whether it be of God." Where has arisen all the fanaticism, wild fire and religious frenzy that we sometimes see and hear of? It arises from exalting more feeling, emotion, animal

sins in his own blood. We are not unfeeling recipients of such blessings as the Gospel brings ed, with the divine knowledge, then we will feel spirit. But when we make more feelings our guide, then are we exposed to delusions of overy sort. Satus is transformed into an angel of light; so may our feelings be. There are peoand their souls overflowing with the Holy Spirit, but mention water, as Peter did when he said "Cap any man forbid water" then they are chilled as if in the presence of an iceberg. How is this? Can such persons have the spirit of God, or is the spirit different pov

from what it was in the days of the apostles? The spirit in Peter directed men to he haptized in water, the modern spirit is now chilled by hearing anything about it. The spirit in Paul and Peter would not permit of conformity to the world nor costly array, the spirit now encourages it, and allows the wearing of gold and the costlicet apparel made in the latest and most approved styles.

> ANOTHER VICTIM By J. S. FLOR

MARY McDonald, of Georgetown, Colorado, aged 17, went on Friday, Feb. 18, to a hall. During the progress of the second dence she fainted, and was carried to a drug store near by. Frequent spasms followed one another and she was unconscious until Sanday, when she died. A post-mortem examination divulged the cause of her death. The verdict

was "come to her death by tight lacing, Thousands are going to their death in the same way; it is about time popular opinion riss in all the foluess of its might and shows to the guilty culprits that self-morder is a crime, tors to the crime, and should be punished with

With intemperance in drink and intem ance in dress, the human family is being fitted for the slaughter peas of misery and wee. It is a poor apology for follies in fiving

may our miseries are necessary for our good. be punished for our transgressions, is the determined will of God, but it is infinitely bester to live in obedience to the law, that we may escape panishment and live as God designed we should-free from sickness, and grow old in health. There is probably more truth than we are aware of, in the saying, "It is a sin to be

Sickness is the result of a wrong somewhere, and somehody is responsible. Don't lay it to the charge of Providence. God never applies the "red" autil it is discovered, hence we bring upon oarselves the "flory farence of affliction or have it as a hirth-right from others who disobejed the laws of human development or right living. It is high time we get our eyes open to the fact that we are in our customs and manner of living, running at right angles across the longitudinal lines of right in all things that pertain to our physical or me development. Nature points out a straight course but brown folly turns square around and undertakes to cut "across lots" to the mart of pleasure and eternal happiness. The right road will always take us to the pla are going, the arong never. He that is lits through morbid propensiths or to get rich rapidly, will make a misorable and fill au early grave in the potter's field. To a natural appetite healthy food is sweet and high-seasoned swill has to go to the scavengers, where it belongs. A crust with health is bet-ter than a grossing table of rich viands, and sches and pans to keep it company. He who eats to live has the wisdom of a sage real philosopher's stone, but he who lives to eat is a feel who hurus the candle at both ends, and has a parallel only in the one who med-

THE people look at a minister out of the pulpit, to see if he means what he says when he is in it. And Sablasth school scholars keep a

dels the body to fit the fashion

Home and Pamily. MARY O. NORMAN, LE SUEUR, MINN., - POITRESE

FAMILY WORSHIP.

MANY Christians, who desire above every members of the church and become Christians, ueglect this means to secure that result. They often pray for them and have them attend public worship, and sometimes exbort them to give their hearts to God: but what more can they do? They can give a Christian example at home. Nothing equal-home religion in bringing children to Christ And the strongest evidence we can possibly give of home religion, is family worship; not only part of the time or only on Sunday, but every day the reading of the Bible and prayer, when children are growing up, is as a centinual sunshine of good in their hearts.

Let parents read the Bible and kneel in proyer daily with their children; it will soon create a love for the Savior, that when they go where there is no family worship, they free that the home without family worship, is heathen, and not as it should be. When parents have worship in their families, their children will love them and revere their wisdom; and I believe if it is kept up from early childhood. that they will regard prayer as an essential part of daily life. But in order that worship ill have the proper influence on our families, it must be devout and regular.

I believe that our whole families should be engaged in it. We sometimes are not careful enough to have our children present in worship This is a mistake; I believe none is more beneited in family worship than the children. Therefore they should be present if possible; and they should be taught from their youth to bow in prayer; teach them to feel that they, too, have part in the devotion. They will soe feel that it is wrong to neglect family worthip

How many grown-nn sons and danghtown day that have never best the knee before the Lord? This is a solemn que tion, nevertheless true that very many have not even smong professed Christians, I helieve such children are in this way made harder, to accept Chriss and his Word. But on the other band, if family worship were rightly observed. they would have felt that they were near the Savior, and would have been easily persuaded to accept Carist. Indeed I believe that children thus trained, seldom grow up to manhood or womenhood, without blooming, practical Christians. That is if, after all this, the Word of God is taught to them in its parity.

BUT I WAS AT HOME DOING IT.

A ZEALOUS Christian met a staid fisshioned brother on the street h A fashioned brother on the street Mon-day morning, and hailed him thus: 'Good morning brother B .---, you should have been at our church last evening; we had a splendi sermon on the duty of parents." 'Sorry,' re plied brother B.—, 'But I was at home do ing it.' Dear reader, the reply of Bro. B. deep sermon. At home is certainly the place for Christian parents to perform their duty, if they desire to infinence their homes Happy the man who can answer as Bro. B .did, "I was at home doing it."

THOSE WE LOVE

BEAUTIFUL words are these. We under stand them to mean, those newest and decrest to us by the ties of nature and affection,-those whom we regard with a kindly feeling, ever seeking their interest and happiness. As we are passing through this world. we cometimes meet with pleasant and very enjoyable hours, and likewise many of pain and

We are often called upon to part with those we love, and sometimes we feel to marmur or repine. But O! could we always enjoy a spirit of resignation and say, "Thy will be done,"

We also meet with those that are strange and prove to be genaine friends; and to be in

veals a cloud with a silver lining. How we long for their presence, or sigh for so lovely a disposition. This is one of the number we so much love. How apt we are to admire a person that is plessant, good and kind, ever ready to lighten the burdens of life, even by a kind word, a pleasant smile, or some act of sympa-

thy. We have noticed that it is not alone the great persons that have done the most good in life, but we believe it is the mony little deeds of kindness and love that add weight to the great make-up of life, and will receive due reward We always admire an amiable disposition: therefore may we all oultivate this, and thus find many to less. S. J. Depres

"GENTLE JESUS, MEEK AND MILD

THOUGHT I was singing my boy to sleep with this little ballad, of which he was very fond; but the blue eyes opened, and the quiet voice said, "Mamma, you sin't slways gentle." In self-justification I replied, "But you know, darling, mamma has to scald you when you're naughty." "Yee'm." The argu ment dropped; so did the little head upon my bosom. I did not finish the song, nor have I sung it since. Tenderly tucking in the little truth-teller, I reproached myself for deserving b s remark, and gently questioned the truth of my answer. Do mothers have to scoid? Has scolding any legitimate place in the family government? How is the word defined? Railing with clamor, uttoring rebuke in rude and beinterous lauguage." Is this a helpful adjunct to parental authority? Why do Christian parents sometimes scole? For two easons, it seems to us. First, for lack of selfcontrol; second, from habit. Children are often terribly trying, and loud and angry tone seem a safety-valve for our stirred tempers Besides, we feel that centleness alone can never safely steer the family bark over life's troubled sea. Force, firmness, decision, sternn ven severity, are necessary. A suitable dogree of these is not incompatible with gentle ness. It is not a synonym of weakness. gentleness that makes one great comes from subdued strength. This lovely fruit of the Spirit, proves an element of power. The "soft often paye the enswerer well. Sweetness of spirit is the outgrowth of self-control. Screnity of soul, whatever be the constitutional characteristics, comes most frequently from self-discipline and prayerful struggles.— Good Words.

NO ROOM FOR HIM.

NEVER did the sun smile on a more beauti ful scene than when, among the Judent hills, the morning of the birthday of our Sav ior dawned, though homely, ind-ed, to human eyes, did it find the group that sought shelter with the stabled heasts "because there was no room for them in the inn." Alse, how well does this little circumstance at the hirth of Christ, picture his reception by men through the ages that have followed and will follow. Not that He was rejected at theinn. Not that because His parents were poor and lowly Be was forced to retire to the manger. But just us now, there was no room in the inn. The multitude from the surrounding country had poured into the little town of Bethlehem, at the time of taxing, and so filled the house of public entertainment that no place could be found for Joseph and Mary and their pric treasure. Do we not see comething of the same in the business crowded, pleasure-crowded. self-prowded hearts into whom hidden clear here we try to introduce the Savier?

Not that men generally think Him unwor thy. Not that they carnot be persuaded that to entertain this beavenly guest would be to their advantage and kuppiness. But plainly that "there is no room for Itim" in the heart without displacing some of these absorbing worldly interests so dear to the heart. How is it with your heart, dear reader?—Selected by

THE New York Tribune says: "It is the runshop that coutrols our local politics, and of their very presence, despels all gloom, and re- course it controls them for its own vile uses."

Correspondence.

NOTES OF FOREIGN TRAVEL.

BY A LADY.

LETTER VIX

WE arrived at Pisa in the evening, in time V for dinner but not for sight seeing, and as two or three hours are considered sufficient to sze'the most wonderful tower in the world, we shall resume our journey at eleven for Gen-ca. In a large square in the northern part of the city are the four principal attractions of Pess, the Cathedral, the Baptistry, Leaning Tower and Campo Santo. The Cathedral is of white marble, but so weather worn as to be of a tawdry color, and has a marble platform with steps, by which it is surrounded. tered by three large brongs doors, and entering we see twelve altars designed by Michael Angelo, and looking down the aisles we count six ty-niue Corinthian columns dividing them. It cont of the high altar is suspended the large bronze !amp of superior workmanship, the swinging of which first suggested to Galileo the theory of the pendalum, when he was but eighteen years old. Near the high altar is a printing, considered so precious as to be kept locked and only exhibited by special permis-sion. Morning service was being held at the e of our visit, with but one lecture. There time of our vasit, with but one lecture. There were quite large number of priests, who seemed rather annoved at having so many heretics, with curious eyes, wandering around or standing near the chancel, listening to their responsive chants, so we remained but a short time, and passed into the Baptistry, a dome-shaped hailding, one hundred and sixty feet high, the top of which is placed the figure of St. John the Baptist. In the interior which is highly ornamented, is an ivory pulpit of exe workmanship, and near it stands a baptismal vaso of equal design. One of the fine ces in the world is produced inside of this building. We were told that a surprise was in store for us, and after examining everything and in the inside, we were asked to be seated, and the enstedian uttered a few mus otes which filled the air round about us, were caught up and up, till fost in the distance shove, occupying several seconds in their verberations. Agein came some more notes and again the echoes caught and carried them up in the dim distance, and all was silent. He then struck some solid body with a heavy hammer, which sounded like the report of a can-non, and the echoes repeated the sound until it seemed as though r heavy cannonade was being fired in our midst. Then came smaller re-arms, followed by the rattle of a drum then the sound of a born, sounding a retreat or crasation of hostilities. We were serry to go out, for all the morn

ing we had been troubled by beggare, new that they were thronging the doorway and our way over to the Campo Santo, or cam We had hern greatly annoyed by then in the Italian cities, but here they came in small armies, the maimed, the halt, the blind sking for something in the name of the Holy Virgin, who would bless us evermore, had been touched by the hungry, pleading look in the beautiful bleck eyes of the children in Rome and Florence, but here it seemed to man all our enjoyment in having so many bands reached out to us, and we had nothing to give, in that we had not provided ourselves with pennies for them. But we must go; so forcing away, we shut our eyes and hearts, until a few steps brought as into the vestibule of the comery, which is built in the form of a bollow quar . The ceiling is arched and freecoes, and supported on the inner side by pillars. The open square inside is filled with earth, brought from Jerusalem in fifty galleys as long ago as 1228. The flor under the arched roof covers vanits, and you may be obliged in making the circuit of this asusenm of tombs, to do so over the bodies of the dead. Next to the wall are surcepling, and man having ancient wait are sarcopiagi, and mine having ancient and interesting cultuplis. One of the freecors on the walls or ceiling illustrates the process of accomposing bodies by acids, at the time this was used for a burial place. Next came the Composite, or Leaning Tower, which is noted for its inclination from the perpendicular. It is of pare white murble, o

and ainety feet high, consisting of eight gal-

of each gallery. One could make the ascent on the outside, but there being no railing, it is dangerous even to step outside, as the leaning makes one giddy. You can easily tell which side you are on, by the inclination of the body. The topmest story overhangs the hase on the side shout lifteen feet, and the center of gravity is within ten feet of the base. There are already two hundred and ninety-five steps, and workmen are engaged in finishing it, though from excessive fatigue in making the ascent, I inquiries in regard to the work being done. The effect in looking down is grand and terrific

There are s me very fiee palaces and public huildings in the city, and it was here that Lord Byrou resided for a long time, and here that he wrote several of his poems. Near here is a small watering place, where Shelly was drowned, and where Lord Byron had his body burnt all but the heart, which he had buried in the Protestant burial ground in Rome. About three miles from here are medicinal baths, sup-posed to be the same alluded to by Piny and

Sixty Questions and Answers About Ar-I will now try and give a little information

I will now try and gree a little information respecting our country or Sanny South. On the 8th day of Dec., 1880, we landed here in Arkadelphia, Arkansas, and that as stangers, not knowing anyhody. We soon got acquanted with some, and these we got acquainted with we found to be our friends. Soon after locating here, we began to receive letters of inquiry from our brethren and friends in the North. At this time we were delighted. and gladly gave such information respecting our chosen home as we could gain. As time wore on, the number of these letters increased until at the present, it requires time to answer each letter in detail, and the expense to me is no small item. I have consequently decided to detail such facts so that the reader can give to each its proper hearing. If in the future any one desires detailed information, respecting particular localities, places or products, I shall hold myself in readmess to import such information as I can gain, and only ask that the writer kindly onclose a stamp for return postage. Many do, while others do not. here caution all against accepting mere opin ion as truth; remember that with the same set ion as training remember that with the same set of facts before them, equally homest, and equally competent judges arrive at very different conclusions. In reply to those numerous questions, I shall give facts so far as it is possible for me to do, and such as I do not know about I will keep silent. It is not my desire to make talse statements in order to we brethren and friends to emigrate, as bad as I want Brethren to come here. Now I will give the questions that have been asked me by different individuals in number, and answer them as above stated, and have them printed in the BRETHREN AT WORK; so all serve the papers for future reference. I do b that none will conclude because I have proseeded in this way that I am unwilling to give them information respecting this land, but on the contrary I wish them to accept as evidence of my willingness to do all I can to disseminat the truth. I have two reasons for pursuing this course. First, I believe I can more satis factorily cover the ground in this way. Second.

the expense to me is much less. No. 1.—Do you have good water, and how is it obtained? We have an abundance of good water in this country, and it is generally ob-tained by digging, yet there are many good

springs 2. How deep do you have to dig where walls are necessary? The average depth is about twenty-five feet; some deeper, some less. Is yours a good steek country? Most kinds of stock do well bere, especially hogs: cattle do well in many localities, and the ex-pense of raising them is comparatively noth-Splendid for sheep raising and mules, etc., etc.

4. What kind of fuel do you have, and is it abundant? We use wood for fuel, and it is abundant.

5. What kind of timber is there in your section of the State? Yellow pure, white oak, black oak, post oak, white hickory, ash, beach, sweet gum, black walnut, black gum, cherry, maple, oypress, hois, cotton wood, willow, and

of the North? It does, and it is said to be much hetter by these that profess to know.

7. Is there any demand for your timber? There is an ever-increming demand for our tumber, and as the routes of transportation belories or stories, supported on the outer side by tumber, and as the routes of transportation be-solid walls, a door leading from the stairs out onne increased and exteeded, the demand will

lar per hundred feet.

ceed anything of the kind heretofore witness-

8. What does building lumber cost at the mills? Building lumber costs about one dol-

Are there any planing mills close to cheap lands? What kind of fences prevail?

fences.
11. What kind of soils have you? The

land of Clark county is characteristic for a number of soils. 12. What are your products and where are

your markets? Our exports are cotton and lumber; our markets are, for cotton, St. Louis and New Orleans; for lumber, the North and

West, and also Texas. 13. Are good lands easily rented, and on what terms can they be rented? Good lands are not difficult to rent on the following terms,

viz.: one-lourth cotton, one-third corn; the renter to foruish himself; and where the landishes the renter, one-half of each crop is exacted. When is the heat time to rent land? In ecember or January.

15. At what time do farmere begin to plow?

Much depends upon the sesson that ordinarily the best farmers begin in J ary or February. How many pounds are in a uale of cot-

ton? The actual weight of a hale varies much. but 500 pounds make a standard bale.

17. Want is it worth to raise a bale of coton? To raise and prepare 500 pounds of cot ton ? ten for market in this country has been esti-mated to be worth at least \$40.00; some, however, have put the actual cost at a less sum and others claim that it is worth more. 18. Is the soil casy to entired or no Most kinds of soils here are easy to cultivate

but the black stiff land is difficult to cultivate: and for this there is a compensation in largepaying erop Is Arkadelphia a desirable place to live

In my estimation it is not, because I do not his life. Others may think it is. In this, you must indge for yourself. What is the comparative cost of living

there? It has been very dry here this year, consequently a failure of crops in our State; but Arkansas is not alone in this: we hear of failure of crops in other places. But when we raise good crops, we can live as cheep lers as anywhere, we have lived yet, and I have lived in Indiano, Michigan, and Illinois. Is it difficult to rause cotton? It is not, but it takes labor to do it.

Is cotton a sare crop? I am informed Do you have good Sammer and Winter

grazing? In many places Summer grazing is excellent, and along the rivers and wherever cane grows in abundance, Winter grazing is 24. Are horses plentiful and what do they

cost? Ponies cost from twenty-five to sext dollars, and large horses from thirty to on and large horses and twenty-bys dollars.

cowe vary from eight to thirty dollar What are yearling calves worth, and can they be obtained in large numbers?

price for y-arlings varies from \$2.50 to \$4.00. and it would not be much of a task to collect one hundred or more very good calves.

27. Do corn, oats, wheat, timothy, clover, and other cereals do well there? Corn is a good crop, and will average in this county Some of the twenty-five bushels per acre. Some of the hottom lands produce from fifty to seventyfive bushels where conditions are favorable oats does well; wheat, generally middling good: what clover I have even was good, but not much raised here. I do not know whether timothy has been tested or not. Many other grasses do well here. When we reflect that the Southern people have wholly neglected all these crops, devoting their entire time and en-ergies to the production of cotton, it will not seem strange that none can speak positively as to the grass-growing capabilities of our soils and climate What is the topography of your co

try? It is varied. There is much level land and a great deal of hilly and broken country. as of running water are numerous, and give to the country many pleasing feature 29. Are your streams muddy or clear?

They are generally clear.

30. What ought one to take along when

moving to your country? Much depends on circometances. As a rule, it will not pay to transport heavy articles; such as furniture or wagons and other farming implements. If one is able to suip good stock to this country, one is note to suppose attention to this country, tous currents. They are no note that the country of the light two and pay well. But anything a than any other ignorant closs. Then to rust, then the rust are rust, the rust are rust are rust are rust are rust are rust.

31. Is game abundant? In this county, quirrels, turkey, and deer are abundant in many localities, and fish are abundant in all the streams.

32. How do you like the soil, the climate and people? There is a great deal of good soil adapted to the production of the staple crops This I like, while the much poor soit I don't like. The climate is a vest improvement on that of any of the more Northern States, at least it is so in my estimation. As a class, I admire the people. They have many excellent s, and are just as desirous of realizing the

benefits of givilization as are any people. 33. Are Northern people in danger in your country on account of political preferences and evinions? They are in no denger whatever, so far as politics are concerned.

34. Has your health and that of your fami We never had better beelth. ly been good? 35. How many acres of cotton can a man raise or cultivate and gather in one year, und what would be the returns? One man eac cultivate and gather ten acres of cotton, and at the same time he can rasse twenty acres of corn. If a renter, he must give one-fourth cotton and one-eighth corn for the use of ground. The cot-

ton should give five bales of 500 pounds each worth \$50 per bale on an average and amount Deduct one-fourth for rent 62.50

The twenty acres of corn will give 500 bushels, worth un an average 50 cts, per bushel auting to.

Deduct one-third for rent, making 83.33 Value of corn crop of twenty acres, . . . 166 67 Value of cotton crop 187 50

Total value of corn and cotton ... Many do better and many do worse than the stimation. What implements are used in raising

cotton, and what will an entire outfit cost? The plaw, hoe, and straper—the entire outfit, nough to cultivate fifty acres of cotton not cost more than \$25.90, besides the horse or

Do you consider Arkansas as bealthful as the Northern States? I think it is more an according to the population.

38. In the event of trouble with 41 fine would wan probable be as uniger? No.
39. Do you think you will make Arkansas your permanent home?

Would you advise Northern people to go to your place? I would not advise any to come here, but I can see no resson why

41. Do you have to feed stock through the Winter? Not if they are upon good winer. Where they are not accessible to a

range, they must be fed.

42. Do you have good free schools? We do not; in the minds of Southern peope, a stigma attaches to the term free schools. This false idea is gradually, but surely yieldig

subject. Free schools have not had the enourment and support necessary to make he useful. So rapidly are the people recogning and accepting the grand lessons of civilizion that I do not doubt that they will soon evate the free public schools of the State to bein 43 Are your schools in your towns at vil-

lages graded? I have never heard of a attempt to grade the schools here. Are the schools liberally support by

taxation? They are not. 45. What is cane, and do cattle do w

it alone? Our cane is a hollow reed; sucks is old for fishing rods throughout the rtb. When young, this caue is nutritious foo and of the joints of the reed are leaves anfic shoots that are fine food, and the lea cre

40. Is fruit plentiful? It is dur the

47. Do apples do well over Winter I de not know, but think they will, if we apnks. Being newcomers, we cannot se 48. Are the people temperate, an

strictions are by law plac ed upon tliquor truffic? The majority of the people temperate, as is shown by the existence this township of a vote against license; t ounty is largely in favor of prohibition. Are the negroes troubleson 49

they likely to become intelligent and estrious citizens? They are no more tresome and contented. 50. Are the negroes protected in the exer

cises of their political rights and privileges? Generally they are, so far as I know, 51. What is the result in an educational point of view, of the necessary associations of our children with the colored race?. The result is not desirable at all, and it is not necessary, as they have their own schools and teach

Are there any State lands and govern-52. ment lands in your county? There are both State and government lands, also R. R. lands in the county.

53. On what terms may State lands be obtoined? They can be purchased at 50 cts. per acre, or they may be taken up by actual tlers at a cost of about \$15,00 per 160, which is not much for a home. How can one most easily obtain

with you? If a home-seeker is poor, I know of no casier and better way to get a home than to settle upon some of the State lands upon the terms above mentioned in question 53, make a choice of government lands, which cost about the same, or, if you are wealthy, the essiest way would be to buy an improved 54. Would you advise a poor man with

family to come to your country? I would not advise any one to go anywhere; that is not my business, but I would like to see the Brethren and friends come, if they feel so. I think all would be well.

55. What wages are paid to farm hands carpenters, blacksmiths, and other laborers? \$13 to \$15 are paid to farm bands; carpenters get from \$1.50 to \$2.50 per day; blacksmiths about the same wages.

56. How do Northern people who are now in your State like it? Pretty well, so far as I

Is the greater part of country impa or not? The primeval forests east their ows upon the greater part of our State. Do you have good church organi

throughout the country? Nearly all Protestadt denominations are represented by organiz ed societies; some of course have few and in most places, hetter church buildings are What can land be bought for

noderate improvements at a little distance from our towns can be bought at prices ranging from \$5.00 to \$20,00 per scre. What are the opportunities for prof-

itable investments of capital? Such oppors are almost unbounded. With this I will close my article,

the editors of the B. AT W. will think my one and answers too long to print. Some of the answers in this I got from and by word of mouth, and in all I did the and friends all over the Brotherhood. I think that I have fairly stated everything, so those that want information regarding this country, can get it from this article. Now wishing the ssing of God on all his dear children from henceforth and forever more. Amen. J. W. Gerhart.

Arkadelphia, Clark Co., Ark.

From John Zuck. The Brothren in Cedar county, Iowa, are

still trying to live m the hops of a Letter life. We have not had any long meetings this Win ter, but some refreshing showers. On the 26th of January Bro. John C. Miller aided us in five meetings, west of Tipton, Iowa. This was it barbarously treated last Dec. by the Old Order

Our meetings were well attended, attention paid to the Word preached. The good cause may yet be revived there, as we have firm confidence that the troth will arise amid all the misrepresentations heaped upon the church in this locality. It appears so strauge that those who were so very hitter against missions and missions work, hefore their withdrawal from the church, can no find so much time and money (not to conversinners) to travel and preach,—not love and union, but to sow discord among brethren tion follows their trail wherever they

"Murk them which cause divescent." Brother John Gable, of Lost Nation, Iowa, met with us at Inland the first of Fe and hold four meetings to edification. ind that when Brethren come they are made to confess a reluctance to leave. The meetings were well attended. About the middle of Feb-

what it cost, I would say, sell it and buy new. many of them are honest, industrious, soher, inge south of Clarence. He was on his way to Story and Marshall counties, Iowa. Br. B. F. Miller and wife accompanied him. Brother the 10th inst., brother David Rowland, of Lanark, Ill., came to us. He and the writer jour-neyed south, and held two meetings five miles

north of Mustatine, Iows, then crossed the great river, and held two meetings at a union church in Illinois, five miles of Muscatine where the Brethren had never preached. Our stay was entirely too short there. Well unusually pleasant trip. Brethren in North-ern Illinois, will you not aid the work in this newly opened quarry and get out some lively stones for the Lord's building? Brother George Girl lives within one-half mile of meet-ing-house. We much desire that a minister should locate in Muscatine Co., Iowa. They have a good climate, soil productive, market good, fruit usually abundant. The members there would hail such an event with there is no resident minister in Muscetine Co. The nearest minister is about twenty miles away. Will be glad to communicate with those who may desire to cast their lot with no Dear brethren, those of you who have com

to us, although your visits were transient, yon have our warmest regards, and hope your alls will be more frequent in the future. May the Lord bless his church and kingdom, and help us all to live to his name's honor and oln-P. S. I just received a card from brother Girl stating that our meetings were well

esived at his place, and he desires that Brethren should come and hold meetings. From Davenport, Iowa, take the river R. R. to Muscatine Ferryman will pass our min ters for one-half fare. By giving notice, brother Girl will meet ministers at the ferry, as well as help them bear their burdens otherwise. dress is Geo. Girl, Dravy, Rock Island Co., Ill Feb. 21, '82,

From A. W. Lichty.

According to previous arrangements, the members of the Pony Creek church met in council in their new meeting-house to-day, Feb. 25th. Elder William Gisb, in company with elder J. A. Root from the same chorch Jefferson county, Kansas, were with us, elde Gigh presiding. There were also some from cloibing conrectes: S. C. Stump and C. Forn-rem Falls City, and W. H. H. Sawyer fro Laona, Kansas. The business before the meet-ing passed off with a general good feeling Right here I want to say to the brethren and sisters that I hope we learned to-day peace and harmony may be brought about ometimes by n little sacrifice on our part, which I believe we must do if we have love that we should have one for another. Brother W. J. H. Bauman was re-installed in the full office of elder by a large mejority, and we hope brother Bauman may heed the good advice given him by elder Gish when he birn the right hand of fellowship and the holy kiss. Another point we wish to mention bere, 15. we were made to feel glad when Lider Gist saked the church whether the church w be governed by the Minutes of Annual Meeta dissenting voice was heard.

We still maintain the idea that if the Broth-

ery where would heed the advice of A. M. a little more, there would not be so much contention and jangling going on in the Brotherbood. Brother Gish gave as some good warm exhortations, which we hope may long be remembered .- Morrill, Brosen Co., Kan.

To the Brethren of North-western Ohio: It will be remembered by those who attended last District Meeting that there were requests from different congregations for a noor ood orphan's home in North-western And that District Meeting advi-ed the

several house-keepers to lay the matter before their respective congregations, and report the sentiment of the church to next D M as the time for holding our propuratory counoils is near, we wish to call the attenti housekeeners to this matter. Hope the Delegates to D. M. will all be prepared to speak for their respective congregations in the above matters. L. H. Dicker.

Eastoria Ohio.

Information Wanted.

If any of the Brethren in Nebraska know of the whereabouts of two brethren by the name of Bosler and Brennaman (give not known) please inform me, as a relative of

tneirs wishes to know their where Garrison, Nob. J. P. MOONAW.

Tidings from the Mield.

Postal card communications solicito department. Reports of baptis canacidly desired,

I have emigrated from Ruck church Kan, to this place, for the purpose of regaining my health. By request of so many dear brethren, I shall sewer through your valuable paper I have been here four months, and I find my bealth wonderfully improved. Bro. David Brower was with us on the 22ad of Jan., and preached three gospel sermons in our school-house The people were generally well pleas ed; we also think from the converse tion of some, that his presching has taken effect. This leaves myself and family well. J. A ROYER.

ST MARTINE, Mo., Feb. 26. Had the , eaviest rain-fall the 20th and 21st olt. that ever fell in this county. Otage river was one fool higher than it was ever known hefore. Creeks and rivers done an immense amount of damage; fences honses, grain, feed and some cattle washed away. We had our quarterly church meeting the 19th; all passed off pleasantly. All are for the general Brotherhood. Brethren wishing homes where factions are not known, would do well to give us a call; lands cheap, and society good; gord shools. Where is Bro. J. Why cannot be call on us? We would welcome him. Brethren when you travel over the Missour & Pacific railroad, remember, we only live about ten or twelve miles south of Tipton, and a branch road ronning DAVID BOWMAN.

CERRO GORDO, Ill., Peb 28. Baing seriously afflicted with three ic aff-ction, and having doctored all Summer without receiving very much th 1881. I staid until Feb 12th 1882. I think by the climate and the dector's prescriptions, I de-rived great henefit, I am using the dector's prescription daily. I dug the reets on his farm two miles west f Saratoga This is a little town in the south-west corner of McDuald Co., Mo. Our doctrine is not known there; I thought it might be well to introduce the B. AT W. there. CHAIS GIEL.

Nortce -To the brothren and sixthis may concern, Greeting:-The fund contributed for the defraying of your Home Evangelists' expenses, is now about exisausted; and if further tabor in this special work, for this mission year is desired, then men finds for its expenses should be for-wirded to Bro. John E. Bosserman, Pelo, Caldwell Co, Mo. Or if you wish these evancelists to do work in your own congregations exclusive from the authorized Mission, they may now be corresponded with prical work, now being out of the regular Mission Field. For further in formation, correspond with either of The following persons: Peter E. Whitmer, Ci'k, Craig, Mo; J E Bosserman, Tream, Peter, Mo; Wm B. Sell, Gaynor City, Ma; C. C. Reet. Mirabile, Mo.

NEVADA, Mo., Feb. 24. Bro. John Wise came to us on the til the 20th. The attendance was small on account of dark nights and had roads; the interest was good. One addition by haptism, and the mem-This was our first acquaintance with brother John, and we containly extrem him very highly for his works' sake. He can tends manfully for the succent landmarks of the church. The Brother-hood has nothing to fear in sending ont such evengelists as he is. If all old work up to the gospel stand-

wield the sword of the Spirit, whether by prophesying or through the selent fium of the pen. S. CLICK.

COVINGTON, O. Mar. 2. Bro. J. S. Mohler was here and preached for us about two weeks; our meetings were well attended, and a good interest manifested. The memhers were much encouraged and sinners were aroused and made to feel their need of a Savior. But our meeting shared the same fate as many others do;-about the time there is an interest manifested, there is some previously-made arrangement, that seemingly destroys all the interest that has been worked up. I do hope the Bretbreu will seen cease to a limits to time of continuing meet ings, but continue as long as profits-A. S. ROSENE

ASTORIA, BL, Mar. 4. Again we are made to rejoice by four coming to Jesus and watking in newness of life. This makes twenty-one who have been received under brother Vaniman's presching. May the Lord bless us all,

ENERT ESHELMAN.

Watson Station, O., Feb. 23, Two were saided to the Green Spring church by haptism last Sunday, the 10th, We are glad to say that peace, leve and union are in our church se far; would to Ged that this could be said of every church in the Brotherheed. Yours in

church in ten-hope of eternal life. RACHEL A. WISE.

IONIA, Kan., Feb. 21.

The B. AT W. is a welcome visitor to us on the frontier. Let us contend for the faith onco delivered to the saints, ous Christ, for it frees us from sin and treated; long suffering and that which envirth not. Yes brother, that is the wisdom that we all need. Pray for in Brethren, that we may not get wear;

LONGMONT, Colo. Feb. 27.
United we stand, contending for THE
faits that works by love, purifying the
heart so that self is slain and "Christ
within is the hope of glory." How true
that when Gespel conversion takes fully. A few more additions here of late by letter. Yesterday we attended to the funeral ceremones of a young man who was almost instantly killed by the team running away with him. was a touching scene; the old gray-head farmers are putting in their crops.

J. S. Flory.

LONGYONY Colo. Pels 97

Gannison, Neb., Feb. 20. We are glad to see the good news from fore the meeting was the changing of the name of this church from Piatt Valley to Bine River. Sont two deleles to District Morting with unanimous instructions to stand and centers for the general Brotherhood and Annu al Meeting. We pray that prace and union may centium to reign in our midst. J. P. Moonaw.

MT. CARROLL, III., Mar. 7 District Meeting of Northern III., which Is not you, and most be changed. A coast reached me yesteriaty, from chief D. B. Eliy, of the Yelline Cerck characts, but the State of the State o

Salen, Oregon. In the Northern part of the Sale would work up to the goupal stand-and a close as he, the church would calcularly length, two ware unbette to the not have the inns and schimmet to con-tain whith, which are containing the church at present. May 606 Mers him and his works as well as all the leave bosse. If use this con-tain a fine work is a superior of the containing the con-taining the containing the containing the containing the con-taining the containing the containing the con-taining the containing the containing the con-taining the containing the

We are still trying to serve the Lord out here in the West, in our great weakness. DAVID BROWER.

Lonaine, Ill., Mar. 6.

Bro. Wm. R. Lirede agrees to meet
with us at Loraine church, on the evning of April 7th and preach for us; or
the morning of the ste will go to Somera ceck Co., and preach in the evening on the morning of the 5th, at the hour of 11 A.M. he will preach the funera of Bro: Peter Welfe, decensed, son of eider GeorgegWolfe, of California. H. W. STRICKLER.

Matrimonial,

HUFFORD-EILER.-In the Cerr Gerdo church, at the residence of undersigned, by elder David Pro-Mr. Peter G. Hufford and sister Elivi E. Eiler, both of Macon Co., III.

J. Y. EILER

Fallen Asleep.

Maryland, May 25th 1807; united is mereland Co., Pa., Nov. 11th 1828; mov. both united with the church of the Brethren in 1843. For the last nine mentles mother Lucus was confined to her hed most of the time. led at the Mobicus meeting-house Funeral services by P. J. Brown and William Keifer in the presence of a large congregation of relatives and neighbors, who sympathized with the

dren. She was a faithful sister and a kind neighbor.

P. J. BROWN

a sheaf, ripe for the garner at the ago Our Working Band.

the paper to vilual it occurs. Send

hereughly, and do a cush business. J.J. Cart. L. S S Mobler, I, E G Kindle, I, John C Crumrine, 2, J dm Correll, I, H W Strickier, 2, George Werst, 1, W B Sell, 2.

Free Paper

Any one sending 50 eats for six months, or Si 00 for one par, can have the paper sent to an eats or. It must be a donation for that papers. Papers have been sent to the following: Philip Rheinol, Sen , Crained Co , Hi.

Ånnonncenents,

District Monti

May 1st, at 10 A. M. Somern District of Iowa, in the English iver church ee miles east of Sout English : o west of Kingos.

two west of Kingos.
April 28th, North Easte Kansas, at
Orawkie, Jeffersøn Co.
April 5th, at 10 A/M, Solveru District
of Indiano, in the Assia church,
three-fourths of a milest of Atca-April 6, at 0 A. M., North Indiana, in Cedar Lake congresson, Dekaib Co., Ind., 115 miles from aron and Spiles north from Garrenty.

3 miles north from tarronty.
April 14 and 16, first distring: Va., is
the Blackwater congregion, at the
Anticch chutch in Frami Co., Va.
April 13 and 14, second Distr of Va.
at new averling-house, Paga, Vs. April 14th and 15th, in the bel con-May sit, at s o'clock A Maprili District of Iil, in the sold Grove church, Stephenson etv.

Love-Fensis

April 2016, in the English Riv Is, commenciof at 11 A. M. June 6th, in the Woosler clot, O., at Hro. George Herstand's, as Saliti-ville Station. Isaakiki. hoski, Sen June 17th, in the Watson cb, Wa-

The Way to go West,

This is frequently a perplexing que This is frequently a perpiexing quee-m to these whe contemplate moving eir families to the great Wast, the aid of cheap farms and rich gold and wer mines. It can hardly be expected that the farmer, mechanic or chant can keep themselves fully posted on matters of transportation, so as to be able to select the chespest, most comfortable, and at the same time the most direct line to the West, with the lowest changes of cars.

Proposit changes of cars means fre-quent connections to be made; to miss one of these connections causes a delay of many hours, and, of course, causes additional expense and trouble.

When a person once lets it become known that he contemplates moving his family West, he is astonished at the ount of interest that some people take his prespective trip. They profies savice freely, and tell of the wonderful rates they can procure if you will put yourself in their hands for configurate. Do they take all of this interest in your affairs for nothing, out of pure kind-ness to you? Oh, no; they are croti-bly land agents, and will sell you out to some inferior line at so much per head. They will then write to the railroad company upon whose line you locate, and get a commission from them upon all the land you may purchase, which, of course, comes out of your pocket.

To all who contemplate going West, either to settle er for a pleasure trip deal'directly with the authorized agents of a railread company, where you can always do hetter than any one can do The great Baltimore & Ohio rout on their entire trains through to Chi

run their entire trains through to Chi-cago withous change, making sure com-nections, and hus tewer changes of car-tian any other route. This old reliable through route would not permit one of its agents to deceive you, or to take any undue advantage of you. Their agents have instructions to always sell tickets you the most direct lines, and at the lowest rates. They have in their em-Lee, at Columbus, and J. n. Webb, at Fisin, who will furnish you, free of charge, all information you may desire as to rentes, rates, &c. templating a trin West to write to them. They will reply by letter, or will call

"Inggnsoll's Mission," - price Sets fer cop), or six coples for theis,"

Advertisements.

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BRETHREN AT WORK.

Brethren at Work.

No. 12.

He says it would be truer to put it.
"For sin has soule them so,

THE following climed from the Clucage Trile

Vol. 7. Mt. Morris, Ill., Tuesday, March 21, 1882.

EDITORIAL ITEMS: 23

How easy it is for us to see wrong in others I

is is preaching in Yellow Creek this week

At the time elder Jacob Berkey was drowned, he was on his way to code Gephart's, to amount a sick sister. Full particulars next work.

This District Meeting for District, No. 2, Virginia he loon postpoined fill May 4th and 5th. Other arrange meals the same as mentioned before.

Wrrms the last two months thirty-two have been ad d to the church near Medeigan City, Indiana. Broth light Crip, held a sense of meetings there lately.

We learn that Lather John Nicholson, of Ohio, has located in Waterloo, Iowa. We hope his copourn among the members there will prove a great bracefit to the cause.

E.m. John Forney, writing from Kamous, Mar. 15 sps, he was then in Clay Co., on a deleate, which had al

Famus the Proceder we learn that brother Silas C, Krim, of Sile Lick, P.A., dird Friday merang, March 10th, He had boon in fee the lattle for quite a while, learness had such was by no menus unexpected, though he news is painful to his nump (fronds. Beatter was was a useful worker, and did musto in the universit of his Master's come. We exclude our sympathics to his best!

Very little snow has fulled at may time

ith a cameer for nearly one year, died at Lanark, More

Bao. S. C. Milber, of Brocklyn, lows, spent hist week is and around Mt. Morras. Much of his time was spent at the College, gathering ifems, we pre-source, as feaching is his burdiness. He also preached some for the Breth-

THE Shale of Persia has given a French company the

This Brethren in the Arméd's (bown chirch have usually entigh money subtribed for their new mediage) money obtained for their new mediage money obtained on their new mediage of the same spot where the old one now thusbs. The picture house is the fact house of worship erected by the Brethren in Mouthern Illinois.

charch is among the olivida, for they should be custom-ples to the flock lastend of the flock being executables to the afficials. Officials should sever present themselves

Buo, John Emmert's wife, of Mt, Cartoll, Ills., pass THE Independent says: "It never has occurred to un-

Mr. Morris is becoming quite a coater for emigration from the East. One day last week tweety-three young men, from Frederick Co., Mil., landed here. A short time ago dwordy-five cause. Most, of not all of them, were flum hands, and immediately found places on farms. There is geography a good opening here for that class of

In the New Testament Revision, changes were mustically the cuitable shotly of more reconcily discovered MSS. The work of the Old Testament Company will be mainly to awail through one of modern subp towards a better ac-quantaness with the Hoberts Magange, until to redore the Helvew text where, as in few places, it is indispulsa-

Jews, and the Lomiton Trans estimates that one han-dred thousand Jewish familities have been dreven out of their homes, either into a shelter elsewhere within Rus-sin, or beyond the fronties of the Cour's domanion. The Trans estimates the durange inflicted upon the Jews of Soath Russia above at minety million dellare.

sold have no coulidence in "turn costs." He told then is would somer be called a "Itun cost" any time that

dinned in the eldership, brother Lewis B. Fahrney called to the ministry and heather leans Emmett to the office of

\$1.10 WILL PAY for the BENTISSEN AT

A RESOLUTION leaking to the friendly intervention of the United States in behalf of the Ressian Jews but been referred by the House of Representatives to the Com-mittee on Ressian Affairs.

Aclinions Essavs.

MY LIFE ON THE OCEAN WAVE MY HOME ON THE ROLLING

BY 0 D. ZOLLERS.

I formed an acquaintance with a lady advance ed in age. With a matronly disposition And a benevolent heart. She prayerfully perused the sacred page Was well-versed in hiblical lore, Had lived in Honolulu some thirteen years o

Her husband-a naval officer-had fied on the And she then dwelt in her humble cot in that

Her dwelling place was open for singing and prayer.

heatheu country, Her native place was Maryland. en we gathered and worshiped there. Silors were present from various climes, Who told of their sailing in perilous times, Aud were saved by Omnipotent power, These fugitives from sin. A refuge from the storm Where'er my rovings lead, That lady's open heart, and home, It seemed to be her whole delight To talk of God . nd heaven, To guide the tempest-driven. The shining orb athwart The matery waste had risen, The day was bright, And we went to see the prison. Or rather the prisoners In configement there. The failer was Amiable, kind, and respectable, ming was opportune He conducted ne And granted liberty of speech Rebecca Crabb accepted the offer, And improved the sesson. And from the Book of God. Began to reaso At first the andience looked But her voice was centle. In her channel of thought, And then on those Criminals' feelings she wrought, Those sons were once foulded by mothers Who cherished their gradle care, Now left to the mercy of others, You may find a benevolent heart, And the love of his mother superior, To hearts forlorn, glad tidings tell

BE OF GOOD CHEER, CHRIST IS RISEN, AND DEATH AND DEVIL CONQUERED.

BY C. H. BALSBADOH.

To Bro. Levi Hauck, of Union Depos it, Ponn'a.

YOU and your wife have laid me der eo many obligations, and not yet weary of serving me, but rather on the seconding scale of Christian kindness, that I feel like showing my appreciation of your paternal regard by picking a crumb for you from the Great Loaf of the Colestial Banquet. God had mapped out not only a glorious future

weated from the very remembrance of their boudage, their carnality, and idolatry. But they were a lustful, stiffnecked, and rebellious people. rained down jute their camp his gracious manua in abundance, but their groveling, earth clinging souls were still in Egypt, and their God-offending cry was flesh, flesh, "give us flesh to " The leeks and onions and garlie and flesh-pots of their old slave-life were sweeter to them than the Heavenprepared food which God laid daily fresh at their doors. Gluttony and revelry and faultfinding with God and man seem their highest capabilities after leaving the mortar heds of Egypt. They had Moses as their Prophet, Aaron as their High Priest, and God as their Light, but they were earthly and sense deminated, and low in aim and preception and enjoyment, and needed forty years wilderness discipline before they were fit for the great blessing be yond Jordau. But we have not Moses and Aaron, but He whom they prefig-ured, "God manifest in the flesh." Emmanuel is the sum of all wisdom, and the consummation of all law and type and prophecy. He is not only our ex ample, but our life. Ho not only points the narrow path to perfect peace and holiness and rest, but He is the way, the truth, the life. He imparts Himself to all who open to him their whole being by a childlike trust. This is the essence, the all, the glory, and the blessedness of religion. Without this all ordinances and externalities are whitewash overlaying corruption. "Christ in us the hope of glery?" Are we "temples of the Ho'y Ghost?" Are we" partakers of the Divine na-ture?" Have we the "mind of Chy ist?" These are the tests that determine out eternal destiny. These are "the marks of the Lord Jesus." This is white, spotless wedding garment that will gain ns a seat at the royal board of the King of kings. 'The one grand point at which Godhead concentrates in the virgin, on the Cross and at every step between, is sacrifice, the giving of life for redemption from death of devil claimed, sin-saturated, hell-threatened immertals.

Oh it is a glorious, exalted attainment to get so near the cross as to be infected with the self immolating spirit of the Crucified. This is the impulse that ac complishes all the real good done in the world. We never learn to know the true meaning of life, till we have been crucified and risen with Christ, and come into the boly secret of the Diviue Incarnation. To be Christian i to be able to say without Divine hu man Redeemer and Model, "I was dead and, beheld, I am alive forevermore. Amen." Rev. 1:18. Then everything has a new signification, because we our selves are new, and we feel a dignity and purpose and rapture is our being, which a simply flesh-bora moralist, or would-

be Christian, can never realize. Then we enrich ourselves by giving. All the elements of nature are Divinely manipulated in the interests of Christ and his-" all things work together for our good." 1 Cor. 3: 21, 22, 23. Rem. 8: 28. boney, and from their exodus to their to hang on the cross to explate the sine breathing, Christ-enjoying "no conden kingdom of heaven (the church); and heritage He wasted to feed them with of the world, and if we are born of Ilim, nation" and "no separation," with whatsoever than shalt bind on earth,

our ewn bosom, and make us more and more like God in character and joy. This is the constant sim of Jehovah in all his dispersations and providences. to transform us into his image of eternal and perfect Beauty. Cliog to the cross, my dear Brother and Sister, and let the self-forgetting, self losing, and self possessing Godman be your Pattern. He is the Fountain of all excellence, nobility, true peace and confidence. A glowing profession may all be the outgushing of natural emotion and intellect; but the indwelling God lives the reslity and beauty of boliness in the quiet duties and ever-pressing trials of daily life, and gives us the mind and heart and hand of Christ to discern and feel and help according to the Divine thought and purpose. Wed soul and body to Jesus, and live as an animated, sanctified rib taken out of his side, a breath of his consecrated essence part of his very being, his mate, his com plement, his joy forever-the Bride of the Lamb. Then will doing good be your meat and drink, your sweetest lux ury, and the cross your antepast of Heaven. This makes us akin to God, and sharers of his eternal glory.

We are not to think "flery trials" an anamoly in the Christian life. even hereunto were ye called. 1 Pet. 4: 12, and 2: 21. We have not all sun shine, and celestial zephyrs, and green pastures, and still waters; but also blackness of darkness, and mephitic cyclones, and wormwood, and nanseo marahs. But-Acts 20: 24, Heb. 12: 2 Rev. 14: 12. The devil is all but emuipresent. No church nor closet ner state can exclude him. He roars like a Jion, and crawls like, a serpent, shows the face of a saint and the garb of an angel, as well as the black, bideous features of malice and murder. whole world lieth in wickedness, or the Wicked one, 1 John 5: 19, But we have two glorious passages as offsets to this startling declaration. The very verse immediately preceding-namely the 18th, " he that is brootten of God KEEPETH HIMSELF, and THAT WICK ED ONE TOUCHETH HIM NOT. Here is a truth worthy of profound consideration; the truth which lies at the basis of personal salvation. This

science of religion, so far as our co-op erative agency is concerned. Ged-kept self kept-this is salvation, 1 Pet. 1: 5 John 5: 21. Such seuls are untouched by the sooty, contaminating flogers of the fire seared monerch of hell in the ruling heat of their being. They are God born, God-possessed, God directed Mistakes we all make, but if they really are mistakes, and not deliberate, persistent aberrations from rectitude, the Divine life soon corrects them by its ever increasing light and power.

The other passage is this: "in world ye have tribulation: but be of good cheer; I have overcome the WORLD." He overcame it for us, and nos overcome it in Him. This is our peace, our confidence, our joy, our hope, kingdom. "All things are ours," and our glory, although of ourselves w think meanly, often appropriating with The deep soul sorrow, and howed breastcross teaches us to gray and think and smiting, the language which the hope and love and live aright There Holy Ghost has preserved for our use we are at oned with God, and His mind Mark 9: 24, Luke 18: 13, Rom. 7: 24 for the children of Jarsel, but a glorious and end become ours. Thenceforth In all our fluctuations and defeats and way to its attanaseut. He promised "the world knows us not, because it self-upbraidings, we have for our conthem a load flowing with milk and knew him not." Love constrained God stant inspiration and support the Christ-

angel's food, so that they might be this love prompts us to sacrifice; and which Rom. 8th opens and closes, Why? Because the graud purpose and its outflow will only swell the tide in unintermitted struggle of our life is, to "walk not after the fl-sh, but after the spirit." Verse 2. The fight of faith will continue as long as we have flesh and world and devil to contend with We sheath not the sword, nor unbuckle the armor in the midst of the battle while the air is full of the fiery darts of hell. "Be strong in the Lord, and in the power of his might," and "the gates of hell shall not prevail against you." Dreadin Waterloos may yet await us before the final victory is won. Terrible smeltings may yet be our lot in the crucible of suffering before the gold is ready for the Upper Sanctuary. "Be of g and cheer: I have overcome the world," smitten death, and forestalled the doom of hell. "God in the flesh," our flesh, lifts us into the bosom of Everlasting Love.

THE CHURCH OF GOD.

BY D. P. SAYLER

" And upon this rock will I haild my church; and the gates of hell shall not prevail against it." Matt. 16:18. THE word church may be defined,

s congregation of faithful men, among whom the pure word of God is preached, and the commandments and ordinances of Christ duly observed. Cruden rendered 1t, "A religious assem bly, selected and called out of the world by the dectrine of the Gospel, to worship the true God in Christ through the Gospel." It is evidently the cherch of Christ. He says upon this rock will I build my church. The question is raised, who, or what is this rock? The context answers the question. Christ addressed his disciples, whom do men say I am? They told him what the public opinien concerning him was. Then he saked, "But whom say ye that I am?' This address was to all of his disciples, "whom say ye." Peter as his manner was (and as the foremen of a jury does) answered for them all. "Thou as Christ the Son of the living God" God being in Christ as Paul afterwards puts

Upon this knowledge and faith that God-was in Christ, and hence was Christ, the Son of the living God, Christ said he would build his church, and says, I say also unto thee, that thou art self keeping is the whole philosophy and Peter, and upon this rock, not Peter, but upon the scknowledge faith that, I am Christ, I will build my church. God, by the prophet had said; "Be-

hold I lay in Zion for a foundation a stone, a precious corner stone, a surfoundation." Issish 28: 16, And Paul says, " And are built upon the foundstion of the apostles and prophets, Jesus Christ himself being the chief corner stoue." Eph. 2: 20, And where Peter declared the faith of the disciples that Christ was the oue so promised, and hence was the Son of the living God, Jesus said. "Blessed art thou Simon Bariona; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." (Note the little word it is marked as not in the original, but is supplied to make con uection, should be this truth, and it would read flesh and blood hath not re-

> revealed and believed truth that I am Christ, will I build my church. The church being bailt upon this leading truth, Jesus says to Peter, "And I will give unto thee the keys of the

vealed this truth unto thee) upon this

shall be bound in beaven. Thus were the keys to the kingdom of heaven, as well as the power to bind and loose, given to Peter. And he was the first to preach salvation through Christ to the Jews, and to the Gentiles. But this was not confined to Peter alone, but was given to the church which is built upon the truth that Christ is the promised Messiah. Tell it unto the church (not unto Peter) is Christ's positive command. And, "verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever we shall loose on earth shall be loosed in heaven." This is to the church. "Aud where two or three are gathered together in my name there am I in the midst." And they are the church. So the church in conference loosed the Christian believer from the law of circumcision and other Mosaic precepts, but bound them to abstain from pollutions of idols, and from tor nication, and from things straogled, and from blood. And the church under peculiar circumstances allowed Mosnic purification to Paul and four brethren, which had been done away in Christ. Thus did the church bind and loose ou earth according to the words of Christ which is an implied command that the church on earth, the Holy Ghost direct ing, shall make decrees, rules and regulations for the government; so that she will enjoin the observation of all the principles of the Gospel expressed or implied upon all slike.

Even so has the church authority in General Conference assembled to decide that the implied meaning of Paul to Timothy, "Preach the word; be instant in season, out of season," requires the Word to be preached for days at one place and time, and that the first injunction of a risen Savior; feed my lambs implies extra efforts by the church to teach the children Gospel truths by such system of teaching as is adapted to their comprehensions; and to give the system any proper name to convey the idea of teaching children whether it be Sunday-schools or children's meetings, or what not,

And so has the church suthority to decide what form of covering will an swer the spostles' requirement for wom en praying or prophesying. And while she has authority to regulate these mat ters, so also has she authority to regulate the moral conduct of her members. It is contended by some that discipline dare not be enforced unless it has an express ed "thus saith the Lord" to sustain it But admitting this theory would destroy the whole life of the church. A decade ago a brother built a home near to s new R. R. station. Then to pay for it he claimed the right to sell ardent spirits, under the plea that the church had no Scripture to forbid him. All know that there is no thus saith the Lord, to forbid any one to sell whiskey, nor many other similar immoralities. But the church had a voice in the matter, and when he positively refused to hear the church she expelled him, though he was guilty of no other offence; nod is himself a civil and moral mao. Is there a brother born of God, will say the church erred in her decision?

MORMON MISSIONS AND THEIR RESULTS

THE story is a stirring one and the fruits are remarkable. This famou infamous Church was organized April 6th, 1830, and, as one of its most learn-

ed apostles alleges, "just 1800 years to a day from the resurrection of Jesus

Six men composed it and they set forth at once to convert the w world. The Book of Mormon relates in part to the Lamanites, ancestors of our aborigines, and sc, with great propriety and within a few months, some elders were sent to the American Indians. Next year thirty elders started west ward from Kirtland, Ohio, preaching as

they journeyed, till Missouri was reach-The year following, the St. Lawed. rence was crossed, and, among others Brigham Young preached and haptezed in Canada, and throughout New England, New York, Penusylvania and Ohio the gospel of the Latter Day was sounded out.

Early in 1885 the Twelve Apostles were chosen and went forth at once to call all people and kindreds to repent ance and faith, and also a Quorum of Seventies was ordained for the same work. These traversed the whole region from the Atlantic to the Alleghen es and made a tremendous stir.

Two years after, during the trials which befell the prophet and the Saints in Missouri, two of the Apostles, Heber C. Kimball and Orson Hyde, with several elders, crossed the oceao and destitute and friendless, set foot in England. Liverpool was their landing place, but they pushed out at once this ty miles to Preston in Herefordshire. Great numbers gave heed to their doctrine and by immersion were scaled saints. When called home, they had a most thrilling story to tell.

In 1840 the Twelve were sent out to reinforce the British Mission, and landed at Liverpool, April 6th, just ten years from the organization of the hurch. They entered all the chief cities in the face of furious opposition and penetrated to Scotland and Wales But the great harvest was gathered in Herefordshire, where whole villages and churches of United Brethren, with their pastors, went over in a body to Mor monism. Apostle Woodroff baptized 160 in thirty days, 48 of the number be ing preachers. At the end of twelve months three conferences had been formed, with some 7,000 members. lo June of this year the first company, of 31, sailed for Americs, and before it closed 1,000 more had followed.

In 1841, "by revelation," Elder Hyde and Page took their journey to Palestine, but found no room for Joseph On Zion and Olivet they set up a heap of stones, and "with pen, suk and paper offered for the Holy Land a conse crating prayer.

In 1843 emissaries of Smith pene trated to the islands of the South Pacific The year after, the career of the proph et was closed by the hands of a m but not until he could number near 100. 000 adhereots and 20 000 of them i Nauvoo. During the disasters which followed, most of the elders were called home, and it was not till after the Saints were scated in Salt Lake, that missionary work was recommenced. to 1847 "these valleys of the moun

tains" were possessed, and the year following, Orson Pratt was appointed to the presidency of the British mission. Then followed the glorious era for mis sion work in that land. Astonishing progress was made for four years, or unal polygamy originated in 1858

seive the dostrine. What was then lost has never since hern regained.

In 1850 the elders of "Israel" ed France, Germany, the Scandinavian countries, Italy, Switzerland, and the Sandwich Islands; and the Book of Mormon was translated into five languages In 1852 the elders made their advent in to the West Indies, British Guiana, Gibralter, Malta, South Africa, Ceylon, Hindustan, Siam, China and Australia In most of these countries they received little for their paios and soon retired

In 1853-54 Prussia and Austria received and with governmental violence rejected the messengers of Brigham Young. Since that date, few new fields have been occupied and mission work is mainly confined to tour or five regions

During the last five years, from Utah have been sent something over 800 elders, or at the average rate of about 160 a year. in 1880, the semi centennial of the Mormon church, the number rose to 216. Last year it was 189, and, besides 79 were sent to Arizona; but for the most part not to preach, but to colonize Of these 800 more than one-third (284) were assigned to the United States, 111 to the South; one-fourth (219) to Great Britain, to Scandinavia 114, to the Sandwich Islands 17, and to New Zealand 13.

In 1880, 89 were sent to the British Isles, 33 to Scandinavian countries, 48 to the South, and 35 to the North; and last year, to Holland 1, to Germany 3. to Sandwich Islands, 6, to New Zealand, 9, to the Southern States 56, to the Northern States 33, to Norway, Sweden and Denmark 35, and to Eog land, Scotland and Wales 89, or in all Taking the average duration of an elder's term as two years, we have a total of about 400 Mormon missionaries abroad at any given date.

As to the number that "gather" year by year, or the total of conversions from the heginning in 1830, the facts are not

In 1849 was organized the Perpetual Emigration Fund, whose design was and is to help poor saints to reach the sacred soil of Utah, by paying a part or the whole of their emigrating expens and taking a note for the same, with in terest at 10 per cent. From this fund ome 860,000 a year are expended.

In those days the usual route was vid Now Orleans and the Missouri to Council Bluffs, thence across the plains. 1854 about 3,000 were "gathered."

In 1856 came the climax of emigra tion, and then it was that the fatal hand cart scheme was by revelation devised. From 1840-54, or in 15 years, 21,911 ressed the sea and the mountains. Bewern 1840 and 1860, 28,740 had entered the Laud of Promise. Within the next decade some 25,000 more took ship from Europe to Salt Lake, and not far from the same number between 1870 and 1882, or in all, from the first shipin 1840, say about 85,000. The annual increase from emigration is not far from

IMMORTALITY OF THE SOUL

A writer in the Church Advocate gives a brief account of a debate he held with a soul-sleeper, and also gives one of the arguments he used. It is as follows:

Say the Adventists, the body is the soul. 30,000 church-members were reckoned; maa. He was made in his likeness, and but so great was the shock and scandal in his image he begat or formed man. that many apostatized, and some 1,800 God is known, 1. As the potentate—were excommamneated for refusing to re-tided of gods. 2. The only wise God, shame will be the end of it.

3. The Supreme Being, 4. The omnipotent God. 5. He is omgiscient-s all that is in the heart of man. 6 Om. nipresent-thus rendering it an impossibility of absenting ourselves from him. Such knowledge, it is too wonderful for me. It is high, I cannot attain unto it. Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. Ps. 139: 6-8.

THE NATURE OF GOD.

For the Lord, thy God, is a consuming fire (Deut. 4; 24). For our God is a consuming fire (Heb. 12: 29). God is a spirit (John 4: 24). And his soul was grieved for the misery of Israel (Judg. 10: 16.) In whom my soul is well pleased (Matt. 12: 18). Connect these passages of Scripture and meditate on them. and what will be your conclusion? Lake begets like. Thus God is a consuming fire. God is a Spirit. God has a soul and God made man in his own likenes and in his image. Is God divided? No! Can he be separated? No! Can we sep arate the fire, spirit and soul that are in man! Who maketh his angels spirits and his ministers a flame of fire? can man be in the image of God who gave him or made him a living soul in his one likeness, and at the same time that soul he only a lump of clay? O, how despisable the doctrine.

TO THE BROTHERHOOD.

ET us be careful what we bring to LET us be caretur waa.

Annual Meeting. We have much first: business from last year to settle hope our dear brethren will take back most of their queries from last year, and not send many this year. If any, let them be such as we have the plain Scripture for and then make the decision binding. If any will not obey what the church decides, let such be Savior says, a heathen and a publican.

We have not taken any queries to A M., or District Meeting since the war, and we have gotten along without committees. We don't boast, but thank God for it.

Some think it looks well to bring many queries to A. M. or District Meet ing, but I do not think so. I think it would look better if we would not have so many little questions, and bring only such as concern the Brotherhood. such only be decided in A. M., and let it be binding, for if not binding and to be obeyed, why make decisions?

May God bless us all when we go to our next Annual Meeting, that we go with the mind of Christ, and with a de sire to become more united, and be of one mind, speak the same thing, and be one as the Savior prayed that we might be one, even as He and the Father were one. John 17: 21. O, may it be so with us all at our next A. prayer. I have traveled through the rotherhood for the last three months and a half, taying to unite us in one. May God help all the brethren to do the same. From your well-wishing broth-JOHN KNISLEY.

The greatest talkers are usually the lightest workers, and, possibly, the smallest thinkers. No matter how much you think over any plan for good. The more the better. But let your actions speak of it to the world, rather then your lips.

FOLLY is the beginning of pride, and

This is not as it

linger and Danford. Here we held but two

meetings on account of very inclement weather,

had roads, and a lack of proper arrangements

THE PIRST DRETHREN CHUNCH OF ST LOUIS.

On Tuesday morning, Feb. 29th, we reached

this great city, on our way home. Were met

at the Usion Depot, by brother Myers, and

were soon conveyed to the home of brother

Shomher, nearly two miles north of the D-pot.

where we received a very cordial welcome

This church has a membership of twenty-

one. It is quite a young church, not much

over a year old, planted through the instra-

mentality of our veteran soldier, elder John

Metzger. The future of this church is as in-

witing as that of any other church. The query

exists in many minds of our Brotherhood

The church in St. Louis is as plain as any

Bro. Shomher, their present minister, is do-

ject in going to St. Louis, was to attend lec-

tures in the medical college. Having attended

to this, he intends to locate elsewhere, hence

thinks of leaving the city soon. Some other

minister must of necessity take his place, if the

church there is to prosper. They need a

church-house very much. They now hold

fourth story. How some of the sisters get us

so high, I can hardly imagine. Besides this

for meetings.

BRETHREN AT WORK.

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Pattern TOSEPH AMICK

SPECIAL CONTRIBUTORS

BEO. I. D. Parker has been ufflicted for a loug time, but is getting helter egain, though he still uses his crutches. He is able to travel very well. He is not generally known in the Brotherhood as one of our able speakers; this is because he is reserved, not because he lacks ability. He is now able to travel and preach. but not able to work on account of a lame an We are confident that our brethren ought to keep him in the field preaching, and we hope they will do so. The great reason why we hope for this is because he will not now the reads of discord when he oreaches. He is one of our brethren, who preaches sound Gospel doctrine in a way that tends to union in the Brotherhood. Brethren wishing his labors, will address him at Ashland, Ohio

It is now intimated in the Promyssips, that we were encared in a secret council with the Brethren of Northern Illinois. This is about like the report that we belonged to the Masons; no truth in the intimation that we were in a secret council with the Brethren in Illinois. There seems to be a determination ewhere, to heap upon us the blame of secret work of some kind. These two reports have been started in the same way, though from different sources, and the same medium has contributed to their circulation. But them is no foundation for either. The council i-Hinois was as public se any Destrict Meeting. though it was specially to consider the trouble with the Brethren who have secreded from the church. It is painful and plain, that offerts are being made by some, to injure the reputation and standing of others in some cases, not only by means that are unlawful, but on-

THE ISSUE

SOME brethren are trying to make you believe that uniformity in dress, is the irea which makes the tremble in the church. not let any decrive you. That is only one question out of many, similar in spirit and arising out of the same conres.

The question of having an organ in church the painted glass, is not on the dress question. The course of some brethren, in taking up and bolding in fellowship those who have been legally expelled, is not the question of aniformity in dress. But these things are forced upon

The truth is plain, that congregation list in spirit, is making an issue with the long setablished order of union in the councils of An and Meeting. To day there are some breth ren among us, who will not agree to heed the counsels of Conference on many questions it has decided. They want each church, or each individual, to decide them, and not the general Brotherhood. They do not want the general church to make any established usages who there is no "thus eaith the Lord."

Congregationalism is that form of church government, where each church is independhave not been settled by the plain Word of God. In the Jawish dispensation, the church was not congregational. In the primitive church, under the Gospel dispensation, congregationalism was not recognized as a Scripture doctrine. In Act 15th chapter, the counse and decision were general, and applied to all the church; not leaving all the church to do cide as it might choose. On the principle of congregationalism, each church can have its own order. The latitude increased, the nonessentials multiplied, and liberty given until the one mind and one indement of the primetive church are turned into a Babel of confusion of doctrine, presched by all sorts of men-Go to the congregational churches of a

and diversity. - that is the author of 'all sorts day; you will see Masonry and all the se societies in them. So does everything els that is non-essential and popular in their view, make an easy captive of them, converting the church to the world, more than they convert the world to the church.

It does not make much difference what men's theories are, neither about names, when we have an array of facts that no one can disconte-When we see the churches which have gone with the world, in whatever denominat may be, so like the world, and so mixed up with it that they are no longer separate fro the world, no longer a peculiar people, we ask where are the churches which have embrac congregationalism? and without exception the answer is, "so far as we know, gone with the world in all that their means will allow, and have taken the world, secret societies, and all the popular pleasures and fashions into their communion and fellowship."

To-day our danger is, in running to these results; he that is able to read the signs of the times, can see them in the distance

Uniformity is but one of many recoliarities, that separates God's peculiar people from the world. One by one they may all he taken out of the way, and every form that manifests th Christian spirit of humility and strict shedi once, be supplanted by forms that manifest the flesh. This is one thing that congregationalism has never failed to do. As it give became to conscience, liberty to opinion, it give: latitude to the firsh, because it note the mean in its power to gratify its desires in this direction. When a single congregation ass the right to decide, -- it assumes the right to change, and it changes to suit itself without regard to the indoment of the Brotherhood or the feelings of adjoining congregations; these are facts we all have seen, not a theory or speculation of our own. In our Brothurhood. this thing now exists; it has been growing for years; ripened at last into hving, independent churches, with all the bloom of congregationalism hanging on the fruit, telling of what tree

The new M veredule church, made no largely of expelled members, is bordly alone in this When we see how many Brethren fellowship them, we may know how many are tending in that direction, if not already there. We are slamed because we speak out on these sulfects. we do it not from any spirit of ambition, but to defend the faith we have always bad:faith the church had when we joined it. We would not be true to our conscience, true to the vows we made when we joined the church or to the church we joined, if we did not speak out against this congregationalism that is do stroving the union of the church. We have taken abuse snough to deter us and to rain on reputation if it were not for God and a host of faith'ni Brethren seeing these personal attacks are made upon us without even a shadow of

We are blamed as a policy man, when the truth is we have for more than a quarter of a century stood firm to the faith and vowe we made to God and the church. We have from the beginning till now, everywhere, and under all circumstances, held and taught the same views we now hold. We have sacrificed soney, honor, pesition, and worse still, the dehip of some Brethren, sconer than give up the principles we have over held sacred in the church. We never sought any position of

would not sacrifice for the principles we hold, ship of S. Mohler, assist d by ministers. Holand have ever held to be right in the church of our choice.

AFFIRMATIVE

productions of persons who undertake to investigate a salject, to find them demanding proof to be made by those who take the pegative side of a question. We should notice who it is that affirms something to be true, and whether he proves the thing he affirms. We should notice too, what is the thing he affirms and see if he proves it. The same is true in the duty of the negative. We should notice carefully, what it is the writer denies: he may deny something that has never been affi by any one; or he may dony, when it is his duty to affirm. It is one of the ways to make a show of wisdom, to deny something different Irom what has been aftirmed.

Our preparation for discussion with those who have challenged, is the cause of these suggestions. We expect to have a discussion this Summer with the Disciples in Missouri, and will give the arguments, on both sides, in the B. AT W.; and we want our readers to b prepared to make a careful examination of the

OUR VISIT TO THE WIAMI VALLEY

N obedience to a request, we recently ha hored among several of the churches in the Valley. The first church we labored in, is

HARRIS CREEK CHURCH

It is fast recovering from the shock it received by the withdrawal of some to the old orde side. Mmisters,-Hellman, Crowl, Mummert and Maller, are doing all they can to build up and enlarge the horders of their church. One united with the church while we were with them. With the assistance of the home min isters, and brother Isaac Rosenberger, we held nine meetings among them, and the church seemed much ravival. Our next wisit was to COVINGTON CHURCH.

This church has a membership of about 180 and is safely emerging from the struggle, incident to the recent separation of some. The home ministers are, older Samuel Mohley, Wm. Boggs and A. S. Rosenberger, They are all deeply interested in their work, and active in the discharge of their ministerial duties, with their assistance we hold twenty-two meetings in their church; and while there were no re sessions, jet the church was much revived, and we trust good was done. Next we visited the

care of elder J. Catherman, assisted by minis-

consisting of about 130 members, under the

care of elder Thomas Wenrick; home ministry rethren G. Stump and Mores Hollinger. This church was considerably shaken, for ettime, by those who withdraw, but is now safely plauted again upon the truths of the Gospel; the meubers being in page, and manifesting much love for one another. Here with the help of the resident ministers, we held five me A most excellent interest was munifested in this church. Two made the good confe while we were there, and one more soon after wards. Here, like in many other instances our labors ended too soon; but we had to be subject to other arrangements. Next we vis ited tho

A church and protty large lot, is offered for

sale in a convenient part of the city for \$3,600 The Brethren consider it very cheap. Now it seems to mo that in view of all this, every elder ought to present the condition of the St Louis church to his congregation, and I do believe there would be liberal givers enough in the Brotherhood, to buy the church-house already built, and thus afford the St. Louis church an opportunity for good, and for becoing a power in community, that they now do

In short, the mission in St. Louis, ought by all means to be sustained. There is perhap not another city in the Union, through which so many members and ministors pass, as through St. Louis, it being on the great thoroughfates from East to West. Having a perms place for meetings, ministers, by giving a little notice, could have a congregation to preach to and thus do much good. J. S. MOITLER

THE Virginia Legislature recently 'pe bill appropriating \$100,000 for the establishment of a Normal school for the education of colored teachers. If the governor approves it,

T is not an uncommon thing, in reading the

whether the mission work in St. Lonis will prove a success. To this query, we answer emphatically. YES; it will prove a success, pre vided, we want it to succeed, and make a prop effort. It is like every other beginning; it needs to be sustained. There seems to be a disposition on the part of many of our Fraternity, to pass the cities by, -give them over to the powers of darkness.

ought to be. I am persuaded that in almost every city there are these who would gladly embrace the truth of the whole Gospel, if they had an opportunity. Of old, the spostles trav-

eled from city to city. In fact, we should not forget that after a while, if we are faithful, we will all live a "City Life."-a city whose walls are jasner, and whose atreets are of pure gold.

church of the Brethren in the country. The This church has a membership of about 160 members are not only plain, but hrimful or love, and enjoy meetings very much. We had one very interesting meeting among them. The members were nearly all out, and some who were not members. Our time being limited, we could give them but one meeting, though ressed to stay longer. ing all he can for the church. His work is well received,-has good ministerial ability, but being a young 'physician, his primary oh

their stated meetings in Union Hall on the there are other getherings in the same ball at times, whose influence is against pure Christianity. For example, the Mormone hold their meetings there. All this has a tendency consisting of about 200 members, under the against the church; but the members can de

ters, Brumhaugh, Detrick and Groffe. The church is also in good working order, and in a fair way for future prosperity. There several accessions there recently, during the labors of brother Josse Calvert. Here, with the help of the home ministry, we had four meetings. Our next visit was to the PALESTINE OBUICH.

in Shelly county. This churchihas a memb honor, and we never had, or can have ony we whip of about eighty, and is under the elder- the school will become a fact

THE TEMPERANCE QUESTION. To the Brethren of the First District of Vir-

W E noticed a suggestion in one of our periodicels some time since made by our es-ned Bro. B. F. Moumaw, in which he thought t heat for this District to recall the business ant by us to last A M. (as it was crowded out on the account of too much business oder to relieve A. M. of so much business There was only one query or petition sent, and that was this; Will the D. M., ork A. M., to recommend to the Eiders of the churches throughout the U.S., to patition through their congregations their representatives in Congress to work for the passage of a national pro-hibitory liquor law? I also had the pleasur of attending a church-council where the r jurity thought it hest to recall the above peti tion as it seemed to off-nd some brethren; and. again, it was medlling with the law of our ad; and as we belong to a separate kingdom,

we have no right to ask for a change. The question will be before our D. M. Shall we recall the petition? Perhaps it will be best for the Brethren to prayerfully consider this er before giving a decision either way. we decide to recall it, no doubt we will out off considerable discussion and save precious time at the A. M , and give peace to these brethre who are offended, and cave the church from tampering with the worldly laws. But if we decide differently, what will be the result? 6. I only knows. We have our ideas and opinious and we propose to give you some of them tresting you will exercise forbearance, if we differ from your opinions.

The A. M. may not graut the petition, but if it does and the Brethren carry it out, we think the result will amply repay for the time speut by A. M. Congress may not grant it, but we will exhibit a brilliant light to them and the

Shall we let it go on to A. M., knowing as e do that some brethren will get offended? We sught not to off-nd our brethren. Paul would cesse eating meat, if it offended has brethren. But would Paul cease rebuking sin because it offended some of his brethran? Saul spared King Agog and the hest of the cuttle ages the PROPER said so; perhaps they would have out offended if he had obeyed the Lord -And it resulted in dishoner to Sanl-

If ligger is an evil, why not cry aloud again When the great Civil War was upon us in 1861, the brethren thought it right to apply to Congress for protection, and surely if it was right then in order to save the brethren from engaging in a terrible evil, it is right now to sore the byothean their children their neighhers and neighbor's children from a drunkard' grave. I know a congregation of brethree suffering distilleries to he erected all around their house of worship In the same county, in another congregation

they have to hold their Lave feast on the alv. to keep from being interrupted by drankards.

Now, Brethren, how in the name of res can we consistently recall that natition? When we recall it, don't we say by our actions to the world that we don't want a prohibitory liquor law? It will be used as an argument ag even by the drunkard as he lies rolling There was once an effort made by the citiz

ens of a certain town in Verginia to probibi the salling of liquor in that town. They pe titioned the judge of the Court; the petition was signed by the best men and women in the town, such as ministers, doctors, etc. The judg granted their petition, but the rem-seller plied to the Circuit Court and got permiss to continue selling. Oh, what weeping, when the good citizens I-arned that they must contique to carry their children from their streets Thousands of homes are made desolute

wives are besten, poor orphen children ere terned out into the cold world as beggare, having neither money, friends or home, our prison are filled and thousands fill drankards' graves enuuelly from the use of ordent spirits

Oh, Brethren, are we helping to do this?may think it hard to give up their dram but the way of the singer is a hard way. What I have written is for your consideration. don't expect to have anything to say at the D M., as I would feel out of my place. But, dear

Brethren, I appeal to you to consider well, then act. And may God bless your action C. D. HYLTON

REMARKS It will be for the First District of Virginia to decide whether that query may go to the A M. If it should go, it will likely give rise to a

warm discussion, not that our prople are aderse to Congress passing a National Prohibihition Liquor Lew, but some may doubt the propriety of working in this way. Of cour we are not prepared to say, what impression it might have on the minds of Congress men, enecially in localities where our people are not known to the men who run the political ma chine. There is one thing, however, we do be lieve: We believe that the day is not far distest when the Temperance question will be come a great party issue, that must be settled y the voice of the people. Temperance prin ciples are growing; they are taking deep and asting root in the minds of the people of this great nation, and will continue to grow until waving their large branches in the air. the manufacturing and selling of intexicating lionors, as a beverage, will be prohibited by law; then, and not till then, will we have a soher nation of sober people.

Even if our people should not see proper to ess the above polition at their Conference, they should by no means show any friendship towards the bouor traffic. Members should n be permitted to distil liquor, or in any way to encourage others who run distillaries. In this part of the country, a member is not even permitted to enter a saloon, unless it is a matter of absolute necessity. And it would be well it we as a bady, would take a decided stund gainst saloons of every grade, and set before he world at least a good example. The closing art of Bro. Hylton's article contains a and fect where it is needed. JHM

THE OUTLOOK FOR JERUSALEM.

PHE following interesting article is clipped from one of our exchanges.

"Pelestine, so long forsuken and desolate, ently awakening to a new life. Interesting and significant movements are in progress. Jerusalem is rapidly increasing in p opulation, Of to 40 110 half are Iews who ere increasing in offuence as well as number. The Rothschilds are said to have a past du

mortgage on the country. Mr. Oliphant pro poses a plan to colomize 1,500,000 scres on both ides of the Jordan with Jewish pean's. What is more remarkable, perhaps, Rouf Pashs, Gov rnor of Jeruselem, is said to have received imperative orders from Sultan Abdul Hamid to esume the work of restoration of Solomo. temple, and to clear the great square in front of it of all rubbish and rank vegetation now numbering it. The great Mosque of Omer stands upon this square, and derives a revenue of about \$75,000 a year from pilgrim visitor and other sources. This sum has hitherte propriated to carry on the works just named new impulse has been given to the temple restoration by the recent pilgrimage to Judeo of the Archdoke Radolphy and two officials of the Porte have already gone from Constantinonle to the Holy City, igstructed to secure the alfillment of the Sultan's decree. Is not the day approaching when Israel, with Judah and min, shall be restored, and the Promised Land bloom again with venture and fruitful

nterest. The rain-fall has lergely increa wide areas have been restored; gardens are beautifying the valleys. In muny places Jews have a longing for their ancient home, inbreased by their present disabilities, and pro jected lines of travel will facilitate emigration and traffic. Prophecies are waiting fulfillment and hearts long veited, will yet see and welcome their Rodeemer.

Events seem to foreshadow changes of g

Be you ever so pure, you cannot associ ate with had companions without fulling into bad oder. Evil company is like tobacco smoke —you cannot be long in its presence without carrying away a taint of it.

NOTES OF PODERON TRAVEL DY A LADY. LETTER XX

A T eleven we take the cars for Genos, p ing through a more mountainous, but etter cultivated country than the day pre The spires of the Appennines extend out into the Mediterranean, and it was necessary in building the road to tunnel these, and in conequence from Rome to Genea, we pass through eighty tunnels, some of them a mile or more oug, and it is necessary to keep lamps by to enable the passengers to distinguish one from the other. The country is thickly set tled, and breatiful residences dot the hill sides or nestle among the trees on the hanks of the sea. Olive orchards here take the place of vineyards, though not entirely, while] apples. pears, peaches, plums, oranges and limes to grow in abundance. In one place I saw several large palm trees

we approach Genoa, the village puts on more style, and many of the villas are painted i ous colors and designs, and entering the city, we pass many seeming palaces, ; which on close inspection have windows painted so not ural, and with a railing so netural that it has the effect of seeming to be a window opening out upon a balcony; yet there were some with magnificent gates and real balos Many of the roofs were flat, with gar dens upon them, and even fountains. ground gradually rises from the harbor to s height of 500 feet, all round the barbor, and thus forms on amphitheatre and gives the city Back of this rise a imposing appearance. the App innings, which are covered with snow o large part of the year. Just before arriving at the station, we passed the monument erect ed to the memory of Christopher Columbus At the foot of the statue, which rests on an anchor, is the figure of America kneeli There are four allegorical figures, representis trength, geography, wisdom and religion. We speni the Sabbath here, but I did not utlend hurch or go out to see the city. My room looked out upon the harber and upon the sea and on either side I could see the houses on the illaides, and contented myself with the thought that I was looking out upon the spot where Christopher Columbus set sail for an nuknown land, and that land and people are now the favored land and people of the In the morning we are to turn our We are soon to nave out of Italy and nothing remains but its memory, as it wer a beautiful dresm. We are to cross the Annen nine monatoins traveling two days and one night and then see-Paris.

The Parisans used to say, and still think and I connot wonder at their enthusiasm, I certainly think it must be the most beantiful city in the world. It is indescribable; it is inmparable, in many respects, with any other Elimbarah and London are magnificent; Ve nice site a gueen upon her Adriatic throne Rome, the Eternel city, is grand in her history and her ruins; our American cities are exceed ingly beautiful; but Paris excels them all. I cannot explain wherein she excels; I only kno the simple fact that she does. The inhubitants of the city have lang considered themselves at the head of civilization, while in matt dress and fashion the lead is conceded to them by a kind of unanimous consent, and none eed better in practicing the agreeable arts of life; and possibly these things combined have e'amped their impress upon the city, and re sulted in wonderful advances of splender, w well as works of utility. The visitor is order to obtain a good idea of

the city, should first ascend the Arc do Triomphe de l'Etoile, a monument crected to cele brate the victories of the French under the R public and Empire. It is one hundred and thirty seven feet broad and sixty-eight feet The cost of the monument was \$2,100. 600, and was thirty years in completing. It is covered with bas-reliefs and statuery in niche or projections. We ascended to the top by flight of two hundred and sixty-one steps, ead out before us as a map, was-Paris. Starting from the center of the arch are

twelve boulevards, or streets, running through the entire city, three of them, however, not yet completed. One of the honleyards or evenues extends to the Bois de Boulogne, beers the same name, and is a magnificent avenue thirtsen handred yards long and one hundred wide. By possing through the gate called Port Dauphine, you may enter the "Boie," which is said to he the most splendid park in the world. extent is immense, being over four miles long by about two wide. Everything that wealth taste, and art combined could do, has been done to add to the natural beauties of the spot, and it is like Hyde Park in London, the fashionable drive of Paris. Passing to the once side of the arch, we look down the Champs Elysees. This evenue is over one and onefourth miles in length, and was formed over two hundred years see.

SHALL WE BE QUIET?

BY LEWIS W TEETER

NOTICE in No. 4 of B. at W. a typegraph ical error on first page, last column, in an extract from my letter, the word "assisted," should read assailed, as tollows: doctrine is assailed, defend it.

Since it is a query among the Brethren as to the prepriety of contending for the doctrine of the church, I wish to be understood when writing on that subject

I will therefore directly preced to answer the question that forms the above caption: "Shall we be quiet"? I would answer No. emchatically, No. We might as well stop preaching entirely, and argue that by so doing the greatest number of sinners will be eaved, and neglect the assembling of unreelyee together and presume that we can do the most good, by doing nothing, or that it would be safer he in a bark, in the current of the great Niagara river, and rest upon our oars, than it would be to lay vigorous hold of them and struggle against its downward course, with all our might, and avoid the thundering precipice There is a maxim extant that expresses a

fact that has been realized by every projector in the world, and has been readopted when his project fell short of the end intended. It is

"LET GOOD ENOUGH ALONE." I have reference more especially, to the "Dress

Onestion," which is being sgitated in the Brotherhood to a great extent, and to let that portion of the church which greater laxity or freedom in the putting on of apparel, go on in its course, without making a stronger effort to support and maintain the characteristics which have proved as antidotes to pride. The reputed ship of Zion will soon be seen tilting over the great verge of the propice that will result in its everlasting downfall and soon the word transform in Rom. 12; 2, 3 will mean the same as conform, as the word hontize now means sprinkle, or anything else that is fashionable. Consequently members of the German Baptist church will elso soou lock and he like anyhody else, if we let go of the principles that have so long proven themselves to be the most successful auxiliaries to keep out pride, end to crucify ourselves nato the w and the world unto us; and claim to be "Progressive," while the truth is heat expressed by the word "Retro-gressive,"—going back to the "rudiments of the world,"—and in the end fill the measure of the "foolish virgins" shere a similar fate. Now to conclude I will say that it is extremely permicious, and greatly detrimental to the progress and welfare of the church for any of its ministers, or memhere to advocate the theories, and vain notions. that we are as naturally prone to sdopt, "as sparks are to fly upward," for when the retraint is removed, we run wild, and give full vent to our ambition, like an engine set at liberty, without a governor, and the outcome is

damage instead of improvement. Therefore

let us use every lawful means to counteract,

eradicate, supplant and destroy those carnal

propensaties. For those, success will attend us us containly as a child can lead the horse with

a good bridle hotter than a dozen men can lead

him with a rope around his body, because the

bridle is the best means.

Young and Pamily.

MARY O. NORMAN, LE SUEUS, MINN. - FDITAESS
MOTES.—And the fruit of righterascere is sown in pasts of
then that note mass.—Jauzz 3: 38.

MAKE CHILDHOOD SWEET.

Wait not till the little hands are at rest Ere you fill them full of dowers: Wait not for the crowning taberose To make sweet the last and hours:

But while in the busy household hand, Your darlings still need your guiding hand, Ob, fill their lives with sweetness! Wait not till the hearts are still.

For the loving look and phrase; But while you gently chide a fault The good deed kindly praise. The word you would speak beside the bier Falls sweeter far on the living ear;

Oh, fill your lives with awestness!

Ah! what are kisses on clay gold lips

To the rosy mouth we press.

When our wee one flies to her mother's arm

Let never a worldly bauble keep
Your heart from the joy each day should reap
Circling your lives with sweetness.
Give thanks each morn for the sturdy boys.

Give chanks for the fairy girls;
With a dower of wealth like this at home,
Would you ride the earth for pearls?
Wait not for death to gen love's crown,
But daily shower life's blessings down,
And fill your hearts with aweethess.
Beutember the homes whence the light ha

iled,
Where the rose has faded away;
And the love that glows in youthful hearts
Oh, cherish it while you may!

And make your home a garden of dowers,
Where joy shall bloom through childhood's
hours,
And fill young lives with sweetness.

BLESSING AT THE TABLE

THE custom of asking a blessing men food before eating is a basultiol one. What can be more appropriate at a grand bacquet in the presence of the greats, who with lowed beads wait the rising of the minister, who with the dignity of a Curistian genileman, invites the drivin presence and blessing.

Noting as this is, it becomes still more significant and touching when a ringle family, sorrounding a tokin, perhaps seasily supplied with the good things of life, return thanks for what they have and then with priced appelities and perfect hancor cal without a criticism. The phrase, "I thank you," is a mork of refinement, and hindliness of beart. But the words are often used as an ampty phrase without meaning. Often this at ten in families where grace is said at the table.

They ask a blessing upon the food, but if it disappoints the tasts, they after criticisms the amount to maleitation. Every item on the well-filled table is subjected to the same test, and the grombling continues to the end of the meal.

The children bave heard the heavenly Father thanked for "these evid-noss of his care," "these tokens of his goodness and mercy;" have heard him asked to "bless them to our use." have even the covers lifted, and in tone just as audible, heard the same "tokens" d's cussed, heard the deprecatory v. rdiet of critic al eye and palate. What must be the children's thoughts? Do they conclude the Father has heard the invocation and the thanksgiving and nothing more? The holy sperament he been parodied in drinking saloons, but with the ingenuity employed there to provoke levity; scarcely could a greater farce be cuncted than some I have known that have occurred at the tables of church people. It would be a startling breach of stiquette for a gneet to find fault with the food provided by the bostone and yet those are exactly the circumstances I am parrating. So disturbed have I been, that the propriety of dispensing with the custom altogether, has suggested itself, rather than dishonor it by association with what too frequently follows. It would be a wise alternative to do away with the blessing, or the grumb ling .- Theodore Goodrich, in Advance.

Appendix is the trial of principle. Without it a man hardly knows whether he is honest or not.—Fielding.

ADVICE TO BOYS

PRESIDENT Garfield, in talking to young men and boys at the Washington (D. C.) Business College, gave expression to the following noble sentiments, which we specially commend to our young readers:

"Now, young gustleone, to the for an unatu deliver year, nonding your uncere in 15s, and I hope the very hereity of my remains 15s, and I hope the very hereity of my remains will increase the chance of amiling in help-must in your minds. Let us beg of you, in the cost of your eneart, to dimnist from your minds, the idea of succeeding by lack. There is no more common thought among young people than that folicis one, that by mad by addedly achieve forms of fertimes. Now, but would yould have been a fertimed to the support of the contract of the contract

Inertia is one of the indispensable laws of itter, and things lie flat where they are, until by some intelligent spirit (for nothing but spirits make motion in this world,) they are sudowed with netivity and life. Do not dream that some good lack is going to happen to you and give you your fortune. Luck is an ignie fature. You may follow it to rule and not to success. The great Napoleon, who helieved in his destiny, followed it until he saw his star go down in the blackest night, when the Old Guard parished around him and Waterloo was lost. A pound of plack is worth a ton of luck-Let not poverty stand as an obstacle in your way. Poverty is uncomfortable, as I can testify, but nine times out of ten, the best thing that can happen to a young man to be tossed overhoard and compelled to sink or swim for himself. In all my acquaintance, I have never known one to be drowned who was worth saving."

MENIAL SERVICE.

A 'O portion is really fit to control a husiness that to be be done in control to suptifying that is to be done in control until to No una can command a first property, till be known to do creep sharp from those of exhib how you do do creep sharp from those of exhib how you and in the control to the property of the property of the control to the control until the control to the

If you want to fill a high place, learn first how to fill a low one. If you want to he a misters, learn to be a haidmaid. If you derive to he graveled, learn to he servand of all. When you thoroughly learn lowly work prove yourself to be fathful in it, you will hear a voice saying. "One up higher," has it head to huid a chimney from the top down; and this is what many persons seem to be trylen he deep hear you want to be the province of the p

Many a person has got above his husiness when he had good work and a prospect of alow but steady advancement, has resigned his position, gone farther and fars! worse, and finally been obliged to take a lower place that the left, and be a menial, when he might have been a master.

been a master.

A true man is not afore deing any work which he needs to have done. He may he too husy to do everything; and lie may have highev work to do which others may he unable to perform; but a true worker known nothing of this feeling which sparras homest and necessary work hecune it is beneath his dignity. He can do onything which he rouge of this strength

and ability; and the man who can do everything, and as willing to do anything, has a bettor chames to do the choicer kinds of work, than he who knows how to do but a few things and is above doing some even of them. As for Christians, they are followers of a

Master who washed his own disciples' feet, and they know that "the servent is not above his Lord."

If you go to the hanks of the stream, not watch the files on they lathen it, you will see that while they plungs their holies, they been their wings sligh shows the water; nod offer swinzening awhile they fly away, with their wings univer, through the seamy air. Here is wrings univer, through the seamy air. Here is wrings out the sound to see the wings of the sound our faith and love, out of and above the world, that with these nucleged are any always her ruly to take our fight to you say always he ruly to take our fight to

Correspondence.

Morro.—Then they that feared the Lord spake office one to an other and the Lord heartened and housel st, and a back o remembrance was written backee has for them. that feare the Lord, and that thought upon his mane.—Malerial is M.

In Memory of Eld. Henry Knoutz.

I am not sufficiently informed to do full jostice to the memory of the sterling worth of elder Kootts, awing no data apart from any personal ecquisitance with him; but being much with kim in labor, and bring him dearly, I will contribute my quota to the memory of him who so long and faithfully served Christ in his church.

Anterior to the time of his naion with the

church. I had no acyasicance with him; he beaused that he was a wheel-wright by escapation, and followed this hanines in Burketts with, Frederick Co., Mrt., three unbranced in the Middletows Valley church, but is now in the Browns will enther, in salder E. Silfey's charge, Before his union with the church, he was an extorter in the M.E. church, and was notlarown to no.

Of his heptism by the Brithma, I have an odals. But he was cownized of the truth of their doctrine noder the preaching of sixer Sank Reck, (now Mojor) and was elected to the ministry by the Middletown Valley church, Seyl. 25th, 1840. This data! I have, because to occurred two days helore my election to the ministry, of which I have a record, the second time of the ministry, of which I have a record. From that time we were close and fast friends to the day of his departure.

Elder Koorts was one of the church's mosculous defenders; he never shurous determed to declars gaulton defenders; he never shurous that this or the oth are one would be but to be being the truth told them in a plain way. He and I travited much tocquelar, and I could tell of some of the cust made by the sword he so well knew how the sword of the sword he so well knew how the sword was the sword of the sword has a but have no date of it. Elder Koorts was not horn with an earthly

fortune, and it was his lot to lahor with ands, and to better himself in this relation, he made ready by wagon to more to the West al ter having served the Middletown Valle church some years in the ministry; and crosing the mountain into the Berse Creek church Washington Co., that church being much in need of ministerial help, some zealous broth ren, such as I. S. Rowland, (deceased), S. Em mert, deacone, and others detained him in his overland Western tour, and so arranged ters that he had a comfortable home, and her he tarried and labored until the church wa fully organized and equipped for services could take care of bars-if. It was in this church he received his ordination. When his services were no longer a necessity here, he moved among his children in the Antistan and Falling Spring churches, Frunklin Co., Pa. and for a short time to a son in the West, the Western clime not being congenial to his feeling, he returned to his son William, also in he ministry, and from here he nitched his toni over the vold river, dreaded and feared by meny but lev bim its cold waters were not fear

Eller Koonli's sys-sight failed him daring his lead years, has been fall and he presched with his lead years, has been fall and he presched with the axed of young years. You sower heard the axed of young years, You never heard hat was always ready to discharge a fall stool, hat was always ready to discharge a fall stool, hat was always ready to discharge a fall ready has been been supported by the presche or who have to visitly their sermons, had no surfaces to presch to be dark footst. It would require had little line for this to tell each that the support of the presched and the votes more cont-

Elder Koontz was a successful minister for the Lord; and if every soul he helped to counto God is a star in his crown, he will have a crown with many store. His companion survives him; she is aved and

is vay whet. The Lvel will blue her in his best with the Law continuity regard to the darques with life. I exceedingly regard 1 did not hear of elder Koosts death on Syard, Pels. 20th, one hours coner; I could then had the hest train west at night, and here at this hard in the less than the law of the law o

From J. P. Moonnew.

As my communication in B. Av W. caused considerable correspondence, I will say it all you, then, estain them in their care. Will did not get ancewar us regard to the descript thou of our State (Nebrach), and all others yet 18 libbs, you will a knowled the sacred pages of the time of our State (Nebrach), and all others yet 18 libbs, you will kid giving to the poor was a desiring further information conversing the very prominent detorine in the appetable

country, by rading one time cent stemp I was a considered from the control of the

Union Deposit, Daupein Co., PA., Feb. 11, '82.

E. P. Perrett.

Beloved Brother:

A noble, glorious, Christian Letter is

yours of 6th inst. Amen and amen I say to every word of it. This is no time to let the eword rust on the scabbard, or to be on fer lough. The camp is full of traiters, and ever man's life in j-pardy. Dough-faces and faint hearts, and time-servers are at a neavy discoun in these days. Up with your colors, and shore what and where you are. This is the call the bour. Periloss times have come, and Ch This is the call of is spit upon and the cross hooted at, the first exalted, and the Incornation practically regard ed es a compromiss with the devil. We have not so learned Christ, if we have learned him at all. Sin is a damnable, treacherous, ating thing, and the cross is its only adequate exponent. To plead for license of the corrupt propensities, for liberty in relation to plausures and tastes which refer wholly to the sin-ele ment in human nature, is a clear evid-uce that Christ is not known. There is but one saving knowledge of God, namely, his inbreathing by the Holy Ghost; and the Spirit imparts only what has been prepared in Jesus Christ. Apart from the Divine Incarnation, the Holy Ghost has no ministry. In Emmanuel dwells all the fullness of the Godhead brdily. On that Divine human Reservoir the Spirit draws for all his supplies of grace for human need. To claim a God-owned religion which is not patterned after His own manifestation in the fl on. All progress that discouns the sovereignty of the cross is ultimate confusion and estruction. The elder must serve the young er, the fi-sh the spirit, if the Divine order is to he faifilled. Jecub have I loved, and Esan have I hated. And yet this hatred is only the truest form of love to our inferior natore. Christianity demands justice to our bodies, and that means restriction at all points where corrupted self would usurp supremacy. Saif idolatry in some form is the essence of all sin Religious liberty in many instances only means liberty to mack Christ and deride the cross. "A far show in the flesh" and of the flesh, is a poor show for Christ and the Holy Ghost Where just and prode and world are rampant God is not incurnate. Our high callling is to e like God in Christ, and not like Adam and Eve and the davil. Life is a curse cave as the ross makes it a blessi.g. He thut would live must die. To compromise with the flesh is to be lost. Golgotha is the vestibule of Heaven.

An Eurnest Appent.

I wish to say a few words to the friends of the Orphans' Home. I have received several letters in relation to opening the Home; one the Trustees. They say they one only take tew children; cannot admit any widows that year for the want of room. Now, Brethren, want to call your attention to a proposition that was made some time ago by a brother who has his whole heart in the noble enterprise. He proposed that we all sow or plant an acre r part of it in whatever we think will st productive, and give the proceeds to the Home by the 1-t of November. sisters, we don't want to forget the Lord's patels, he cause I know the friends of the Home want to see the justitution start out with ch oter and prominence. How can they do it without our co-operation? I know of a num-ber of mothers and bounders children who have been looking forward to the time who also y could be safely protected in our Home under the care of the kind Brethren, who now have the Home in their care. you, then, sustain them in their noble efforts?

How often does Paul call the attention of the church to this matter comething to the poor. When James and Cephes and John gave the right hand of fel phas and John gave one Light their mission to the Gentiles, they only called their stention in regard to their duties that stantion in regard to their dute that they should remember the poor. Gal. 2: 10 Jass told the disciples, "Ye have the poor with you always, and ye may do thus good whenev-er you will." Now if we brother Paul, let's do just like he did, and we will do that which is right. Take the lemons as they come, and practically carry them out Please read Paul's manner of doing hasiness to collect money for the poor, in minta chapter of 2nd Corinthians. Brethren, let us try and imitate all that is good and noble, and let our lives be a pattern of good works, and step writing and talking about the different elements that are now among us. It will do us ue good in the end. Talk and preach more love and charity and good will. Brethren, let us stand on the platform of etersel truth, having holiness written upon our and bodies, our clothes, our actions, and dollars, and everything werds, and May God help us all to be more

faithful in all our Christian character. the blessings of beaven rest and abide with all the true Israel of God. JOHN BARNHART-From John Metzger.

Monsfield III.

Some brothren and sisters and friends got to working in the right direction; they are sending in some donations to help to haild a plain eting-house in St. Louis Hope many more will go to work soon and help. time to do good with that the Lord bath prospered you and made you a steward over; and by your aid many souls may be won to Christ ie St. Louis that would not otherwise. Brethren and sisters, we hope you will all go to work in every church in our Brotherhood so as to give all the momhers a chance to help as the Lord bath prospered them, and send in your douations as directed in Brithsen at Work. I will give a report in our papers what every church and every member has donated, and if any mistaka is made, let me know by dropping

The following donations have been received on my last rangets M. Horner, Jones Mills, Pa..... \$ 3.00 W. K. Moore, Nora, Ill...... 20 62 A sister, Hudson, Ill Beory J. Frantz, Okaw, Ill.... Sister Stoner, Hutsonville, Ill..... A brother College Corner Obio...... 10.60 Issac Arnold's children, La Place, Ill ...

Cerra Gordo, Ill. In Memory of Christian Gish.

The subject of the above notice was born in Reanoke Co., Va., Aug. 12, 1792. Was mar-ried to Elixibeth Hentz, of same county and the Fall of 1851, moved West to Woodford Co., Ill., and was present at the first meeting ever held in said county by the Brethren, and also was present at the organization of the Panther Creek church, et which they were faithful attendants until Nov. 7, 1859, when his companion was called to her re-ward, while he was left to wait his summone some twenty-two years, ten or twelve of which he was blind and almost deal, all of which he bore with Christian resignation, until on 25th of February he breathed his last without satrneele. Thus has passed away a good father in Israel full of years, and leaving bekind a record of which his surviving relatives and Brethren may be proud, and contemplate with pleasure. Of the family of eight children. only three survive him (his son elder J. R. Gish and two daughters) At the con of his last illness he called for the elders, and

was asointed secording to James 5: The funeral services were held in the M E church at Roanoke, Ill. The 584th bymn was oung at the beginning of the services and 575ts at the conclusion. The large sudience ed was addressed from Rev. 14: 18 that convened was source, by P. A. Moore and the writer. Thos, Keisen

From H. W. Stelekler.

On the first of March left home to meet brother Daaiel Vaniman at Concord as previously appointed, to assist in thursh council, thirty miles distant. I reached the place just I reached the place just sanded to join this little dapined company.
ming prayer. He had We had to leave them with the promise that

reached that place the morning of the 26th of February, and was doing what he could for the salvation of souls. On the 2ud just., at 2 P

M., met in church council, and attended to the matter before us and preached in the evening On the morning of the Srd, we turn course toward Mill Creek church. After a drive of about fourteen miles through the mud

we reached the appointed place. man preached in the evening. On the morning of the 4th at 10 A. M. mel

the Brethren and sisters in council. Attended to such matters as came before us. While the church was attending to some minor matters a venerable old sister who had stormed many a blast in the field of the Lord, came to the de and selved if she could do something for the St Louis Brethren meeting-house. We said, yes, and we would open the way. After the business of the church was stranged, we gave all the members present the privilege to ute their mite for St. Louis meeting-house, when this old sister stepped up with a smile of pleasure that she once more could enjoy the pleasure of casting the widow's mite into the Lord's treasury and placed five silver dollars on the table, with an expression, "May God bless the work," after which many followed, casting in their mites. The zeal of some became s great that they turned their purses over and shook all out upon the table, among whom was again tound the good old sister (widow; shaking a number of pieces out of her purse. made up for That was a handseme little sum the St. Louis house of God. May God bless the cheerful denors with the choicest of his blessings; and decorate their crowns with im-mortal glory and give to them a massion in

In the evening at 7 P. M., elder Vaniman ad dressed au attentive congregat in definite and plain terms in which all, though we should not meet here egaie, might in alms of eternal glory, must each other in the courts of love beyond the skies. After preaching he started en route with brother John Clingingsmith for Hadly Creek church, Pike county, where he expects to labor a while or his Master. May God bless his labors.

Sonday morning 5th, at 11 o'clock, we met brother Wm. R. Lierle, with an interested congregation at the church, where we preached the Word as hest we could from 2 John 3; 14. Here we again took the parting hand with toved ones; brother Lierle to his appointments, and we for home, where we found Loraine, 111.

From Daniel Chamber

This branch of the church is known as the New Haven District, Gratiot county, and was fully organized about three years ago. The number of members at that time (in good standing) was fifteen, with one weak speaker, the writer. This little flock met at various places for divine worship about every Lord's day, and the interest seem d to increase, ly made to rejoice in seeing precions souls com ing into the told by the hely ordinance of hap-Many have moved among us since our zation. We feel to say that our dear organization. We feel to say that our d brethren and sisters have always been seen their seats at meeting, which gave courage to ten soon, but pray the Lord to give them of his good spirit that they may finally obtain the reward of the rightcour. We now number seventy-seven, of this number there are four ministers, two in the fall ministry and two in the first degree. Our deacons are seven in counter, and we think they are men in the right place. As far as loyalty to the Annual Meeting is concerned, there is harm my.

We have been favored by a visit from brother Isnac Rairigh, of Iona county, Mich., who stayed with ne and preached the Word with power, day and night, for one week. The The royoung souls were made willing to come on the Lord's side. These young sisters were taken to the liquid stream, and the ice having hern removed, which was about eight inches Mester's orders. Little Emma, who was only elevon years, had not wandered very for from er Father's house, has made that wise choice that is so needful. Oh how joyful to see the young make a start in their young days ter Emma is the fourth one that we haptized in this arm this last year under fourteen years. Whilst brother Isanc was holding forth the Word, there were others that were almost per

they would come in the near futur. We pray over which Jeremish Katherman presides a that they may find rest only in the Lord. Bro. Issue left us to meet his h tle family, which we hope he has found all well We will not seen forget the admonition he

gave us. We would yet like to say to our dear brothren that if there are those that are wanting to change their location and go to a new country where land is yet in reach of a marwith small capital, and where the soil is good, I think that this part of Michigan would be the place. This is a good country for all kinds of grain. -- Carson City, Mich, Feb. 28

From Lucy Bacon

Ou the 25th of Feb. we were made glad by the presence of brethren Easeh Ehy and J. W. Treatle, the former from Lena, Ill., and the lat-ter from State Center, Iowa. Not knowing to whether the above-named reach us at the time appointed, we put off giving the appointment, and my companion not being home at the time of their arrival, sent word to our friend Clark stating to b him that the brethren had come, and this friend be ing a lover of truth, had shown hospitality in times past, hesitsted not in giving out the t; so we met in the house of our ki Methodist friends, and as the manner of our Brethren is, they entered into the temp began to preach the Gospel, to which the pro-ple gave excellent attention, stating the Gospel was of Ged, and could not be over thrown lest they should be found fighting against God, and it was of a truth, we ought to shey God rather than man. These saying pleased the puople, and they were not able to that city where God and the Lamb are the on and spirit by which they spake, for they taught that which was probta-ble, testifying repontance towards Jesus Christ. With humble holdness, they shunned not to declars the counsels and commandments o Christ. The members being few in num tried to come together as much as possible Brother Norman residing about nine miles from this place, it was impossible for him to he with us all the time; but his wife being a deep thinker and a lover of trath, stayed the meeting closed, which 2nd of March. These Brethren had intended to go to Scotch Lake to preach, but on account of pad roads thought hest to wait until they or some other Brothron could come again. We can trnly say the society of these Brethren was pleasant and maskall always hear in mind the good advice they gave us, commending us God and the Word of his grace, which is able so boild us up and give us an inheritance among all them that are faithful. We thouk God for the pleasant associations while here, and felt to weep over their departure.-Ottowa,

Notes of Travel.

Heft Ashland Jan. 27th, for a short trip to Union City church, over which brother Thomas Wenrich presides, and labored with them for one week. Result, one soul reclaimes mony friends made. May God bless the church located there. I found many warm hearted brethren and sisters there, say to them, May the Love of God inspire you to further acts of kindness and labor in word and doctrian. Would further say, work unitedly together, for in "union there is strength," and you will be able to come all the oppositions brought against you.

Do not let little differences chemate you from one another, but pray God to help you to labor with zeel and you will win at last. From there went to Palestine church, and found brother O. F. Yount at work there, he having been there one week, and baptized three with a good interest manifested. He went on to another noint and I staid with the Brethren there of few days and found the interest quite and surely thought by a continuance of labor, there would be further accessions to the church Atter I left, brother J. S. Mobler con tinued the work, and haptized one more, since I returned home I received a letter from brother George Stump that three more were added by baptism, making seven in all, says a good prospect for more, and so the good work is progressing there. This church has suffered severely. I could plainly see they are suffered severely. now working unitedly together, and the result is being manifest. They are now beginning to recover from the effects of their calamity They have also called one more of their num har to the ministry, to help brother Stump carry on the good work, and in a short time they will hardly know that those that second ever lived there. Don't be discouraged, brethree,

elder. Here I found a large church in good working order, and the lergest congregat ang place I had been in all my travels. Had a visited this church before, but here as well at elsewhere, found nothing but warm-hearted friends, and fall of zeal for the cause. God bless you, brethren and sisters for the bindage you have shown me while I was with you, and if we nevermore meet in this life, may we live as to meet in that bright world above, and more part, is my prayer.

Frem here I returned home, and found my family glad to see me again, having been gone three weeks, and preached twenty-two disthree

Hymn Books And Notes

The following on a postal card, to brother John Diehl, of Maryland, Ogle Co. Hl., in an ewer to some questions, about notes being used by the Brethren in singing, explains itself

HAALEYSVILLE, MONTGOMEST Co, PA., Feb. 20, 1882.

Dear Brother: -- The first edition printed by Christopher Sonr in 1844 has not got that hymn is, but the 2nd edition printed hy him in 1764 had a number of hymne added, and among them, that 537th with the notes and all the subsequent editions had the netes to it exin 1781 has the hymn but not the notes, be cause he had no type that he could print notes. Would say that the Brethren used notes ever since they existed. I have a large printed with notes more than 300 years old, and have manuscript notes that are ever one thousand years ol !. Fraternally Yours,

ASSAM H. CASSEL

To the Brethren of Southern Kansas

Incomuch so I have consented to furnish brother Howard Miller the census of Southern District of Kansas, will the delegates from the different churches, please come prepared at our coming District Meeting, to give me the accurate number of members in their resp churches? Those churches represented by letter will please state in their letter the num of members in their church and who is their elder. As the call is from government, please attend to it.

Mapleton, Bourbon Co., Kan M. T. Base

Information Wanted.

Any one who knows the address of a preacher named Christian Tindal, whose fam ly re-sided in Chicago at 644 West Adams Street, in Nov. 1877, will be or she kindly inform the writer at Mr. T. C. Nielsen's Factory, Hjorring. Denmark?

From Independence, Kar

We, the independence church, Montgomery ounty, Kansas, met this day in council, and one alder present in considering the wants and prosperity of the church at this place in iog no house to worship in, as the school-hous-er are closed against holding meetings in them, and we not being able within ourselves to build a house, it was unanimously agreed to make an appeal to the church to milding a house of worship. Brethren, you that have much of this world's goods, think of us poor members with no house to worship inare he liberal. The elders will please lay the matter before their congreg it one satisfied that God will bless the effort to accomplish so good a work. We also appointed a building committee of three—Sunuel Havener, Wm. Merkey, and Abram Enfeld. We also appointed our elder Sydney Hodgden, to receive the donations and assist us in the work.
All donations should be sent to Sydney Hodgden, Galesburg, Neosho county, Kaness. All donations will be receipted or scknowledged in

> SYDNEY HODODEN, WM. MERKEY, J. E. MEGIS, SAMUEL HAVENER, ABBAN ENFIELD.

Accompany to the last census taken in the United States, there are, in taking all the churches together, 9,092,702 persons professing Christian religion, and of that number there are \$4,836 ministers of the Gospet, and there are \$30,457 Jews. Not included in the above number there are over fifty millions of people the Lord is with you.

From there I went to the Oakland oburch, to every four non-professing. — John Dicht.

B. AT W. Signed in hehalf of the church,

Tidings from the Mield.

LIBERTY, ID., Mar. 8 Our quarterly council meeting came off on the 4th. Elder Duniel Vaniman of Maconpin county was present; also elder H. W. Strickler. of Loraine, Adams county. What business come before the meeting was disposed of without one hard word or ill feeling by any one. Such meetings are always pleasant. It was resolved that we would send for brother D. B. Gibson to visit us as soon as he could arrange to do so. Ione Worse

HUDSON, Ill.

The first Saturday in March found the brethren and sisters of Hudson assembled for quarterly charch coun-After the regular business of the church was attended to, the St. Louis meeting-house question came up; all ed to have a sympathizing heart and helping hand, to push the matter to completion, with a hope to hear of a general response from all the churches. The next day, (Sandey) was appointed to receive the doon-tions from the little folks, for the same parpose. When it was an-nounced that we were ready to see what the children had for brother Shomber, of St. Lonis, there was a general move all through the house first a little boy two years old, with eyes eparkling, came and deposited his pennies in the box; then another, another, and still they came; nov a larger one, still followed by others till all had responded. O, I thought, if brother Shomber could just see those dear little children, so eagerly parting with their pernies and dimemeeting-house in St. Louis, he would be encouraged. I do not know others felt, but it was about all that I could endure. I must yet say that the brethren and sisters at the council did not forget to contribute to the Brethren's Orphan Home; also for the Home Mission. Tuos D Lvov

WALKERTON, Ind., Feb. 27. The Pine Creek church is moving along slowly; the old Ship is sailing heavenward; our meetings clo the 26th with one precious soul added to the church; our prayers are that she may prove faithful. Bro. Snell came and preached for us a week and for my part I think be is one of the watchman on Zion's walls and if all the church would strive for union as brother Snell does, we would have no division in our church M. A. ARNOLD

CERRO Gonno, 111., Mar. 13.

This will inform your many read-ers that I have mude arrangements with the Wahash, St. Louis & Paeific R. R. Company, and of all their branches for the Brethren to go to Annual Meeting at reduced rates. will let you was... the rates will he. Joun Merzoga, will let you know hefore long what

ASHLAND, O. Mar. 14. Oar much estremed brother R. II

Miller having decided to locate at North Manchester, Ind., expects to leave ne about April 1st, and will preach a farewell sermon, Mar. 26th, at 10: 30 A. M., in the Aslaland church, at the Dickey meeting hou 34 miles south-east of Ashland city All are invited. D. N. Workman. NAPERVILLE, Ill., Mar. 12.

Unlike a great many places, we have public services every Sunday morning. We had the pleasure of morning. We had the pleasure of hearing brother David B. Martin, of State Centre, In . who made this one of his stopping places. By the way, however, on the ninth be took to himself a wife-sister Mary Sollenberger. Weather is mild, roads had, health good and winter crops very NOAH EARLY. MULBERRY GROVE, Ill., Mar. 10.

My last report was from Vernon Co., Mo. Leaving there, I came to Mineral Creek, Johnson Co., Mo.

flad a good meeting; interest incres ing until the close. A choice was made at this place for one speaker made at this place for one speaker and two deacons. Bro. Martin Mob-ler, son of elder Samuel Mobler, was chosen speaker; deacons, brethren James Stone and Aaron Culp; all very worthy hrethren. From here, went to the Walout Creek church. Thu congregation is the first organ'zation ie Southern Mo. Here we had some good meetings; the members seemed much encouraged. Here my labors ended for the present. On inst. I took the train for home. intended to stop in St. Louis, but no one meeting me, I passed on. Arrived home the 9th; found all well; thank God. Many thunks to deer ones who cared for me. J. Wisz.

Matrimonial.

MARTIN - SOLLENBERGER Naperville, Ill., Mar 2th 1882, by C. F. Martin, brother David B. Martin, c. State Centre, In., and saster Mary Sol-lenberger, of Naperville, Ill.

BISSETT-WOLF .- At Deep River, Is Mar. 1st 1882, at the bruie's father's, by the undersigned. Mr. Wm. Bissett and Miss Laura E. Wolf, both of Powesheik Co., fows. S. P. Misters.

CUBBAGE-FREED-By the under signed, in Holt Co., Mo., Feb. 8th 1881 at the residence of the bride's parcuts
Franklin Cubbage and Miss Estells
Freed. P. E. Whither. BUCKER-PHILLIPY .- At the r

dence of the bride's sister, near My-erstown, Pa, by the undersigned, Feb. 20th 1882, brother George Bucker, of rnwall, and easter Figure Phallips of Heidelberg. JOHN HERR. MODLIN-MYERLY.-In Burr Oak

Kans., by elder Allen Ives, at his residence, Feb. 23rd 1882, Wm. . H. Mod lin, of Burr Oak, Kan,, and sister Em ma J. Myerly, of Dresden, In. H. P. BRINKWONTH

KINDERMANN - MOORE - - In St Louis, Mo., March 4th 1832, at the residence of sister Pratt, by Dr. Shomber Mr. Charles Kindermann, and Miss Ida May Moores, both of St. Louis F. C. MYERS

MOSS...MIT.T.ER ... By the undersign Feb. 12th 1882, at the residence of the bride's father, brother Δ aron Moss, and sister Louisa Miller, both of Monroe Co, Ia.

HIDAM BESSNAN

Fallen Asleep. .

FAW .- In the Fraternity church, Pot syth Co., N. C., Jan. 12th, 1882, broth Jonah Faw, aged 40 years, 4 months and 8 days. The above was a perpet ual sufferer from early infancy, being the spine which resulted in paralysi of the lower limbs; th is entirely pro trated him for more than two years Brethren, and lived a plous life. is now free from mortal pain, and we have a lively hope that our becave ment is his eternal guin

years, 7 months and 10 days. tianity, about forty-three years. Sh spinzed by elder John Bowns of Virginia, and was among the first fruits of the present organ ration of Brethren here. She leaves a husband and six children to mourn their loss church, and two of them precole her mother in Israel. The loss is deeply oft in the family circle, in the hou of God and In the community. Owing to the distance of any other mis tering brethren, the inneral of the above two was not presched, there being no ministers here but the hosband and son. The burial pervices were performed by Bro. Edu in Huner, (deacos.) in the presence of a large assembly of sympathicing friends and Brethren. Ames Fam. BELL .- in the Deep River church Powesberk Co., In., Feb. 20th 1802, or consumption, little Emms, only child of friend Joseph and sixter Marths Bell, aged 6 months and 6 days. The little bud has been removed from the

earthly garden to bloom in glory. Fu-neral services by the writer, from Matt. 10: 14. S. P. MILLER ULLUM.-In the Sumt Sometset Co., Pa. Marth 4th 1882, san ter Elivabeth Fullum, aged 72 years Il months and 12 days. Funeral serv ices by brother Joel Gungy and the

writer. C. G. Liny.
TRACY.—In Morrisonville, Ill., sister
Barbara, wife of brother G. W. Tracy, aged 28 years. 11 months and 4 days mine grave yard. Funeral services by uffer, D. Miller and the writer from Bev. 14: 13, to a large congrega

wHITMER.—In Newbury Town, Mi-emi Co., O., Valentine E. Whitmer, aged 51 years, 4 months and 20 days. His sufferings were very great, and he Ars satterings were very great, and he frequently expressed himself in the language of St. Paul, "Rather to be absent from the body, and to be pres-ent with the Lord." Funeral services by Win- Boggs, assisted by John Mob ler, of Missouri. Text, Hosen 13:14. FRITZ.—Oct. 15th, 1881, Edward Reed va Fritz, aged 28 years, 1 month and 1 On Oct. 14th, 1838. He leaves a wife infant son with many dear friends to mourn their loss. I'uneral services by the undersigned, to a large concourse of sympathicing peo ple, from Rev. 7: 13, 14.
B. J. Harman.

NININGER.—In the Salem church, Oregon, Jan. 21st, 1882. Lewis F., am inger, aged Syears, 6 months and 3 ter on the 19th of Peb., based on 2nd Sam. 14: 40, to an attentive congrega-DAVID BROWER. BARKLOW.—Died at Sabetha, Brown Co., Kanz., sister Barbara, wife of James Barklow. They moved from Yellow Creek, Ill., over a year ago, and

by her request was buried in the Yellow Creek esmetery. She chose : 8. Funeral services by the write Jacon Drin FLICKINGER .- In the Yellow Creek church, sister Harrett Flickinger, born April 23rd, 1843, in Green Co. Wis., died, aged 38 years 0 months an 28 days, Jacon Delle.

Announcements,

District Meetings.

May 1st, at 10 A. M., Southern District of Iowa, in the English River church, three miles cust or South English and April 24th, North Eastern Kar Ozawkie, Jefferson Co.

April 5th. at 10 A. M., Southern District of Indians, in the Arcadia church, three-fourths of a mile east of Arca-April 6, at 0 A. M. Noriffern Indiana,

in Cedar Lake congregation, Dekalb Co., 1nd., D.; miles from Carron and miles north from Garret City. April 14 and 16, first district of Vu., in the Blackwater congregation, at the Attloch church 16 Franklin Co., Vs. May 4th and 5th, *cecond District of Ve. at new meeting-house, Ongo Co., Ya., April 14th and 15th, in the Bethel con-gregation, Trapper Co., Neb.

ny 5th, at 8 o'clock A. M., Northern District of III., in the Waddam's Grove church, Stephenson county.

May 4th, in Bik county, Southern Dis-trict of Kons. 13h miles north of Gre-nola, at brother J. C. Uiray's. Those

coming by railroad, will stop at Gre nuls. (Primitive Christian please copy.)

Love-Feasts April 20th, in the English River church, In., commencing at 11 A. M.

June 8th, in the Wouster church, O., at Bro, George Heestand's, new Smith-ville Station, ISAAO STEEL. June 17th, in the Wabash church, Wabanh Co., Ind. May 27th, at 10 A. M., in the limiting-ton church, Ind. Donney Hobuden.

June 17th, at 6 P. M., in the Bethel church, Holt Co., Ma., at the bones of brother W. G. Ander, alx miles north of Mound City. John H. Miller,

The Way to go West.

This is frequently a perplexing question to those who contemplate moving their families to the great West, the land of cheap farms and rich gots and aliver mines. It can hardly be expected that the farmer, mechanic or merchant can keep themselves fully posted on scatters of transportation, so as to be shie to select the chespest, most con-fortable, and at the same time the most direct line to the West, with the fewest direct line to the changes of cars.

Frequent changes of cars : uent connections to be made; to miss ne of these connections causes a delay of many hours, and, of course, exuse additional expense and trouble.

When a person once lets it becomewn that be contemplates mo When a person once lets it become known that be contemplates moving his family West, he is automished at the amount of interest that some people take in his prospective trip. They profits advice freely, and tell of the wonderful advice freely, and tell of the wonderfu-nates they can produce if you will pu yourself in their bands for consignment Do they take all of this interest in you affairs for nothing, out of pure kind ness to you? Oh, no; they are proon

means for nothing, out of pure kind ness to you? Oh, no; they are prous bly lend agents, and will sell you out to some inferior line at so much per head they will them write to the railroad company upon whose line you locate and get a commission from them all the land you may purchase, of course, comes out of your pock To all who contemplate going Wescitter to settle or for a pleasure trip, dcal'directly with the authorized agents of a railread company, where you can always do better than any one can do

The great Baltimore & Ohio rout on their entire trains thre run their entire trains through to Chi cago without change, making sure con nections, and has fewer changes of car-than any other route. This old reliable through route would not permit one or its agents to deceive you, or to take a have instructions to always sell tickets via the most direct lines, and at the lowest rates. They have in their emlowest rates. They have in their em-ploy, as traveling agents, such gentle-men as John T. Lane, as Bellaire, T. W. Lee, at Columbas, and J. A. Webb, as Tiffin, who will farmish you, free of charge, all information you may desire as to routes, rates, &c. Anything that these gentlemen may represent to you can be depended anon as being perfect by reliable, and we would advise all templating a trip West to write to the they will reply by letter, or will upon you in person,

Advertisements. In this column a Bulled number of limb-chap ad-mount all be inserted; peobleg of a deately

Agents Wanted

FOUNDATIONS OF SUCCESS

ed Pay Small Condtal, b. pd for Torns Stein and Ray Debate

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BRETHREN AT WORK



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KANSAS CITY

Youth's Advance. PUBLISHED WEEKLY

BRETHREN AT WORK.

(Smale Copies No. 13.

Brothren at Work

Vol. 7. Mt. Morris, Ill., Tuesday, March 28, 1882.

Explanation.

EDITORIAL ITEMS

SUNDAY after next is Easter Sunday.

subscribes are still coming.

NINE weeks from to-day the Annual Meeting o WE are necessed to print the Minutes of ve

Mr. Spurgeon's church, in London, no persecuted Jews in Rus

THE Youth's Advisor is interesting this week

Bro. E. L. Yoder is canvassing in Somewet Co., Pa in behalf of the Ashland College.

THE storm of the night of Feb. 20th unreafed the Sugar Grove church near Corington, Ohio.

Whateven you do in life, let your motto

Exact Sagued Montes, of Corington, Unio, is if del-

ee hare latch been added to the church of Mocavians will evictorite next August the 1500 sary of the establishment of their mexiconer

Bno. James M, Nell, of Rosan, Ind., who contribute exactionable to our columns, closed his first from of school

It is reported that an curthquake has occurred at Co-

Buo, Howard Miller says, "In the 2nd column of the Philip Brown article is a terrible error. Say 'distinctive garb,' not destructive." Say 'slatinetry

Huo, D. E. Esbelman writes that two more have unit ed with the church at Asterna, Fulton Co., Illinois since his last published report.

Title District Meeting, for the North-custern District of

Silver Cre-k congregation, Will

Ean. Goe, Cripe was called house by telegram on ac-count of sickness, by whole the brethren at Gillion, Ohio, see disappointed in his services.

C. L. Witzeox, of North Laberty, Johnson Co., lown would like a copy of the Quinter and McConnel Debute Any one having a spare copy will write him.

We would have to have a copy of the Manules from two a District Meeting this Spring. We hope the circle of District Meetings wall make a note of this. THINTY Research June, processing an aggregate capital of about \$27,000, have just left their houses for Publime, where they intend to form a farming colony.

The report of Bingatum is the Manna Valley, as to the light of church property is not true. Law was sought, and none found, so says a well-known correspondent.

\$1.10 WILL PAY for the STRYBERS AT WORK from April let to Jan. let, 1975. Go to

REV. Henry Landsell, who has been traveling in Ru-in, says that in no other country has he found an gree agenra- for the Scriptures and good books. WE learn from the Proveder that beother Bashov has a fit of apoplexy week before last, but not so across as

was at first reported, as he was able to preach the nex WE now learn that brother John Nicholson, instead moving into Waterlee, lowe, is to becase mear Hud in, in what is called the West aim of the church, in

ard from Ashland to this office, head of the Preacher, says, "burn in abundance, and modely roads are the order of the day. Our prospect for the

Black Hwel Co

BRO. J. T. Meyers, of Oaks, Pa., thooks of inking a trip to Kansas sometime in May, and will likely stop off it Lanark where his father lives. He will please not pass Mt. Morris by.

Iowa promises to be the third prohibitory State. He guinture, in both branches, has passed the bill provid

Buo, I. J. Rozenberger reads some good items of new for this page, for which he has our thinks. Hope he will continue to favor us in that way. The vame invite

ion is extended to others

Buo, John Young, of this place, chord has school ner self River, several days ugo, and is now attending thosPat the College. He is young as your, young in he ministry, and Young by name.

We are informed that sught of the Miami elevabet

Some persons write on one title of the short, matter in-tended/for publication, and towards on the other. This they should not do. Keep that which is intended for publishmon reparate from his incos, otherwise one or the other may be neglected.

Turn tengue does a large becomes on a small capitaly raises a mighty storm on the most invasi occusion. There is not a family, or school, or single vallage in the hand, which is fire proof; they me all in momen danger of this little member.

It is perhaps a mistake for the ministers to select all the hymns that aroused in our regular needings. Give the haly a chance. They generally propose very appro-priate bymns, and ought to feel that they have the priv-itogs of expressing their feelings in that way.

WE notice that a Richmond (Va) church recently re-vived one thousand dollars toward the payment of the church debt, from a haly not a no rober of the church who decires that her usune shall be conceded. Modesty and bears obears ranks a beautiful combination

More than three thousand years ago Job add the world was hang on nothing. The learned of that age denied it, but seigne has some proved that Job was right. There are many groul furths that were made Answern in the Bible long before they were discovered by mengel

This Lerry, Plattsburg, Mo., mys-flat thirty-three out of any laundsed and feathern counties in that State re-fuse to great hismac to still infoxicating thirds. By the way, there are a good many measlers gathering around Plattsburg, and of course lend to that town a temper-

Sout are availing money, intended for this effice, to be other Keistinson at Lameric. This they should not the, as at unless should tended for him, bestire shelping luni-siness, for he have to send it here. All money and husi-ness, of every shareder, intended for this collen, should be sublessed Bethavo at Work, Mr. Merris, Office Co.

We know court out about 10,000 acres of mind, a shor histanes word of the city of leasasten, have been preceded, ed, on which to firm a colony for the preceded. Jows o Europo. This park of Pubsition is not far from the Med-itermatum, sea, in very productive, produces the whent, and it is noted for the abundance of oranges that it pro-In early Hibbe times, if no in prevention of the PhiliTHE Christians of Great British hat your gave about \$5,500,000 to sond the Gospel to the feather, and some prople say. What a waste! The Espaceusers contributes \$180,000,000 to those who sell dashibad and formenter

Buo. J. S. Moller, of Missouri, while visiting his pix rents at Covington, Ohio, preached in the valley. Hi-miniaer of precising, from twenty to therty-five miniates would be thought to be a very interesting part with one brethern, but the interest with which beother John dwellwomen to thought to be a very interesting part with some brethren, but the interest with which beother John dwell-on a text resolved that peculiarity a little objectionable. I. J. Rommberger.

That is a good move that North-western Ohio is make ing to establish a Home for Orphans and other poor, We hope the delegrates for the next Datrick-Meeting there wall go prepared to express the wishes of their several congregations in a regard to the seather. Carring for the poor and fatheriess is a work that emisurity become eth a people professing godlio

THE "large upper room" in the College wa The "barge upper room" in the Cellege was complete by filled at the puryer meeting hast week. For many of the students, it was their hast meeting in that room. The bour of separation was at hands, as many were people and to return to their hourse the next day. The subject was, "Christian perfection," and many good lean as were suggested by the researss offered.

Buo. Amick spent one day in Chicago on business has week. Brother Fahrary's non lined the kindnessy to mae thin at the depth and show him necoust the business per of the city. He veited bother Fahrary's family a few minutes, and scond the Detect until all his belty a sig-gar bees silling orders for his excellent Visiance, that is pust tooy gramage such a good reposition.

True mi-lukes that occur in printing brother Bah-langh's articles are not usually ours. Persons conclude copy his letters, and send the copy to us, and not being natural tender of the brother brother brother brother brother has wrating do not copy correctly, home the not-at-acts aftered to by twether E on anothers prope-thic issue. We are able to put up the original correctly and adordate most indicated and the property of the standard designation of the discontinuous control of the analysis of the control of the control of the control of the standard designation and the discontinuous control of the standard designation and the discontinuous control of the standard designation and the control of the control of the standard designation of the control of the co

Bno. James Quality perorbid the funeral sermon over the remains of Boo. Silas C. Keins, March 12. Text, Acts 20: 24. Bec. Kein haves a large landly, well pro-vided for financially, however. He midsel with the cherch at the early age of eightion, and has since re-chards all the early age of eightion, and has since re-lating the size of the control control of the control of the

At Fig. weeks ago we surrout a copy of the late late-ntes of Annual Meeting free to exch subscriptio. The deer not new, who would renew his subscription. The deer not mean that you may keep out 15 etc. for commission, five

months Bonnos Ayres, where the chinate and scoping and stoping and scoping and stoping and

Sour one, not presently known to us, and who fails so give how address, wishes to expose a name who is trav-eling over the country, representing homself as a brother, and descriping the people. Of comes such persons ought to be exposed, but we are rereful not to publish any thing at the label of the first people of the country of the people of the state of the people of the people of the publish any thing at the label of the first people of the publish any thing

ONLY a grimmer of hope for the metry of the demetr Archic expedition under command of Lient, To Long, accuss to remain. The Chicago Tribour, of Inst. week, contained a broughty account of the expedition so for me it is known at present. Early in September 10 Long and thirteen officers hunded at the month of the Lenn riv-They are now understoring to find Do Long ar

His name is John D. Kumffrang, Je lives with hes father index, 80 storms, and in f. wo midthe box, a stretzher index, 80 storms, and in f. wo midthe box, a stretzher grachivy, a spins cores upon han, redwing reining regularly, a spins access upon han, redwing in lina me regularly, a spins cores upon han, redwing company, by the nid of offices, to get spin in field, and the constant of the spins of the spi

In we may accept Mr. Du Challo's account, there is ut If we may accept are not unaine a second, specially a set of the first good from the f

Our gentlementy post-master at this place, Mr. Bray too, has redired from the office which he so wrill filled for twenty-one year. The income of the office is now more than for lines what it was when he took charge of it. The increase he telds as it mostly due to the partie-age of the whood and parising-edition at this place, and the office now it one of some importance. Our new part-manter, a con of batcher Benjaman Swingley, in a banker and through business man, and no doubt well conduct the office with shill to the satisfaction of all economies

We are giving considerable space to the S. I. Conic pro-pertures have no suppliety to make, Set it is good work, mod we wish it Goll speed—wile we have this to say. It is is evident that we seed a house of working in St. Louis, and if o'dstated at all, it must be by public continuous. You have read appear affect appeal, and if you are going to do anything at all, do it now. We would like error-body who feel ships, to lend a bright mand to the good work that there may be no deltay. May wherehow a re-positing to the call and we for that doe's will high them.

We solve that some chartches always read their ablert or perceibers, as delegates to their District Mercings While this may be hardful products is used expedients. Seed denotes or by members continually. Let observe bediefic the produces have a hand in the work, and desire bediefic the produces have a hand in the work, and terms how to do church haviness. We know some congerges things where the elicites will not persual thousands on the delegates to a Dirict Mercing. They claim test all the work in the claims should not be done by the elders and

A MAN should not conclude that everything that be slees and happen to believe is the tradition of scene car-ticles. Mythaga when hampte all promets to thinky relea-tly, as all man coght for thank, he, too, may wonder why

PAUL was anxions that Tanothy should know how to behave binned in the house of Gol. We have often woodered if a resident, who sleeps in times of services, its behaving historic property in the bross of God. We have also wondered if mentions, who sleep, or hold their hand over their fire in times of survices, or gay no surface, or gay to a surface of the services of the services, or gay no surface the services of the services, or gay no surface the services of the services of the services, or gay the spread the services of the services o nation over three hore so have of sources, or pay mounter-tion whatever to the preciding, are behaving themselves properly in the house of the Lord? One may the preach-on, may not be unteresting. Well, that is no reason why a wans should not belove huntel? Periops the preach-er is doing the best he can, and if each mannier off listen, and pay attention the best he can, the meeting

Ox the 22nd inst., the second term of Mt. Morris Col-lege, closed, being one of the most successful the school ever had. The week done in general was very gratify-ing to all, but the less of all was the spirit prevailing sing to all, but the best of all wave the spirit permating.

Although every shade of teligonous opamous both in owe charch and by other churches, win here represented, and hing was done to audio my one feet that the rights were not respected. On the other hand, it was the contact of the manager of the school to insulated the spirit of knadars and love, and in this respect they are cuincusty successful. The rule which prohibits the wea-ing of jewelry by the shidents, and which requires them not to make any display of these in the school, has but the tendency to keep out all factous and make the school appears so one fluidly. The Professors are all able and take a deep injurest in the welfare of the students. An Extra Offer.

Yes, really something extra,-We have yet on hand

a lot of the Miantes of Annual Meeting since 1877 to 1881, published in psusphlet form, for the five years and conveniently indexed. We stire to send a copy from to each new subscribes, or old one who process after this date. This offer will be good as long as the supply lists. Price of Minutes alone, 25 etc. We will also give at tree subscribers and \$3.00, giving a feet copy to each sub-

Religious Gesays.

MY LIFE ON THE OCEAN WAVE;

MY HOME ON THE ROLLING DEEP

RY O. D. ZOLLESS.

There, too, is wielded the scepter of Catholi-

And many of the natives worship at its shrine, Yea land and ses are compassed by many isms All claiming the power of the spirit divine. I saw the superstitions votaries bowing, Ejaculating prayers in their native tongue And with great rapidity their tangues were vowing.

Then closed the gibberish with the flute and

The original idel worship is abolished. But to introduce another form By heralds from afar, refined and polished, Who cross the sea and brave the raging storm So the blind lead the blind along, They know not whither; Still fettered in the hands of sin's thrall, They grope in the darksess. And in the ditch together Tney reel and tumble all I wish to stand beneath the Gospel banner, nd fight the battles with the chosen few

Where greatest victories are achieved in hom blest manner, And Christ conducts each valiant soldier

through.

Dear Savior, Thee I choose for my Commander, Nor will I yield to any other power. My lite, my all to thee I now surrender. n wilt be near however dark the hour; Thy power controls the heavens and earth and

And I am in thy vast sovereignty O guide me in the path of trac devotion. And may thy wings of mercy shelter me I find where truth's fair banner is unfarled. There will be sympathizing friends all o'er the

In heather lands or on the stormy dain we msy deposit seed and hope to reap Bot now we have the ancher and extend the

sails once more And cast a sad and lingering look at the dim receding shore.

Oor course is given to the frigid zone, Where Winter reigns on his icy thr Amin our home is on the maters wide And day and night we plough the rolling tide. Our daily and nocturnal duties we perform, When smiles the sunny ray or frowns the

Bat how can the forming billows overwhelm If a kind and tender father holds the helm The ship of old that hore heroic Paul, For whose dear sake the Lord preserved them

Though the ship itself was broken by the Waves. The passengers were rescued from their grav

Amid the perils of the deep, O Lord, our harque in safety keep, Until the tedious years expire, And then fulfill our foud desire To reach our native land

THE SPIRITUAL JOURNEY

BY S. W. HOOVER

THE journey from earth to glory this life to the spiritual worlda great and vastly important one. It is of God's own appointment. All nations and people are interested in it and the promises beyond. To the prudent wayfarer, life and peace, heaven and its joys; to the negligent, serrowings in the eternity of ages to come. How precious the hours and how golden her moments, the only allotted of time, How rapidly we are hurried along; with the speed of wings it is pushing us on and beyond. Although we begin this journey in innocency, so swift is time, we soon arrive at the crossing or first etation (accountably); that is where the

lie directly to the right, on the narrow road, the upward and better way. is the King's highway. Reader, have you started that way and are you on that road? The salvation of your soul demands it of you. That time is now. The Savier commands you to follow him. He has gone that way and is just ahead. Behold his foot-prints!-dim at first, but as we follow on and come nearer to him, they are easier sean. The cross is there. See the guide-beards; they point that way. It is the way of hope, and the precious blood-bought prize. Upon this road are the waters and fruits of life-the harvest home and anchor of the soul. Take freely of them. They are there for you. And if we possess patience, meekness, forhearance, love and charity to all, and diligently and honestly pursue on and after in the true and trodden way, there it is that we have the promise of eternal life at God's right hand, where ferevermere we may be permitted to join in and sing with all the saved, the enraptured

chorus of the angel song. This journey is through, and just over the stream. It is the narrow and straight way which leads from earth to glory. Aside of this way, on the lefthand road, are ravenous beasts, venomous serpents, destroying angels, sinful lusts and the "pride of life." Alluring demons of the darkness of night, stand ready by, seeking whom they may destro

A little further on, just ahead, at the

farther end, a yawning chasm, the horrors of hell, who can endure them? Reader, pause and think. No soul is safe on that read. It is the "broad road" which leads to torments, rain and death The Christian's journey is on the other way, the good old way. Constant watchfulness and devction to duty, holiness of hears, together with entire con secration to the divine will, are necessa ry here. They are some of the elements and qualifications of the Christian character and prequisites to a holier and a higher life. These and a Savior's undying love abound on this road, the ultimate end of which is eternal life. Do you possess them? Then faint not, tire not, but press on and on towards the goal. We are almost there. Yet a few more days, a few more greetings, a long farewell, but not forever,-and we are home. Doylon, Ohio

CHRISTIAN ANTIQUITIES AND THE KISS OF PEACE BY DANIEL HAYS.

Dictionary of Christian Antiqui A Dictionary of Carles Cheetham, of King's College, London, in two Volumes, is the title of a recent work of great learning and research. It is a continuation of the "Dictionary of the Bible," and is the joint production of quite a number of the most distinguished scholars and clergy of England There is nothing in the practice of the primitive church that is left unneticed Customs and practices, whether of Gos pel, church, or heathen origin, are placed side by side, and sometimes strangely commingled.

The subject of the Kiss of Peace is elaborately treated. Its origin is trac-ed directly to the Gospel. It elaims that the primitive usage was for the Holy Kiss to be given promiscuously, without any restriction as to sexes or ranks, two great roads meet,—one to the right, among those who were all one in Christ in order to prevail over her sons, she the knowledge of these Scripture truths, the other to the left. Life and peace Jesus; but that it was at an early day told them the secrets of the Endow. and the well-known rules and regula-

restricted to persons of the same sex. It | ment House. The penalty for revealing says that the primitive custom was maintained in the Western church till after the 13th century. But not long afterwards, a mechanical substitute for the real kies was introduced, in the shape ot a small tablet, or plate of metal, bearing a representation of the crucifixion. This, after being kissed by the priest and deacon, was handed by the latter to the communicants, who, by all kissing it, were held to express their mutual love in Christ. In the Greek church the rite has not entirely ceased, and in all strictly Oriental churches, the kiss is observed without any difference.

The Hely Kiss, it claims, originally formed an element of every act of Chris tian wership. No sacrament was deemed complete without it. The Kiss of Peace was observed at the Holy Communion. It was there that this Christian rite was most essentially connected. and in which it was preserved the loogest. It is found in all primitive liturgies, and it is mentioned or referred to by the oldest writers, who describe the administration of the Lord's Supper. The rite was observed at baptism after the administration of the sacrament of baptism, the newly-baptized person, whether infant or adult, received the Hely Kiss as a token of brotherly love and a sign of admission into the family of Christ,-first by the baptizer, and then by the other members of the congregation. The rite was observed at ordination:—the imparting of the brotherly kiss to the newly-ordsized formed an essential element of the service for the ordination of preabyters and bishops in all churches. It also states that it was the practice

of some, derived however from heathen dustoms, to observe it as esponsals to the dving, to the dead, and as a mark of rev erence and respect, which led to the practice of kissing the bands of bishope the feet of Popes, the doors, walls, al tars, etc., of churches, and other idolatrous custams

THE MORMON BLOOD ATONE-MENT

A S a fcarful evidence that these Mor-mon lodge eaths are kept, and the penalties inflicted, read the following from a Sult Lake City correspondent of the St. Louis Republican who wrote Dec. 6th last. This blood curdling and horrible story may have a place beside that of Miller of Belfast, or of Mergan. or of Mrs. Hannah Gregg, to which Rev. A. A. Phelps, of the Philadelphia Bible Banner certifies:

"With regard to blood stonement. I am assured that it is practiced to day as frequently as it was twenty five years ago, though not so epenly. There are no coroners in Utah, and when a body is in death it is simply buried. Polson does the work, and there are no inquiries. When a man gets tired of his wife, he poisons her. One crims which was committed here only a short time ago, I must describe. Mrs. Maxwell came to Salt Lake City with her husband in 1869. Two years afterwards, her husband took another wife, and one year subsequently he was sealed to a third. Mrs. Maxwell had two sons, aged respectively fourteen and sixteen years. Their father urged them to go through the Endowment House and become Mormons, bound by all the oaths of the church, Mrs. Maxwell objected, and among those who were all one in Christ in order to prevail over her sons, she the knowledge of these Scripture truths,

these secrets is dismemberment of the hody, the throat cut, and the tengue torn out.

Mr. Maxwell overheard his wife, be ing in an adjeining room, and forthwith he informed the elders, who sent for the unfortunate woman and her two sens They were taken into what is called the 'dark pit" a bleed-atoning room under Brigham Young's House. The woman was then stripped of all her clothing, and then tied on her back to a large ta ble. Six of the pricethood then performed their damnable crime; they first cut off their victim's teague, they then cut her threat, after which her legs and arms were severed. The sons were compelled to stand by and witness this dreadful slaughter of their mother. They were released and given twenty four hours to leave the Territory, which was then an impossibility. The aons went directly to the house of a friend, te whom they related the butchery of their mother, and obtaining a package of previsions, they both started; but on the following morning they were both dead-they had met the Danites. One other case almost similar to the above occurred about five years ago in the city hall. These are truths, and the lady to whom the sons told their story, is willing to make affidavit to the facts if she can be guaranteed immunity from Mormon vengeance.

A DEFINED SYSTEM OF TEACH-ING IN THE CHURCH.

"These thing write I unto thee, hoping to ome unto thee shoully: but if I tarry long, that thou mayest know how thou aughtest to behave thysalf in the house of God, which is the church of the living God, the pillar and ground of the truth." 1 Trm. 3; 14, 15. THAT the church should define her

system of teaching, and give the rule of her practice, is a principle clear-ly implied in the Scriptures. The idea that brethren backed by a dezen or two votes, often less, but seldom more. should go out as preachers of the church, preaching their own views nnresisted and unlimited by the church, is a violation of the expressed Word of God, which says, "There is no prophe ey of the Scriptures of any private interpretation," The practice of the church sending out preachers in her name, and not defining to them her system of teaching and interpretation of the Scriptures, with her rule and order of practice is not sustained by the principles of the Gospel, and is contrary to all business rules of the whole world. It was so in the apostolic age of the church; preachers then were not let run without limit or restriction. In the text

before us, the apostle expected to see Timothy shortly, but if he should tarry long, he wrote him such instructions as were necessary for him to know how to behave in the house of God. Thus Timothy was not left to drift without rudder or ancher, but was fully instructed what he must do and how to do it. If this was necessary than, it is more nec ssary now; for the prophecy that in the last days perilous times will come, "But the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having stohing cars. And they shall turn away their ears from the truth, and shall be turned unto fables." is nearer to us than it was then.

tions governing the business affairs of ceal our troubles. What! conceal the are drifting. Watchmen upon the wall, lives prove that you have a clear idea of views, ignormo, reviling, and even alandering the order and usages of the church, which had always been held sa cred by her true and faithful members? Neither the church nor the practical affairs of the world could exist under such conduct.

The business of the world is controled by rule, order and regulation. The common farmer, mechanic and manufacturer hold their employees under re strictions and instructions. The mer-chants, bankers, and all corporations have their by-laws and rules governing their business. Railroads are controll ed by rules of regulations, and not one of three thousand or operatives is permitted to depart from instructious. The many thousand government attaches are under instructions, and dars not deviate one iota from them. Not one of her 28,000 (more or iess) Post masters dare mail a letter but according to these rigid instructions. And if it were not so, neither the government nor private business or enterprise could exist.

How manifest is the error into which the church has fallen in the matter of allowing so called preachers to preach in her name anything they please with out instruction, limit, or restriction. years, preached, did not know whether the Bible was the inspired Word of God, and were afraid to discuss it for fear they would be forced to believe it was not The fathers organizing the church is America, acting on the supposition that preaching the Gospel would for all times be committed unto faithful men who would be able to teach others also the error was fallen into. And under this system of uninstructed, unrestricted and unlimited liberty to preach what von please, practices have been introduced into the church, unknown and unthought of by the founders of the church in America. Non-conformity to the world is ridiculed and rejected so that some churches are among the most farbionable; so that unity of faith and practice no longer exists among na. And to save God's remnant, the church must remember where her founders erred, do what ought to have been done to wit: Define her system of teaching and give her rule and order of practice

The church must give her interretation of the Scriptures and not allow every individual preacher for himself to give it. She must say how John 13: 1-17 shall be observed and practiced. She must say what Rom. 13: 1, 3 requires and what I Cor. 11: 8, 17 requires and what it shall be, as well as 1 Tim. 2: 8 12 and 1 Pet. 3: 1, 16, etc., etc. And all who will not hear the church in her interpretations of the Scriptures shall he promptly dealt with as the Savior directs in Matt. 18: 17. No doubt there are some among us high-minded and self-willed who will not submit to a restrictive order, but these are none of us; let them go, the world is before them; let them set up their standard, and all Who are like-minded will bermonize with them. But for them to change the order and usages of the church others organized, and believed by many to he the true principles of the Gospel, can no longer be allowed. So let all the born of God buckle on the armor and fight the battles of the Lord in and for the church.

It is an evidence of the truth of Christianity. The devil only tries to destroy the truth. There were enemies of the cross of Christ in the Apostolic church, and the fact that they still exist is conclusive evidence that the cross still re-

For the Breshren of Work DRESS A TEST OF FELLOWSHIP

BY JAS B OTST

HAVE frequently heard the Breth reusay that they were not willing to make dress a test of fellowship, and sometimes they express themselves in that way in our papers. Now that should depend entirely upon the cir sumstances connected with it; 1st, the floeness or costliness of the material: 2nd, the makeup of the dress: 3rd, the amount of pride and foolishness mani fested in it altogether. And while am in favor of uniformity in order to maintain plainness, as there never has been a denomination that remained plain without it, yet 1 would not in every case be willing to make a uniform ity a test of fellowship.' But extrava gant dressing, such as indulged in by the popular churches, or even that in dulged by the world; I would give my voice to expel them for that kind o sin as I would for moderate dram drink ing or visiting saloons. The greatest difference is, pride is a popular sinone that is highly esteemed among men while drunkenness is a disgraceful sin and shunned by most all civil people The Bibls says, No drunkard shall ter the kingdom of heaven. The way to keep drunkenness out of the charch is to allow no visiting the saloons and no regular dram drinking. That will protect many from destruction at that point. And the Bible also says that God will burn up the proud with un quenchable fire. Awful; but God said it. How shall we best protect our members from that awful doom? Uniform, ity and simplicity in dress is the best the only protection that has ever been tested, that was effectual, and while tem perance is right, and we should do al we can for its advancement, do all we can to check drunkenness, yet little is said and done to check pride by the professing world. My opinion is that here will be five in hell for pride to one for drunkenness; yet we hear some tamely say they are not in favor of mak ing dress a test of fellowship. Sto, a little; think, where does that reach? It covers all the soul-destroying extravagauce of foppery and flippery that the devil and his agents can put into dress and yet no test of fellowship. I would just as soon hear Brethren say that they will not make dram-drinking and drunkenness a test of fellowship. 10 makes no difference with the devil how be gets them or what kind of bait he uses, whether he catches them in the saloon or in the millinery shop. Get them is what he is after, yet some of the watchmen ery peace and safety. Be exreful, don't give any offence to the devil, since he assumes the appearance of an honorable gentleman, with plug hat and kid gloves, and bails from the city of Babylon; his instrumental mu-

tools governing the unsures analysis of calculations. God knows it, and the what are you doing? Are you warning Brethren would let men in the name of church knows it, then why conceal it the wicked of his way? Are you warn the church preach unresisted their own from the world? Strifes and divisions log the members of the danger they are nom the world. Strike and divisions log the members of the danger they are have been in all ages of the church. In? Warn them that the devil is in Paul did not try to cooceal them, but the fort, that he is devouring the lambs published them that we now know it. Cider, the best way to treat the devil is to throw a cice veil of charity around him, and let him stay in the camp; soon we can all units and go with him and then we will have peace. Yes, hard, hard peace.

For the Brithrop of Wark RELIGION BY M. A. START.

NOT long ago I heard it said that some one had "got religion." "Got religion!" said another, "People don't get religion, they must live it." Impressed with this fact, I submit a few thoughts for your candid and prayerful

consideration This is au age of doubt and criticism It is not sufficient to say that we are Christians; we must prove it by our

Christian friends:-It is not enough that you wear plain clothes, and also observe the ordinances set forth in the Word of God. The Bible says, "By this shall all men know that ye are my disciples, if ye have love one to another."

For illustration-One who has read your church papers, and been impress ed with the simplicity of your church service, leaves a pleasant home and goes among yon, with the hope of unit ng with you, and then do better service for her Master. You half divine her purpose and take her into your homes and into your confidence. She feels grateful for your kindness to her; but by and by she hears you speak of the faults of this sister: the short-comings of that brother; and notices, too, that a council meeting is looked forward to with interest, instead of sadness that it must be held, and what is the result She feels that she has made a mistake. At the evening hour, no childish voice is heard uttering the prayer its mother taught it, and she feels discouraged, but still tries to be true to her trust in God.

Think of these facts, my friendsperhaps you never have thought of THOSE who have come to the years them—and "watch and pray." Parents:-A few words to you. What

are you doing for the children God has entrusted to your care? Are you by precept and example gently leading them in the "parrow" way, that in the days when your tottering footsteps are nearing the grave, they may be to you

a comfort and a blessing? Don't think that you have done your duty by providing for them a home, comfortable elething, and the means and time for securing an education; but give them also your love and your sym hourly: not only by the young converts. pathy. They reed it. Without your onfidence, they seek the society of the but by the older soldiers in the cause as giddy throng, that may be found al well. Let us put forth every exertion most anywhere, and often read hurtful to keep warm that first love. books and papers. Pause and think of your responsibility to God, to yourbelves and to your children. But you must also do your duty. If you do not, some day you may awake to the fact that your sons and daughters are living in the terrible darkness of infidelity; that they hate the eight of the Bible which you hold in your hand; and also the same of your voice lifted in prayer

to God. Brethren, I fail to see the point some sic is excellent, and we may expect be Again, I carrestly satreat you, as who fametes that the world can of you are making, that we should condance will be beautiful. Thus things professed followers of Christ, to let your out him, is still more deceived.

what is meant by the term Religion. Mt. Version Et

WALKING WITH GOD BT D. A. BOWT AND

THE briefest biography ever written of mortal man is given in the Bihle in a single immortal line: "And Enoch walked with God and he was not, for God took him." Is it possible for any of us in these modern days to so live that we may walk with God? This is a vital question of far more importance than those other questions, of what we shall eat and what shall we drink, and wherewith all shall be cloth ed, which are constantly pressing upon us with importunate demands. Can we walk with God in the shop, in the office, on the farm, and in every department of life? When men exasperate us and work wearies us, and the children fret and the servants annoy, and our best laid plans fall to pieces, and our castles in the air are disapated like bubbles that break at a breath, then, can we walk with God? That religion that fails in the every day trials and experiences of life, has somewhere in it a flaw. It should be more than a plank to sustain us in the rushing tide and land us exhausted and dripping on the sternal shore; it ought, if it come from above, to be always day by day to on souls as the wing of a bird, hearing us away from and beyond the impediments which seek to hold us down. If Divine love be a conscious presence, an indwelling force with us, it will do this Dear brethren and sisters, let us look around us and see our true condition.

Are we trying to walk with God or the world or partyism? Let us when dark clouds hover over our heads. as in sunshine. What is our life in this world if we do not inherit the life above?

POWER AND EFFECTS OF INFLU

BY PMPST DESCRIVEN

power influence has. It is owing great ly to its power that men's whole lives have been changed; not only as con-cerns this present life but also that which is to come. Now after the power of God's word with that of influence has so wrought upon men as to bring them from darkness into that marvel lous light, truly there is a glorious of But it will be of little profit to fect. stop here. The work is just begun. The power of will and also that of God's Word must be used daily and

STRONG as our prejudices are, they may be stayved into submission.

The head must not be allowed to

predominate over the heart. HE who imagines that he cau do with-

out the world is much decsived; but he who fancies that the world can do with-

BRETHREN AT WORK. Published Weekly.

D. L. WILLES & DOSESS CHIEF. . R H MILLER

SPECIAL CONTRIBUTORS

SOME QUESTIONS.

WE think not. The apostles laid down the principle of plaigness, and left the application of the principle to different ages, cli mate and circumstances. The true church has always held to the principle, but varied in m gard to its application. Uniformity of cut was not needed in those early conturies; the com mon people has but one style of dress-to which style the Eistern people still clinand there was not that constant change in fashions like there is now. The general custom of the country was worn by the Aputles and early Christians, but everything was kept plain. As long as the church remained in this condition, there was no need of a uniformity but had some of the members comm changing their style of dress every six months and made special efforts to introduce fine dress ing, it would then have been necessary for the church to define her style of clothing. If all the members now would carry out the Gospel principle of plainums there would be not need a uniformity as an aid in carrying out plainness. But because some desire to go just as far into the wave of the world as they can uniformity by their conduct is made a necessity.

Aunual Meetings were not held by the Christian church during these early centuries they had no need of conferences that often Historians tell us that the first general conference was held A D 395 but I am convinced that only a part of the church was represented at that conference. In the 15th of Act we have a carefully prepared history of the first important coupcil held by any part of the church. This, however, was not a general conference in the sense of representatives. There were but two delegates at the meeting, and they were both from Antioch. Members went from Jodea-near Jerosalem-to Antioch and cassed a disturbance by teaching erroneous d corine concerning circumcision. For a fine sattlement, the case was taken to the church of Increasing where these false touchers held their membership, and where the apostles were, that the question might be settled by the Scriptures The decision was written out and sent to other churches that they, too, might know how to meet i milar difficulties should they come. Twee decisions were made general in their application. After this we have records of numerous councils, many of which were conducted in a very injudicious manner. They were usually called to deal with questions of hyreny, or make a declaration of principles. They but called when needed. Christianity in its infancy did not require the connsolling that to make it less, easier and lighter. enomancessary now. All her practices were properly introduced by inspired persons, whose texplines and explanations were correctly hurled down to other generations; and no one

before these early conferences was largely theoretical, the practical parts of Christianity hav ing been plainly set forth by the sportles them selves. Old histories contain the decisions of many of these conferences, but they would not be interesting to our readers, nor do we think they would be profitable, for most of them pertain to susstions that do not concern us to a great extent.

3 Is it lawful for Annual Meeting to make decis without a plann thus saith the Lord? These are the very questions on which cur

comstances may make it necessary for the A. M. to set. For instance, the law of the Lori is as silent as the grave about steeples on a meeting-house, yet if churches should get to following this worldly fashion, and the ques tion were brought to the Conference, it would he her duty to say whether she thought stor ples are in harmony with the principles spirit of the Gospel. If there were a plain thus saith the Lord against the use of steeples, like there is against stealing, there would be no necessity for a decision from the A. M. Take the use of the hillsard table as another instance If August Meeting is not allowed to act on the case just because there is no plain "thus saith the Lord," then members could play billiards every day in the week and the church would not dare say one word against it. A little careful reflection will enable you to readily see just where such a course would lead to. On feetwashing we have a plain "thus saith the Lord, bence Annual Meeting need not act on that point, but she may say how we should wask feet, that we may all he of one mind and practice the same thing in the same way. In the New Testament are a number of things commanded, but nothing said in regard to the man wer of doing them. Such things may, and ought to be settled by A. M., in order to avoid confusion.

LESS. EASIER AND LIGHTER.

T seems very clear, when looking at the his T come very clear, when source man takes it everything that requires his time, labor or money, that he is disposed to make them all less, easier and lighter.

In sowing grain and gathering it, he uses all his skill to reduce the labor. In traveling, every invention to gain time, make speed, and reduce labor is made use of. On the farm, in the workshop, on the highway, in the house, every effort to make labor less, gasser and lighter, i

made nie of, and that with very great succ Against this coulse we could not raise an lawful objection, because in these temporal things man has his right and title; because God made him lard over his eventures. But we object to man applying this rule in

niritual things. In religion buman inventions and changes are assamptions without authori ty, yet man has taken almost as much liberty to change the religion of the Bible to his connce and notion, as he has the things that lu the primitive oges we know the general

if not the exclusive practice of the church was triue immersion. But in after-times that wa reduced to single immersion then to pouring and down to sprinkling-less, sasier and light er, was the rule applied to haptism as history clearly shows.

Feet-washing was once the practice of the primitive church, but where now is that work so faithfully given by our Lord, and followed by the early Christians. So it is with the Lord's Supper. Our Savier, with the spostles ate a full meal and instituted the Communion after Supper. This same practice was observed by the early Christians. But in later times it is reduced down to a water of bread and a sig were not set or appointed from year to year, of wine in the day-time. How plainly the inclimation is shown in every part of the service Take up the the cross, is a Scripture doc

trine; but it must now he made less, easier and lighter. In the primitive church, as in the Gospol, a dectrine of self-denial forbade the is spired aposities, honce much of the business and influence, strict in dress and conduct, faith- out in the Osspal or published by the church. If searching and dragging the stream. Offices

ful in every religious observance was the work | Were we to have published in the church the of the primitive fathers in every date. But today the heading of our sulject applies to the observance of the Gospel faith and practice, -But not so with the world and its vanities, they are now far greater than in primitive

It has been a source of error plainly to be seen in all ages and countries, that the church has been disposed to chance the faith and practice of the Gospel to the ways and customs of the world. In different countries and ages the ordinances have been adapted to popular ideas The teachings of the Gospel are bent to suit the customs and desires of the people. Not a tuned of pride and feshion, but the Gospel is made to accept it; .ven gold and pearls from the highest educated, down to the norm jameled Indians,-they bend the Gospel to accept their

So, too, it is with the pleasures of the world, the circue, races, dancing, - all there is of vanity-fair: instead of being converted to the Gospel, they converted the Gospel to them, thus changing the charch and its purity, torning all over to the world, making the church's desolation more than soug.

PUBLISHING BOTH SIDES

B publish in our paper some articles writby Bro. Howard Miller, on the subject of uniformity. We do so because the articles are an able defense of the faith and practice of our fathers on that subject. But some have suggested that we publish the attempted replies to his arguments; thus giving both sides of that subject in our paper.

This calls before our mind the question whether it is the duty of those who are onblishing a paper for the good of the church, to eiga both sides. And we decide it is not. We know it is the theory of some, that both must be given to enable the reader to judge correctly. We need not weary with men's theory, when we have plain facts given by inspired men to lead as in arriving at the trath.

Let us look at the work of God's holy me in the primitive ages of the church. The Gospel does not give both sides of the questi raises. It is not one chapter in favor of Christiquity and the next on the side of infidelity not one chapter in favor of faith in Christ and another against it; not one chapter to sustain bantiam, and the next to tear it down,

Paul writes the 15th chapter of 1st Corinth uns to prove and explain the dectrine of the resurrection. He does not then give the 16th chapter on the other side of that subject Paul found some men for Apollos, some for

Cenhas and some for Christ. He uses his arguments to turn them all for Christ, but he does not give the erroneous notions of those wh were for Caphus. Would we accept the e of giving both sides of all subjects, and apply that rule to the Gound, it, of necessity would he one bulf error, plus this principle that would ruin the church as well as the Bible. But the a section comes up. How much

m gold on that side which is against the truth? Again we may safely go to the Scriptures for facts that are given in the procepts of inspired men. When the Jews claimed that the Gen tiles should keep the law of Moses, the apostles went up to Jerusalem about it.

The arguments against them are given; but their position only is stated. The position of these who oppose the resurrection is given; but not their in 6del arguments, showing that inspired men gave the position taken by those who oppose the trath, but did not give both sides of all the questions that came up in the Gospel. When a case is to be tried and decided apon

at is right to hear both sides and investigate the argument pro and con. When a person is to decide on the question of accepting the Gorpel, he should look into it and its work in the church God has built on it, as one side, and the idulatrons infidel world on the other side. But thoughe to change a manner set forth by the vain phrasures of the world; careful in morals he must not expect to find the latter written

proalization of Mormonism or Catholicism or any popular ista; from such teaching would spring up believers in their errors. Hence it comes the duty of an editor to be very careful, how far he goes in publishing both sides of any subject, and there is no way so sure of right, as that given in the precepts of the Gos-

THE LATE FLOODS

THE suffirings, privations and destruction of property, caused by the late floods along the Miss ssippi river and some of her tributar ics, are perhaps unparalleled in modern history From Caire south to the Gulf, the river rece like one vest inland sea, in places many miles Last week the whole Mississippi hottom was

literally covered with water. Cities, towns and villages are inundated, and many of them almost depopulated. Nearly one hundred thouand persons were repulsied belokes and destitute and have to be fed by oublic charity. They live in tents along the bluffs; some buddle to gether on little knolls of ground uncovered by the water; others find shelter in the unnerstor ies of buildings that have not yet succumbed to the influence of the destructive element; and not a few are actually living on floating raft made of logs, and have nothing to eat but dead animals which they manage to get hold of as they float near them. Boats are at work day and night, gathering in the suffering. The loss of life has been immense. At one point a family was found in the garret of a log-house where they had been two days without a par ticle of food. Families, who, a few days ago lived in luxnry, surrounded by wealth and all needed comforts and conveniences, are to day dependent on the government for their daily bread. Some of the finest farms in Ameri are in rains. Fine, blooded cattle, costing \$500, \$800 and \$1,200, each, may be seen float ing from many formerly well-improved-plants-In many places the water is up to caves ut the houses, and the houses made fast to trees

with rope, so they will not float away. Hundreds of families bays their hedding on the roofs of their buildings, where they live and sleep. Altogether the propie asem to be taking things very philosophically, and ore uclined to make the heat of their misfortanes Tue government is rendering important aid.

which, with what is received from other sou cer, will only serve to supply the needy with

ELD. JACOB BERKEY'S DEATH

THE following, clipped from a paper pab-lished at Gamesville, Cook county, Trans, contains the particulars at Bro. Berkey's

On Sunday night, between 8 and 9 o'clock Elder Berkey, a German Bejelist, or "Dunkard minister met his death by drowning at Eim crossing, west of the city. From Mr. Mende, who was present, we learn the following man ticulars: The old gentlemon, it appears, had come on the evening's train from his hom near Whiteshore to attend a sick and dvine woman at Loring ranche, his mission being to anoint the sufferer. Hiring a horse at lin's stable he reds to Elm, at the hour named when he met Mr. Made, the dairyman, whose home is on the opposite side of the stream The latter advised the old musu-who was sixtysix years of age, and very feeble-that it was dangerous to cross the stream, as the current was very treacherous end much stronger than it appeared. The old gentleman insisted, how eyer, that he had a fine horse, and duty called him to make the attempt at all hozards. With out further argument he started across, and the moment the center of the stream was reached, the current turned both horse and rider over, the former reaching the opposite book after creat effort, its old crev-haired rider sinking to rise no more till life was extinct Owing to the lateness of the know no attempt

was made to find the body till yesterday mor

ing early, when equadr of men began diligent-

hithfully, and were rewarded by finding the hedy banging against a tree near Doss' farm otes fully a mile below the place where he ma son to sink. With considerable difficulty the body was secured and brought to the court house, where a coroner's jury was impaneled, and a verdict rendered in accordance with the

QUESTIONS THAT ARE SETTLED. BY S X SHARP.

A CHURCH, like every other irelitation A among men, does not reach its highest development at the beginning. There must be a "going on toward perfection." There will sering up satjects about which the word of Ged does not give specific directions. Such operations must be settled according to the general spirit and touor of the gospel. taking of Gentiles into the Christian church without circumcisiou, was a matter that agitated the minds of the first Christians who setfled it according to that which "seemed good unto the Holy Ghost."

The word 'distillery' does not occur in the Bible, and ne express prohibition against the manufacture and sale of ordent spirits is found in the Holy Scriptures, but the Church of the Butbren in 1783 decided that it was contrary to the spirit of the gospel to manufacture and xiesting drinks; and that those who persisted in its manufacture and sale could not be held in fellowship with the church, by which it placed itself on record as the oldest to ance society in the United States. In 1797 the church by an act of its general council express ed its sontiment in regard to slavery, making Stuff also the oldest anti-slavery society on the continent.

As late as 1852 it was considered questiable by the great hody of our church it was safe for Christians to engage in the busi ness of merchandising, and the Aunual Meetbg of that year advised bretbren not to engage in it; but now everywhere, members, and even ministers, are allowed to sell all use wares, but dare not sell intoxicating drinks;

In 1853 the term "prayer meeting," as ap plied to our religious social gatherings, w interdicted. In 1859 it was decided, "We consider it agreeable with the gospel to hold such meetings when they are held in order, but as we do not call upon our own members individually to pray, it is not in our order of holding soch meetings to call on those of other denom justions to pray." In 1862 it was decided that "All our meetings for divine service should be conducted according to the grapel which requires all things to be done decently and in order." This establishes the prayer-meeting m an institution of the church and settles the

In regard to Sunday-schools, we find the Agonal Meeting has passed seven decision since 1857, all of which favor this institution Indeed the Brotherhood has a very good recore on this subject. In April, 1879, the first num her of Our Sunday-School was issued, bei the first paper published by a brother which contained a Sunday school lesson, and in less than six weeks that paper had a circulation of pere than three thousand. In 1880 our Sunday-school papers reached a circulation of nearly 14,000 weekly, and were chiefly sent to 202 Sunday-schools. There being 482 congre gations in our denomination, and 302 Sandayschools in 1850, it will be readily seen how the thereb stands in regard to the Sunday-school question, and that in a very few years a church ong the Brethren without a Sauday-school will be an exception.

In regard to high school and colleges we find the following decision in the Minutes of 1858: "We think we have no right to interfere with an individual enterprise so long as there is oo departure from gospel principler." From this it will be seen that those who advise against bigh schools or colleges when properly conducted, are virtually opposing a decision of Annual Meeting like those of the Miami their resolutions and had to be discounted. Many who took a strong position against high schools being conducted by brothren, now regard them a necessity to relain our hest young talent in the church. Any one who is a close

Aden and John Grimes prosecuted the search observer of the growth of sentiment in our church, will at once admit that the en of high schools is a settled question, but the church has a right to hold those who conduct them responsible for any violation of gaspel principles, just as much as a violation of these principles in any other vocation.

THE BRUEDERBOTE.

THE February number of this highy esteen ed paper is before us, and we are more than eased with its contents. It breather a speri of love which is refreshing to us. We notice that a writer has commenced a series of artieles on the second coming of our blessed Lord We are always glad to see such articles, and w will attempt a translation of the first article for the benefit of the readers of the B AT W-(see elsewhere). We see in our papers so little on this "blessed hope,"-that event to which Paul referred five times in 1 Thessalonians-that it is pleasant to the soul to see that some "love the appearing of Jesus." May the spirit of truth lead and guide the writer into the deep things of God.

We have a very sarpest exhortation from Bro. S. S. Mohler to be z-alous, active, and to value eternal things now, as we would wit when it may be too late. There is a holy friendship, a high exsitation, endless in duration to be sought after, and now is the time to seek it. Then follows the translation of two articles from B. AT W. by R. H. M.

We have some good advice from Hro. John He advises brethren when they go to meeting to leave behind them their farms, stocks, and all other earthly things. If we have a little time before meeting, talk about Je-us, the apostles, their word and work; and luring preaching lock at the preacher and othing else, in order to hear what is said out of God's word. After meeting, if the prescher goes home with us, let him have at least one half of his time between the two servicesthis we say Amen. It is pleasant enough to converse with friends, but to preach twice in one day, and talk all the time between, is rath er too much for our weak natures.

Suter Barbara Roesch gives us some good thought on Obristian andurance showing how some leave the nevrow way and try to find out an easier method which lies between the narrow and broad way. But the Suriptures speak only of two ways. How witting we were at our haptism to promise to renounce the world and Satan. This was our first love, but how often does this first love coal, and we wield to temptation? Only these who endure to the

Bro. L. C. Miller talks soundly on the tru faith made perfect by works; not a mere faith which brings forth no frait. We need a living faith in God, in Jesus, which works by lov-We have a long erticle from Bro. L. C. Miller on the ways of sinners, the counsel of the ungodly, and the seat of the scornful. He ra the theatre, the saloons as among the ways of inners, and the invitation to go to them as the counsel of the ungodly. But we trust that none of our brethren ever desire to go there. The conversations between a father and a son are continued and are very interesting. A good article from Bro. Geo. Aschenbi

mer on "examine yourselves whether you are in the faith." In Paul's day there was only one fuith, now there are faithe many and we must needs examine ourselves whether we be a the true faith. True faith consists in believing in Jesus as Lord and Savior, and is followed by willing obedience to all He co mands. True faith is thus distinguished from the false. The former works by love, and brings forth fruit; the latter is dead, being

Hrother Wetzel gives as an account of risit to State Center meeting-house in Iuwa He held four meetings and the brethren we much afrengthened, and resolved to remain faithful to the principles of the Brotherhood. The "old order brethren" have organized since he left, but Bro. W. could not say how many. While there, sister Miller, wife of Bro. Jacob Miller, received a stroke of paralyses or anoplexy and had to be carried into the house on

son in Donn ork, addressed to sister Sophie Saxilde lately from there and now attending the Normal at Huntingdon. It breathes grattude to the brethren in America, for what they have done for Denmark. He says that several in Frederickshaven begin to understand the Scriptures, and he expresses a hope that the little church there will seen be increased. We have now condensed, or rather furnished a table of contents, of what our German brethread every month. We hope the paper will continue to feed that portion of the h hold with solid food. We love the simplicity of doctrine set forth in it. We fail to discover one line of ill-nature in it. Now there are a good many of our brothren who understand both tongues, and we hope they will help to matain a paper in a language that is spoken by thousands in this country. Nearly 400,000 German prople are expected to come to this country the coming summer, and shall we wint nothing that will preclaim the gespel to the myriads of men and women who fill our country and who have claims on us? we invest our means in lands, property, etc.

and do nothing to open the eyes of those who sit in darkness and the shadow of death? CHIPS FROM THE WORK-HOUSE

BY DANIEL VANIMAN. WHILE out' in the work-house, circum

otances sometimes make it necessary to dress and do all, whatever we do, to the glory of God, is no small affair. In all the teaching of Jesus, I cannot find one sentence directing his followers how to dress; and the little that is said in the writings of the apostles, refers almost exclusively to the dress of women Lord cautions his sons not to set their heart. on riches and his daughters not to set their afections on dress. He knew the tendency of the one toward money; and the other to personal adornment. If the heart of wo clined neturally toward money, and the heart of men toward display in dress, this teaching would be reversed. In order that sopreme attention may be given to the adornment of the hidden man of the heart, the Holy Ghost directs modest apparel, with shamefacedness and sobreety. This judicates common sense usefulness in ettire, womanly unobtrusiveness, and becoming deportment. Such modest apparel and deportment, stands in direct opposition to gaudy attire and superfluens ornaments, put on for display. The one seeks obscurity, the other to attract notice. The one seeks to be known of God: the other to be seen of men The one gives supreme attention to the inword adorning; the other to the outword adorning. The one seeks the glery of God; the other the glory of self. As it is impossible for the mai who fixes his heart on riches to be spiritually minded: so is it impossible for the women, who gets her offections on dress to live in close core munion with Jenus. The Lord has provided oth food and raiment for the life and comfort of his children. As too much or too little attention may be given to what we cat, so too much or too little attention may be given to dress. As the life is more important than food so is the adornment of the hidden man of the heart infinitely more important than outward

dornment. As we may impair our Christian experience.

make the powers of the soul sluggish, destroy our asefulaces and shorten life by the wrong use of food, so may similar results be obtained by the percented use of clothing. As we may dishouer Christ and bring condemnation upon ourselves by uselessly spending the Lord's time and money to gratify perverted appetites so may we disgreen our Christian profession and drive the Holy Spirit from our hearts, by wasting the Lord's time and means in useles outward adornings. Every Christian should at, drink, dress, and do all whatsoever he does, as he prays, to the glory of God. Follow these directions. 1. In making

our parchase, use common sonse; the cheapest goods are often the dearest in the end. Consult that economy, neatness and comfort, which will make you of the greatest service to her way from meeting. She called for the Christ, If others trail in the dust for display, olders and was abointed in the name of the don't you. Do others wear their clothes im-Lord, and we hear she is improving. We have | modestly short, make yours longer. Scrupu- ments, let us know.

also a very interesting letter from Bro. Paul- lously avoid wearing env style of dress that would awaken improper desires. Bo not dress immedestly for anything. If others wear gaudy attire, let yours be plain; is that of oth ers slovenly, let yours be neat. The woman who is reckless as to how she appears, is unfit

for the society of God or man. It is a terrible shame for the daughters of a great King to appear in careless, awkward, slov-enly or immodest apparel. Use common sense. Men will not follow customs in dress that will continually deprive them of comfort, but women will. Men allow themselves to become custaved and routed of comfort by averice, appetite and passion; woman by their love of di play. Look a little shead and use common

The dress which cramps the vitale and imedes the action of the lunge and stomach, is more abomineble than the crampers of infant's feet in China, or the changing of the form of the brain by the flat head indians. Use commen sense. Having well-defined convictions made by reeding Ged's Word, follow them, If you have no such convictions, get some, and don't make a feel of yourself and bring shame and contempt upon the cause of Christ. Be sure you do not decile with the firsh, and against the Spirit.

There are some who do great damage to the cause of Christ by continual haranguplain dress, making it their hobby. Don't be a hebbyist; use common sense. Wisely throw the full measure of your weight in favor of the inward adorning, which is in the sight of Ged of great price. Wear nothing which will prevent the most profound union of your sent with Christ. Let your example prove that your greatest care is to please God. If you give too much attention to either plainness or superfluity of dress, it will hinder the work of Christ in your soul. There is great danger of giving too much attention to beantiful attire. There is also some danger of giving too much attention to plainness of dre

The holy Christian woman who makes plain dress her hobby, from that very time endangers her Christian experience. 1. Because by such a course her attention is drawn from the inner and most important adorning, to the outward and less important. 2. Being thus divorted from that inward holiness which is the source of all acceptable outward conformity. and having her attention fixed upon the out ward, she is in imminent danger of losing the one as she becomes more intensaly interested in the other.

from Christ and his work to her hobby, sh loses the Christ-like spirit and becomes harsh and exacting; and thus will. Satan secure his end, as both she and her sister who is a devotre of tashion have lost sight of Christ and his work, in their all-absorbing hobby, what shall

The passion and tohocoo slaves and the mon ev worshiners will find it fully as difficult to run their practices to the glory of God, as will the devotes of tashion, to bend her gendy attire and superfluous ornaments into the same line. "Whether therefore ye est or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 21.

From Cerro Gordo, Ill.

Started for Christian Co., Dl., the 4th of Mar.; stopped near Edinburg, where I met elder A. S. Leer, of Morrisonville; had three meetings. We orga nized a church of shout twenty me Elected Charles Cellenberger to the bori ministry, and Thomas Mathew, dencon. name of the church is South Fork, under the care of elders A. S. Lasr and Peeters. Any ministering brethren traveling through that part of the country, can stop at Edinburg and hold a few meetings for these Brethren.

JOHN METTINE

Railroad Notice.

I have had correspondence with the Chicago Alton R. R. Co. in regard to special rates to and from Annual Meeting, and received an answer that they would do as well as any other Company, and would inform as soon. we have the arrangements made with the full particulars, we will give notice in B. at W. have also made request for all its brauches to Chicago. If any others have made errange ments, let us know.

K. Hechman.

Home and Family.

MARY C NORMAN, LE SUEUR, MINN., - POITRESS

COARSE GIRLS

THEY are everywhere. They confront us the street, at the stations. They whisper in our ears in the concert hall. They indulge freely in pea-nuts and laugh loudly at their own poor jokes in the cars. Even the lecture-room nd the church are not wholly free from them They stare at us in the stores and jostle us on the walks. Apparently their chief amusement consists in ridiculing the mistakes or misfort-unes of others. Alse, too, for the slang, used by well educated girls. In listening to a company at the present day, how puzzled poor Dr. Webster would be to recognize his own English There are girls who would reprove their brothers for protenity, but use expressione nearly as forcible, and suggesting the same spirit. Are not these indications of bad breeding becoming more numerous? Does not the advent of Derhy hats and ulsters tend a little to render girls ouder in tone and less modest in demonstra

Lytely I chanced to see a party of girls on their daily ride to a school near Boston. Ap They were bright girls, but so lacking in refinement. They forced their conversation upon all the occupants of the car. One in the questionable hat and mister, walked through the train, not omitting the smoking car, seek-ing "Fra.k." We queried whether "Frank" would appreciate so pronounced an attention. It would have been gratifying to hear some allusion to study, some discussion of facts in nat-ural history, new theories in philosophy, or the thousand delightful bits of knowledge one could not fail to acquire in any New England school but their remarks were wholly foreign to such

If had manners and shecking grammar w confined to girls whose daily struggle is to ob-tain the necessaries of life I should have more charity. There is nothing debasing in measuring off ribbons and laces in the store, in plying needle in tailors' shops or dressmaking es tablishments. There need he no lessening of fine perceptions in the life of the factory operative. It is never honest work that degrade.
Still in the lives of such busy ones there is less time for culture, for books, for all that ough to elevate. With these tired, tried specimens of manbeed I would only have great sympathy. For their more favored sisters, who would quick-ly resent any insinuation as to their not being dies, but who are not lady-like, I have censure There is something beautiful, fascinating, even to their own sex, in a bright hat modest girl. in one who does quietly the duty nearest her, never shrinking from the inevitable, never seeking publicity. Even a had man respect such a character, and in the presence of pur girlhead restrains his vulgarity and prof

If girls only could realize the secret of their power! Seldom to the platform can they look their greatest influence, or to any public life, but always to the home, where all good manners, all kind thoughts for others, is sure carry snnshine. It has been ead, that "monners are

als, but manners and morals are never far apart." A girl who guards well ber thoughts, her expressions, will never fall into immorality There may be merriment without boisterousness, without volgarity. To every girl I would make this appul. Don't be coarse Dan't allow yourself to listen calmly to soything lowering to your innete, Gcd-given standard of propristy. Don't get callons. Imitate, rather, the sensitive plant, which abrinks exercise the sensitive plant. even from the approach of evil-

THE BRIGHT SIDE.

T is an old saying, and I believe a true on "That there is a bright side to everything," that every cloud has a silver lining, and sooner or later we shall catch a glimpse of it if

or later we shall catch a glimpse of it if we but watch and wait patiently.
There is no poison without an antifote, no adment of the human holy without a reawdy, if applied jediciously and in season. And there is no pain or trouble without a joy or pleasure to compressed frit. It is true that sometimes the clouds seem so bravy and our way so dark and cheerless, that for a time we look in vain for one ray of aunlight, and think that we have become enveloped in one cloud that is all darkness. But not so! All that is required as patience, meckness and strict integrity; and if are his, and at some time, in so we powers all these qualities in a moderate de world will recognize his capacity

gree, when we least expect it, the clouds will break away and the light of sympathy an friendship will stream down upon us, in bright cleams, warming our hearts and showing us may yet be worth striving for. though fortune frown upon us! friends we thought most true desert us in the hour of severest need! Our brightest hopes may be blighted, our idols destroyed, and we see our plans for earthly boppiness all fail and our selves become as naught in the husy world that moves on as utterly regardless of our misery as though we had no part or parcel in the plac of creation. What though death takes us those nearest and dearest! methinks I hear one say, where would you look for the bright side of such a picture as that? Look to the source of all true happi-ness, to the Giver of all that makes life endur-

The Lord. Remember that he who give has also the right to take away, and in loving faith believe that what is denied us is for our own good. It is said that whom the "Lord

"And blessed are they that mourn, for th shall be comforted." R joice in his promises, continue diligent in

your duty, and be assured that in good time you will receive your reward. Then let me ask all who complain of lot, and who spend their time in finding fault with the dispensations of Providence: Is it not some discontented, fault-finding spirit which makes half your trouble? Is not a grivance ten-fold more grievous when you bave worried over it, and told it to a dezen sym

thizing friends who will say, "Ob, dear ! Wel now, what a pity! It is too bad! And real ly, my dear, I don't see how you can stand it, I'm sure I never could," and all just to get rid of you without effending you. If perchance it be a serious trouble, sympthy will be given without being asked for. nully, let me say to one and all, your life has bright side, and if you do not find it, it is he

se you will not look for it, but prefer always to keep turning toward the dark .-HOW TO MAKE YOURSELF MISERABLE.

I N ton hist place if you want to make yourse miserable, he selfish. Think all the 'in I miscrable, he selfish. Think all the 'ime of yourself and your things. Don't care about anything else. Have no feeling for any but yourself. Never think of enjoying satisfaction of spring others happy; but rather if you see a smiling face, be j-alous test anoth er should as it what you cannot Powe every one who is better off then yourself; think unkindly towards them, and speak lightly of them. Be constantly afraid lest some one should encroses on your rights; by watchful against it, and if anyone comes near your things, snap at them like a mad dog. Contend estly for everything that is your though it may not be worth a pin. Never Be very sensitive, and take verything that is said to you in playfulness in the most serious manner. Be jualous of your friends lest they should not think enough of you; and if at any time they should seem to neglect you, but the worst construction upon

PARENTAL ADVICE-The following advice us imparted to President Adams, when a boy by his mother, in a letter to him while he was in Europe: "Great learning and superior abilities. should you ever possess them, will be of little ategrity and truth, are cherished by you. Adre to the rules and principles, early instilled into your mind. Dear as you are to me, I would much rather that you would limit a grave in the ocean which you have crossed, than to see you an immoral, graceless child."

In nine cases out of ten a man's life will not be a success if he does not hear hurdens in child-hood. If the fondness or vanity of fether or bas kept him from bard work; if anoth er always helped him out at the end of his row if what was light always fell to him, and what was heavy to some one close; if he has been per-mitted to shirk until obirking has become a habit, his life will be a failure. On the other hand, if a boy as heen brought up to do his part, never allowed to shirk legitimate responibility, or dodge work whether or not it made his beadache or sorted his hands, until bearing burdens has become his pride, the heavy end of the wood his croice, the elements of success are his, and at some time, in some way, the

Correspondence.

co. - Then they that feared the Lord spake often one to ar NOTES OF FOREIGN TRAVEL.

> BY A LADY Number 21.

It would be very difficult to give any descrip-tion that would be at all adequate to the occacasion. The foot-pavements are twelve feet wide, laid in bitumen, and planted with magnibeent trees. Our guide told us that in morning, between seven and ten, bundreds of ladies and gentlemen came here to take their morning airing on horseback. After that hour the avenue was thronged with sumptacus equiages, going to er returning from the Bois de Hannah Horning, New Leonnon, Ohio, 1 to

About balf-way between the Triumphal Arch

and the Place de la Concorde, in the Elyssee, is a cirular space adorned with various buildings. One of them, the Cirone d'Ete, is a heautiful polygonal building, capable of holding six thousand persons, and is used, I believe, as a theater or circus. Beautiful groves serround thes; buildings, as well as the coffee room; res taurants, concert rooms and fountsins with which the street abounds, and when all are lighted up by the thou and lamps, the stene that on hely days, when such an illumination takes place as that which followed the entrance of the "troops from Italy," the scene is beyond description. When every building seems transformed into a palace of fire, and every tree into a pyramid of light, it is brilliant in-

In every direction objects of great historical gan a series of succtings in the Massassinews church, Delaware Co., Ind. Bro Gibs in is an interest are printed out to us, the histories of which are as familiar as that of our own Fa eutl Hall or Bunker Hill. We see the magnicent church of the Madeleine, with its range of Corinthian columns, the Obelisk of Lexor in the Prace de la Concerde, the Chamber of Deputies, the Hotel des Invalides, the dome of the Pantheon and the garden of the

This garden is 2.250 feet in length, and 1000 idth. It has two terraces, which form its

northern and southern boundaries, running the whole length of the garden. The center e principal avenue is skirted with groves of ches The center or nut, elm, palm and lime trees. Immediately in front of the palace is the private garden, which used to be accessible only when the court was ont of town. It is beautifully laid out with Some are copies of the eld masters, while many are originals. In the conter of the garden is the great alley, over thousand feet in length, in the exis of which is a hasin, from whence the water gracefu ly spouts to height of fifty

The garden, it is said, during the cool bo of Summer and sunny hours of Winter, is fill-ed with all the gayest of the society of the capital, as well as a aprinkling of old man urees, and children. A large quantity of chairs are strewed over the garden, and the whole is embellished with magnificent statues in marble and bros z , and elegant marble vases.

Westward of these gardens is the Pla Concorde. It is separated from the Champ Elysees by a great space or square of seven bundred and fifty feet long by five bundred and twenty-live bread, which, historically epeaking is one of the most noted in Paris. It was here in 1770, that during the celebration of the nur ials of Louis XVI, and Marie Autoinette, in the midst of a penic caused by a discharge of bre-works, the carriages were driven among people, and over 1 200 persons were trans pled to death. Here, also, took place the colli-sion between the people and the soldiers, which was the signal for the destruction of the Bastile

On this spot stood, in 1793 and 1794, the dreadful guiliotine, on which were executed Louis XVI, Marie Autoinette, his wite, Madama Elizabeth, his sister, the Duke of Orleans Robespierre, General Besubarnais, the Empres first husband and grandfather of Napoleon III, and, in about a year and a half, over 2,800 persons.

Missionary Report. Mary E. Leedy, Larwell, Ind. . . .

J. Miller, Dublin... Sırah Berkley, Waterlee, Iowa... A sister, West Salom, Ohio..... J. F. Ross, Simpson's Station, W. Va., A brother, Lancaster Co., Pa. widow's mite.. M. M. Williams, Lewisburg, W. Va... 1 to James Kurtz, Womelsdorf, Pa. A sister, W. Alexandria, Ohio Catharine Supplee, Philadelphia..... Israel M. Bennett, Piney Creek, Pa....

 1straid M. Bennett, Piney Creek, Pa.
 4

 Hack Kraft, Manchester, Ps.
 5

 L. D. Robrer, Cumberland, Pa.
 1 50

 Harriet Reed, Easten, W. Ve.
 1 1

 Caroline D.Havr n. Abilene, Kaness.
 3

 A J Shope, for Big Swartara charch, Pa 10
 9

 Harriet Pelly, Rushville, Obio.
 3 4
 A brother and sister... A sister, Buena Visto, Pa Carrie Miller, Huntingdon, Pa.... Sarab Lutz..... S. M. Lutz....

W. Ikenberry, Waterloo, Iewa..... S. R. Depper, Ochiconia, Pa

Hattie R. Rusher, Pierceton, Ind..... D. L. Bowman and wife, Leighton, Iowa FOR CENERAL MISSIONARY WORK. A brother in Lancaster Co., Pa. 10 00 Harriet R ed, Esston, W. Vu. 1 03 Susan Wassermar, Elinburgh, Va..... A brother and sister....

2 00

FOR MEETING HOUSE IN DENMARK A brother and sister..... ICH SISTER HOPE Pauther Creek Caurch, Illinois, . . . J. OUINTER. Treasurer.

From Shideler, Ind On Friday, Feb 10th, Bro. D. B. Gibson he-

able speaker, and is not ashamed to declare the days and preached nineteen sermons. sult was, that two were made willing to so-knowledge their Savior, and came forward and were boried with him in haptism. Many more were made to feel the need of a Savibut would reject him. We are gled to say the good seed that was sown is now bringing forth fruit, as two more, a bushand and wife have been received into the church by haptism We hope that prother Gibson will not for get us, but will come again. He made many warm friends while here.
Our quarterly council meeting was held the
11th of March. Everything is in harmony and

And brethren that agree?

We decided to hold a communion this Spring the 2ad of June. On Sunday, Feb. 26th brother George W. Studebaker presched hi threwell sermon to a large concourse of friends Bro. George has been laboring in this church over forty years, but has now gone to anothe field of labor. May brother and sister Stude

baker enjoy toemselves in the West, when they intend to make their future home. GEORGE L. STUDEBAKER Mar. 18th, 1882.

From Plymouth, Ind.

I wish to inform the readers of your p that I wish to help to make the Annual Mesting as pleasant as possible, and to be there the Lord will. Soon after the Annual Meet-ing, I think of traveling through the Brotherhoed in the West. I want to visit most of the bood in the West. I want to visit most of the isolated churches and members. I hope those members will inform me where to come, and where to find them. I will try to do the best I can for them, by the help of God, and the tean for them, by the setp of trod, and the more able churches and brethren. I have a concern for the dear brethren and system throughout the Brotherhood. Some of the der members are calling for help, who have not heard a sermon presched for many years and it my children call for bread, will I give them? And how much more, when they call for the Breed of Life. O, let us all labor

The Church Record.

I am in receipt of some very encoletters, concerning the proposed book, and wish to answer a few questions so that all may know its character. The book, as before sta-ted, would cover about one hundred pages, and cost, delivered to the subscribers, torty ost, delivered to the subscribers, forty cents.

1 to 01 Lt would be a complete directory of every or50 ganization in the church and its scope and
50 belongings in the way of numbers and help.

more for the Ment that perisheth not.

JAMES R. GISH

would give, as far as possible, the members of the dear members for their kindness both the remaining and the seceding element. Doubtless the leaders of the so called Miami Brothren would co-operate, as they rendered signal service in the late census, and the pro-pared record would have no him of my kind, to would simply be a photograph of the body,

with every feature correctly rendered. It would not be absolutely correct nor it be, as they are continually moving, dying, ning in and going out all over the country But it would be very near correct. It is suffi-cient to know that the Buffulo Valley church here numbers 180, even if an exact count now, shows only 176 or 183. It would be se correct s possible and an infinite edvance on snythiog of the kind ever prepared among us.

Some of the results are astonishing. For less than the single county of Somerset, Penn There are churches of seven men ers and others of eight hundred. The feeling Find when the final results were manife e of disappointment at the meagre re When we can all see how raw we are, I believe we will better agree that there is spough of us to quarrel or differ. And I have every church. A most important festure wil e dates of organization, number then, and her now. Where the charen is divided. namber now. Where the charca is divided it will be so stated. The following is a speci en of what I intend:

THE MIDDLE DISTRICT OF The Middle District of Pa, is bounded on the East by the Susanehanna River, South by the Md. line, West by top of the Alleghani

North, no limit. Lower Cumberland church, Camberland Perry and York counties, Pa.

Organized in 1821 with 25, and now has 313 Bishop, Moses Miller, Mechanicsburgh, Cam herland Co., Pa. [Monisters?] Adam Beel-man, Dullshorsh, York Co., Pa., David Nasley, Allen, Cumberland Co., Pa., John B. Garver, Allen, Cumberland Co., Pa , Beojamin F. Nick er, Carlisle, Comberland Co. Pa. Five meet ing-houses and half interest in on

MARSH CRESS CHURCH. & 2., &

Thus through the entire district, then mmusry of members, preachers, houses, &c and a definition of the adjoining district, and so alphabetical etatement of churches again and so through the United States. like to have an agent in each congregation and I invite correspondence upon this entiret The value of the work is hardly to be overes timsted. Think of what interest a similar book would be, were one of fifty years ago accessible, and that all this interesting info tion should lie here, practically useless, is real misfortune to be agreeted only by the practical co operation of the Brethren, of who Lewisburgh, Union Co., Pa.

From Cerro Gordo, III.

I recently held a sories of meetings in Delo ware Co., Ind., in the congregation presided over by elder G. W. Studebaker. Bod-livered his farewell address on the last Sunday in Feb. He gave a short review of the charch and bi lahors with them. He, with four others, was haptized forty-three years ago; all of which are living. He lived in this church all the time save two years he lived in Ohio.

This address was listened to with marked in terest and attention. He addressed the child ren, giving them excellent advice. The young women were well and forcibly instructed, warning them of the evils of the ld. The young members were earnestly reted to faithfulness, and shown the dauger of falling away. The deacons were adconished to their various duties. The minis ters were urged to hold forth the Word of Life, and to be good examples. The old were the encouraged. He told them of the glory in the near future for those who "fight the good fight of faith." God will not forsake them when they are old and gray-housed if they do not foreske him.

The parting some was very tender; many tears were shed as the old gray-haired pastor gave the farewell hand to his many brethren and sisters, friends and neighbors. Many were the "God blow you, uncle George." He seemed to be "Uncle" to nesrly all the children, young men and middle-aged in the community.

Bro. George will be missed very much in his old church old shurch Hop: God will continue his use-fulness in his new held of labor in Kansas.

In regard to the withdrawing brethren, it awakened and turned to the Lord. God bless cities; it might do in the country where they D. B. GIRGON.

March 19th 1889

From Purple Cane, Neb. We have a large territory to this place to

which to work. It extends over several coun-ties. We number about forty members; six ministers, and four deacons. The minister names and addresses are as follows: Cread T. Heckman and myself, Purple Cane

Dodge Co., Neb.; Alfred Taylor and Samuel Raver, Teksmah, Burt Co., Neb.; John Holler, Midlend, Coifax Co., Neb.; J. D. Mast, St. E1wards, Beon Co., Neb. I have just returned from Washington and Burt counties. The members are well as usuel, and enjoy h meetings among them. The church here is in love and union so far as we know; we are aiting with strong desire to see the incre of the church, either by letter or conversion If there are any who wish to know anyth of our country, please address any of the abov ministers. We think this country will squal any other Western country for health, good

water, farming and raising stock. JOHN IKENDERRY. March 6th 1882

Zion's Cause Speaketh.

I rejoice to tell you that the brothren and isters in the St. Louis church are in rea

ble good health, for which we thank the Lord Bro. Metzger came smoug us last Monday, the Sth; we had our quarterly council on Tuesday evening; nothing of a serious nature before th necting. The evening following brother Metzger preached for us. His old fatherly oics still sounds sweet to us and his instruc

tions are wholesome. He expects to leave day; hope the Lord will be with h wherever he goes. While he was here we sucertained all shoot procuring a church to worship I will try to give a report, as briefly as l can, of what we learned. We found two church buildings for One a frame, 30x60 feet; lot, 100 feet front bu

140 feet deep. The house needs some repair-ing. This can be hought lor 83,600; it is a plain building. The other is a brick church. 40x60 feet with a good foundation; the lot is 75 feat front by 150 de-p, fence all around; it is in a good locality. The last named is large for a family to live in the rear end By putting a partition through, some mem-hers could live in it end take care of the house We have not fully ascertained the price of it, but it is supposed that \$4,000 would buy it; we will find out soon. These buildings name would be cheaper than for us to build. The iot where the brick church is on, is valued at \$40, 00 per foot, without improvements, which would make \$3,000; if it would cost us \$4,500 it would then be cheap. It is a corner lot, and one thing certain, it will never depreciate value. If we should hay a lot and build, it would cost a great deal more. Dear brethres and sisters, we very much need a house to wor ship in, and at a suitable place, if we want to make progress in this work. I am salisfied : good work can be accomplished here if we can ave a permanent place to hold our meetings people will know where to come; but as i is, the disadvantages are too great.

had our regular oppointments in Sturgeon Ball, we had to bear the name of "Salvation Army, herause they held their meetings there pregious to ours. Often when we were pa ould hear some say, "there goes the Salvati Army;" for the people very much disliked that Then on account of very cold weather. could no longer occupy said Hall, and w had to do the next best thing. After a long search, we found a Ball furnished with stove This we could have but once a week every Sabbath forencen; as the Mormons have it in the afternoon and evening; and two or three different kinds of secret orders meet there during the week; and there are three pair stairs to go up to the Hall. And as the Mor mons have met there for the last two years people think we are the Mormons; for as we pass along, we hear them say, "there go the Mormons." Now this is not at all pleasant,

for you all know what Mormonism is.

that our natures will not tolerate it; but it

a hindrance to the cause in St. Lonis.

far as f am concerned, it makes no differen

it we are falsely accused; I can bear it all for

ren, how would you like it?

Christ's sake.

Our meetings were seasons of rejoicing. The We have meeting at private houses every ic council. Business was all transacted in members were encouraged, and sinners were Sabata evening; but this is not suitable in peace and harmony. At intermission the at-

I do not mean

could do no better old do no better. But here there are plenty churches, and the majority would sooner go to meeting in a church building than in private house Now dear Brethren, you who are lovers of

souls, will you make an effort to put the Cause in St. Lonis upon a prosperous basis? Or wil you say by yo our setions that you have no terest in the Cause in St. Louis. This matter has already been set before the Brotherhood and but very little has yet been done. If you intend to as ist in this work, now is the time to do it. There should be no time lost if we went any of those buildings. The parties do not want to wait till you raise another crop, or a few more hundred head of cattle, or unti purchase another farm or two, but go and purchase another farm or two, but go and draw from the surplus you have laid by. This is a work that the Lord is concerned about. Another very important fact is, that the Lord has catrusted to you and I of this world's

goods, and when he calls on us to not some of it in his cause, we are under the greatest obli gations to respond to the call. Some say it is leading to the Lord; but I do not so understand it, as it strendy belongs to the Lord. When we deposit money in the bank to be drawn out at will, we expect the banker to cash all orders we make as long as we have a deposit there. Now, Brethren, make an inventory and appraisement of that which God has entrusted to you. In this way you can satisfy yourselves whether you have any to spare; but he sore and consult the Striptures as to how much you ought to reserve; this way we will

Wanid not the following rule do well to work on as a basis in this case? Suppose the brother who has \$5,000 worth of this world's goods, would give 825, 00; and one that has \$10 000 worth, give \$50.00; and the one bay ing \$15,000 worth, give \$75 00; the one that has \$20,000 worth, give \$100. Those having not so much, give according, and those shove that give in proportion. If this rule was strictly carried out, we would have enough to

build twenty-five such buildings.

Raving had some experience in soliciting for such purposes, I am sure many will excuse themselves for different ressons: but the most frequent reasons are, "I am not able, but if raise a good crop I will do something." these excuses will not build churches. The these excuses will not build controles. Lee only successful way is to spen our hearts and purses and give. What is worldly gain? Let as ask ourselves this qurstion. Then again, what is one soul worth? Brother, how much would you take for your soal in the bour of How much would you take, dear sis ter, for your soul just before you eross the O, the riches of this world is vanbut the riches of Christ is prec Will you now hegin to send in your mites to

brother John Metzger, Cerro Gordo, Ill., who is treasurer? and he will report the same through the papers Ministers and elders, will you bring this operly before the churches? Do not wait

lor a quarterly council, but bring it before them at your next meeting, and impress upon their minds the importance of it. Now it de-pends all on what you will do, how long I will am depriving myself of icanure and good health for the Cause in St. If you do not help us, the Cause will suffer at this place. Delay not, but go to work now. May God bless us all with more of his spirit

913 Brooklyn St., St. Louis, Mo. (Primitive Christian please copy.)

O Brethren, Have Pity.

I grouped in Spirit when I read my sh rivate letter to sister Lottie Ketring, in No. and my rectification, so completely is the use destroyed. A few I will correct. In 8th line from top of letter, for fludgeous

In last column, 4th line from top, for dans

and for hell-rooted read HELL-SOUTED. I doubt whether I sent a more unintelligible article hefore the public. I am indeed very orry that my manuscript is so illegible, and that it so often reads nonsense instead of my real thought. C. H. Baishaugh.

From Roanoke, III.

On the 4th of this month (March,) the Pauther Creek church, of Woodford Co., lil., mrt

tention of the members was called to the re-quest of brother John Metzger for a little help to build a church in St. Louis; to this they nohiy responded by donating \$21. They also donated about \$7,00 for the brother in Kansas who lost his house by fire. We made some er-rangements for our Spring Love-feast. Closed meeting, went home, and I think all feeling

From Locke Ind.

The Union Centre district is in peace, and from what I can see, I think a good hrotherly love exists among the members gen-hrotherly love exists among the members generally, for which we are very thankful. Saturday we had our quarterly conneil meet-ing to raise funds for the systemance of the poor, and to prepare for the District Meeting Our two elders, John Anglemyer and Daniel

Neff, are to represent this district.

In No. 10, present Vol. B. AT W., brother Knisley says, "Some talk to consolidate our Knistey says, "Some talk to compolidate our papers. If might be good to do so, hat I do think if we would consolidate our hearts and hands as we should, there would not be so much trouble as there is." I beartily endorse this seutiment. But I think hefore this can possibly he, there must be less sowing of cord, by opposing papers. Oh, may the Lord hasten the day when we will all be one as the Father and Son are one. John 17: 11. J. R. MILLER

March 16th, 1882.

From Cerro Gordo, III.

Some flour from the mill, and some bread from the kitchen,-good workers to feed the hungry in St. Louis. I still receive some de nations to build a plain meeting-boase in St. Louis for God's people to worship in. I will say to the elders of every church, "please bring the St. Louis mission before your churches, and give every member a chance to throw in their mits. Please do not wait long, but go to work at ones, so that we may know what we can do." If donations do not come faster, it will take a long time before we can have a house of our own that belongs to the Brotherhood at that place. If we had the money now, we could buy a plain brick meeting house, 40x60, two lots, good location, for about \$4,500. likely a little more. Will our Brotherhood let the few hungry lambs perish? No; I hope we will all say, "I will help a little," [will publish in our papers all that is sent to me, so all

can see that their donations were received.

The following has been received since my

J. Y. Snavely and T. D. Lyon, Hl 8	10	75
B. Guagy, Ill	10	00
C. F. Wirt, Minn	4	04
Mary Crouse, Ill	2	
Joseph Replogie, Ind	25	00
	.11	
Jacob Garber, Ohio	14	00
Lewis W. Teeter, Ind		
A Sister III	0	

Panther Creek ch'h, Ill., per J R G:sh. 21 00 JOHN MYTYGER March 18th, 1882.

From Coder Lake Ind.

We are glad to see the good news from the different churches; and perhaps it would be of interest to hear from us. We held our angust council last Saturday; love and union exists among the members. Preliminary arrange-ments were made for the District Meeting, which is to be at our church, Apr. 6th. Elder on and brother Geo. Ruiner were chosen We also expect to hold our Loveos delegates. east, the Lord willing, May 25th; services: 6 A. M. G. I. PATTESSON, clerk. TO A M March 16th, 1882.

From Madison Kans

We are still doing what we can for the Master. Our attendance is fair, and interest increasing. On last Sunday one received by haptism; others we think are counting the cost and we hope will soon get full consent of In 5th line from close, for snatch read anuron their minds to choose the one thing needful. We would extend an invitation to ministering brethren coming West to give us a call, and see our part of the country. We desire very for an elder to move into our district Our laborers are few, but a great barvest is before us. Remember us, Brethren, at a throne of grace, that we may all do the work which the Lord has assigned to us, and at last receive that welcome plandit "Well done, good and faithful servant." D. W. STOUDER,

Tidinas from the Mield.

HYLTON, Va., Mar. 11-On the 4th inst. we received three in ur congregation by letter. As yet we have not been disturbed by any of th difficulties that are existing among the churches; but we all need a good share of the "Spiritual Vitalizat" to prempt us to duty, and cause our lights to shine We were indeed sorry to h of the misfortune of our beloved M. M. Esbelman. May God give him grace suf-ficient for his trial, C. D. HYLTON.

Canleron, Neb., Mar. 15. Canleron, Neb., Mar. 15.
We have had rather an open Winter:
Fee, and Mar. have been nice; most all
sunshine; all are at work, teams are going in every direction on the prairies. Wheat is about all sowed. It is nice to work in the mellow ground. for spring wheat is plowed in the fall and the freezing keeps it loose. Work ing in the fields here, makes me think gardens in the East. We had n rain for twelve weeks; health is good I beard a dorfor may last Monday, "it don't pay to stay here: if I could sell, I would leave Nebraska."

Jos MATCHETT ELKHART, Ind., Mar. 12. The waters have again been troubled another young man has concluded to forsake sin and walk in newness of life May Ged belp him to bear the cross.

· D. R. PUTEBBAUGD. REISTVILLE, Pa. Mar. 13. st Sabbath a young man and

wife were baptized. To-day we had eeting at two different places. Bro. Wm. Hertzler was with us. Two of ministering brethren, John Herr and Jacob Nissley were in Pine Grove ern Penusylvania. May God prevent all factions, and instead of fighting each other, let us fight against Satan and sin

CYRUS BUCDER ASTODIA, Ill., Mar. 18.

dings. On the 10th two more were will were bapt red. Truly we have great Redcemer. This makes church during the past month; oti are seriously counting the cost. May we ever put our trust in the Lord. EMPRY PURPLYIAN

MULESPRY GROVE III Mar 19 Elder John Wise returned from his trip to Missouri, and reports good meetings. He will begin his mission work in Southern Illinois soon. Everything passed off pleasantly at our cour terday. Our church decided to have a Sunday-school this Summer, con ing about the 1st of April. John Cor nish apperintendent Deulth men ly good here, for which we thank Ged.

HEADLEF, Ind., Mar. 13, I thought a word from Monticelli church, and what she is doing, might be We had a church meeting the 11th for the purpose of calling help to the ministry. Our worthy brethren J. Weaver and F. Fisher, were chosen: we hope they will prove a blessing to the Cause. Bro. S. Ulery is holding a series of meetings at the Shaffer school ouse, interest and attendance, good not much seckness at this time. We like the E. AT W.; is brings us food for

tics an article in the P. C. No. 6, rencern ing the District Meeting of Southern Kans., as written by elder Geo. Myers we think that is the mind of the Breth-ren in general in Southern Kans., and i would say that brother Myers' state ment is correct. Let the committee r port and have it legal.

GENERA, III., MR. 21.

If any person knows snything of the whereabouts of brother Christian Poye say, please inform me. There are none relatives who would like to have his address.

I. C. Keinzher.

CORNELL, Ill., Mar. 21. The Vermillion church hast no addi-tions lately, save by letter. We have need thorugh dark clouds in the post-bur proyer is that the church may be densed with the power of convicting in the near future. We number about twenty members, and they all stand firm for the general Brotherhood.

N. S. DALE.

CERD GORDO, III, MAR 22.

The ark of the Lord is still moving slowly. Three cause out on the Lord's side of late and were baptized and added to our number; making in all seven since Christmas and one reclaimed. So we feel to thank its good Lord that he is still calling sinners to repent of their is still calling sinners to repent of their is still calling sinners to repent of their sins. Bro. Benjamin Leer, from Indi-nae, gave us a call of late and preached four very interesting sermons in Ceer Gordo; serry he could not stay longer. I see a mistake in the last number B AT W, of money received for the St. Louis meeting-house. It reads, "Hem J. Frantz, Okaw, Ill." It enght to rea "Henry J. Frantz, Ocoya, Ill." JOHN METERER

Fallen Asleep.

el aco tue decel which chi fa tha l Box. 14:1 15.

GARRETSON.-Murch 14th, 1882, Todville, Linn Co., Ia., of lung fever, Bro. Ell M. Garrelson, aged 45 years, 7 months and 5 Jays. He leaves a orrowing widow and seven daughters to mourn the less of a kind, faithful bushend and father. Funera services by T.G. Snyder and the writ

J. C. MILLER. WEAN.-Near Sulphur Springs, Ind., Mar. tith, 1882. Adam Wean, aged 82 years and 7 months. He was a life-long member of the Lutheran church. Funerall discourse by Bro. George

SNIDEMAN. - In the same neight hood, Mar. oth, 1882, Lilly Elizabeth, daughter of brother Adam and sister Sina Snideman, aged 2 months and 15 dsys. Funeral discourse by George Hoover and the writer.

STROUGH.—In the same neighborhood, Mar. 15th, Eddie Willard, son of Absalom and Mary Strough, aged 11 months and 12 days. Also Cora Lee, twin eister of the above. April 3rd The funeral of both was preach ed at the same time by brother George Hoover. D. Y. Hooven.

EMMERT. — In the Arnold's Grove church, Carroll Co., Ill., (Residence, Mt. Carroll,) Mar. 14th, 1882, mister Catharine Ann. wife of elder J. J. Emmert, aged 43 years, 0 months an Disease, consumption. neral discourse by older Enoch Eby, asisted by Bin. J. *tit/sl and F. Mo Cune, from Rev. 14: 13. The deceased United with the church in 1864 She an church but a therough examina tion of the Bible, convinced her of the necessity of an entire sacrifice and To accomplish this, she say that she must obey all the command of Christ. The church of the Breth ron nonsexzed the facilities bears has ter of 1970, and moved to Carroll Co. Ill. She leaves a surviving daughter, a beloved husband, an aged mother, two brothers, many relatives and the loss of one who had everted a Christian influence in the home cir the church and surrounding commu GEO. D ZOLLERS.

BEMISDARFER.— In the Buffalc church, Dallas Co., Mo., Mar. 14th '22 Hattie A., daughter of brother John and sister Eliza Bemisdarier, uged 1/ years, 5 months and 25 days. Dis ase, congestion of the brain DAVID BOLINGER

SHIFLETT .- In the limits of the Deep River church, Mar. 3rd, 1882, of unin fever, Mattle, daughter of Friend Carson and Mary Shillett, age 10 years and 15 days. The deceased was born in Green Co., Vo. Foxend services by the writer and brother I Barnhi zer. S. P. Miller. son and Mary Shillett, age to year; MOON .- In the Maple Grove church

Norten Co., Kan , Mar. 8th, 1882, Al-mira L. wife of brother R. R. Moon, aged to years and 2 days. Disease, spinal fever. Sister Moon was sick about nine weeks; her sunstrings were severe, but she bore them puttently Bro. Moon fees last a faithful and low tionate mother, the community an er teemed and worthy friend, who had a

cherring word for everybody. Puner ervices by the writer and brother

Shaffer, from 2 Cor. 5:1-9. N. C. Womkman. ELLINGTON.-Near Melrose, Co. Ill. Mar. 10th, 1882, ninter Phab. Ellington, aged 34 years, 3 months and s days. She left an infant son two days old, a husband and many warm friends to mourn their loss, which is ber eternal gain. J. R. Thump

ROOIBAUGH. - In the Libertyville church, Is., Feb. 27th, 1882, sister Catbarine Roditsugh, aged 10 years, I month and 10 days. Disease d She was born in Prederick Co., Md., and moved to Mismi Co., O. in 1850 she was there married and moved to Iowa in 1847. Funeral discourse by Bro. J. H. Fillmore. May this sad event be a solemn call to the other members of the family to pre meet their God. Jas. GLOTFELTY.

RHODES.—In the Mill Crees church Adams Co., Ill., Nov. 29th, 1881, Nellie Muy, daughter of brother Jacob and sister Caroline Rhedes, aged 1 year, 1 month and 12 days. Also, Feb. 18th, 1882, Charles Albert

on of the above parents, aged Spears, months and 21 days,

a months and 21 days.

Also, Feb. 94th, 18ee, Josephine
Catharine, damphier of the above parents, spel 7 per months.

Thus to less than the months.

Thus to less than the with three
of their dear children, but they have
the controllation of meeting them in the
mansions of estraid glory. The brother
and sister have the prayers and spend
thy of the church,
S.S. HUMERE.

SKINNER.—In Warren, Winena Co.
Minn, Feb. 18th, 1822, only son of
friend James Skinner, aged 12 years,
il months and in days. Jimmie was
a very goed boy; his last words were, Funeral services by the Brethron from Matt. 10:14.

Our Working Band.

tio The following have sent subscrip-tions for B at W. If mistakes occur, please notify us, stating the number of the paper in which it occurs. Send for

J. H. Zook " D P Shively, 9 M E Brubaker, 1, S.J. Workman 1 I S Grady, I, D W Wagoner, 1, S P Miller, 1. J II Bowman 1 W K Simore D Vaniman, L D Hodgden, 1,

W Mornings J B Tauger, 1 Morninestar. A W Austin, 1

Aunouncements.

Gen W Suln

District Meetings

May 1st, at 10 A. M., Southern District of Iowa, in the English River church three miles east of South English u April 24th, North Eastern Kansas, at Ocswkie, Jefferson Co.

April 5th, at 10 A. M., Southern District of Indiana, in the Arcadia church, three-fourths of a mile east of Arca-

it 6, at 0 A. M. Northern In in Cedar Lake congregation, Dekalb Co., Ind. 2½ miles South-east of Co-runna, and 6 miles North-east of Gar-

April 14 and 15, first district of Va., the Blackwater congregation, at the Antioch church in Franklin Co., Va. May 4th and 5th, Second District of Vs. at new meeting-bouse, Page Co., Vs. April 14th and 15th, in the Bethel con-gregation, Thayer Co., Nob. ny oth, at 8 o'clock A. M., Northern District of Iil., in the Waddam's

Orove church, Stephenson conn lay ith, in Elk county, Southern Dia trict of Kaus. 15; miles north of tire nois, at brother J. C. Ulrey's. The coming by railroad, will stop at Gr nois. JESSE STUDERAKER.

(Primitive Christian phease copy.) May 22nd, North-western district o Kaus, and Colo., in the North Sole mon church, Osborn Co., Kans.

April 27th med 28th, North-western die tries of O, in the Silver Creek church, Williams Co., O. Come by way of Butler, Ind., and stop off at Alverd-

Love-Fensts April 29th, in the English River church 1s., commencing at 11 A. M.

June eth, in the Wooster church, O., at Bro. George Herstand's, near Smith-ville Station. ISAAC STEEL. une 17th, in the Wahash church, Wa bash Co., 1nd. May 27th, at 10 A. M., in the Hunting-ten church, Ind.

one 17th, at 4 P. M., in the Bethel church, Halt Co., No., a: the bouse of brother G. W. Andes, six miles north

and City-June 2nd, at 10 A. M , in the Massaina way church, Delaware Ce., Ind.

May 20th, at 10 A. M., in the Panther Creek church, Weodford Co., Ill. Eight Hundred Thousand People

this country in 1882, nearly a half mil-on people, and it is estimated that 800,000 will emigrate from Europe and Canada to the West and Northwest.

In consequence of this great throng, the "Albert Les Ronte," (Chicago, Rock Island & Pacific R's) has been spelled to put upon its ime an addi-nal Past Express Train, composed of tional Fish Express Train, composed of most elegant sky and night cars, leaving Chicago at 11 A. M., and reaching Min-nesponis early the next morning in am-ple time to allow those going to North-ern Munesota, Dakota or Masitola, to obtain their breakfast and make the connection for all points North or Northwest

This train is run especially to with the new express trains which the Northern Pacific, and St. Faul Minne-spolis and Manitoba Reilroads (the latspolis and Manitoba Railroads (the lat-ter connecting with the Canadian Pant) have just put upor

The regular evening express from Chicago, will be run as heretofore, and make the evening connections from Minneapolis for all points in the

bear it in mind, that there are no car-riage transfers by the "Albert Lea Route." passengers being landed in Union Depots at Minneapoles and St. This is the route to travel over for

sure connections, and is the pleasantes and most confortable line to the North The trains of the "Albert Lee B.

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BRETHREN AT WORK.

Vol. 7.

--- Sal for the Defense of the Gospek"-Philippians 1: 17 [s----

(Bingle Copies No. 14.

EDITORIAL ITEMS

Mt. Morris, Ill., Tuesday, April 4, 1882.

\$1.10 WILL PAY for the STREEMEN AT WORK

o. Eshelman called on us again last week writing love feast notices make them as knel a

Is it possible for a Christian to be opposed to ing the Gospel to all nations?

PREPARE to send us a short report of your let.
Our product want to hear all the good news.

pcl. are you in any way bindering those who do press May be the Lord has done more for you than think. Can you now number the blessings rec-

Do not fail to read the article in the House and Family department, entitled, "A Thrilling Incident." It will do your soul good

Iv every Christian was like you, do you think the Gos-sel would be preached as extrasively as it even now in? This is a fair quertion.

The Spring term of the College opened with bright and thereful proceeds. There are 110 students in at-tendance at present, with prospects &c more.

PARTIES who wish to write brother R. H. Miller she

rangementer that his address is North Manchester, Ind., instead of Mt. Mords. Matter sent to this office for hiss always has to be remaided. The Little Sunderns, published at Ashland, Ohio, last ar is discontinued, braze do not order it for Sundayschool purposes. Next week we will tell you where to get your Sunday-school papers.

Tur Primitive wants the Brethren in Pennsylvasia to dp hadd that meeting-hoose in St. Losis. That a right, sethers; let the measters every where help. Send the oney to chief John [Metager, Cerro Gordo, Paitt Co.,

Primare that beother or sister you are talking so hard out a better than you think. Have you no faults for near to overlook? The visuatio fact that you talk re-cish about other, in proof that you have a very great ill, and one that is difficult to overlook.

there he goes to Phila-Pighas to complete his course in the School of Oratory, expecting to remain poshaps oright months. His health ingoor at persent. His ad-dress will be National School of tratory, 1418 Chestant St. Ph Ladelphia, Penns.

On ondhir page will be found a finely nriticle under the caption of "Cartinos." It is baged that these who attendable coming Annoll/Meeting will pup proper re-gards to the suggestions there given. It is to be regetted, therever, that my one should ondered that smoking smong as has become a hold, no great that our presence mound third property should give any grounds of four. Terlups we need more reformation this caution in re-

Do not become discounced because to many needy 1 for help. Hosty affects can a preparation in the bine made for these when uniform damaged and the properties of the propertie

BRO. D. B. Gibson was preaching in Adams Co., De not fail to send us a copy of the Minutes of you

Do not forget the cause in Denmark. The good worught not to be neglected there.

WE had some deligatful weather last week a mere everywhere are making good use of it. LATERT reports say that the Mississippi viver is still

THERE hundred Eaglish eleggmen have re-fr. Moody to spend one year doing evangelical w

The Huntingdon Normal wants another wing, but acond know how so get it. It takes money to put ing onto a College.

HEXRY Wallsworth Longfellow, the most distinguish sel port of America, died at his home in Cambridge Mass., Mar. 24, at the ripe age of 75.

The District Meeting for Southern Missouri will be eld May 11th, at the residence of Somnel Click, two seld May 11th, at the residence of Son niles north of Nevada, Verson Co., Mo.

No. 3 of the Helping Houde, published by low Emmert, at Huntagdon, Pa., is on our table.

just been discovered, will approach within 160,000 mile of the earth's surface. It is now 200,000,000 miles nway

The Beckhoo in Southern Obio will hold their District Meeting in the Salem congregation, Montgomery Co. foor miles north-east of Salem, May 9, commencing a 8 o'clock.

By this time we presume the Bretbren in Denmuri bave their new meeting-house perity well under way The cause there seems to prooper in the hunds of pro-

Sixer it is a fact that the apostler did most of the preaching in the cities and villages, why is it that some members are to opposed to preaching in towns now

THE New Carliele Sam contains a very favorable notice of a series of mortings hold in that place by Brethren I. J. Rosenberger and O. F. Yount. Quite a number were baptized.

Wx learn that brother Wm. M. Lyon, of Williams-port, W. Yn., is dangerously ill with the diphtheria. He is a young heather about turesty-two years of age, and occasionally contributes some excellent articles to the B.

Enn. David Murray, of Southern Obso, says: "I agree with a nearber of the Brethren that we should have as few species to come to our Council Meetings as possible. few species to come to our Council Meetings as possible.
Try and settle at home what we can." See the Minutes

Buo, A. J. Hizron publishes in the Proceeder that the District Meeting for Southern Kannas, will be held in ER Co., May 17th. The notion now in the B. av W. says May 4th. There is a metake somewhere. Who will make the correction?

Buo, J. N. Roop, of Athland, Ohio, has reberned from Dakola. He expenses himself as highly pleased with that part of the West, and may yet locate there. That a right; spread the tank by omigration. We ought to have a feer chareches in Dakota.

cavent factorisates and the Song of Solomon. The east revision will take the whole of 1892, and the pleto libbs will be published in 1883. DEFORM date or march first, brother Hope writes: "Ma-ry was taken down sick when I was from home the last time. Found her in bed and the children sick and my father who is seventy-one the only one with them on my return, yet the Lord was with thru."

as to lay over till next week. A number of obits realto arounded out,

Twenty-ravy instead of twenty-three have unite with the Woodland, not Astoria, church, Fulton Co.

THERE is a bill before the Mississippi Legislatus reading the sale of tolucco to miners, without the consent of their porents or guardians. Bao. Amick returned to his home in Indiana last v

expecting to remain about ten days. Brother D. L. Mill or will attend to the business in the office during his ab Iv nauvitten rutuel was compared with a entity received by some, called Progressive

fined, the latter would be more justly entitled a Green

Bmo, Jacob Negley, whose address is now change from Cautees, Falton Co., 1th., to Farmington, says: "B the kelp of God we are still in union, holding to the or der and Annual Meeting. We have had no accession

Dn. Parker still continues her familing talks on Physiological subjects every Saturday at 2:30 P. M., at ber residence, Center Street, Mr. Morris, B., to which all women, old and young, are cordially invited. Dr. M. A. Scillmer, of Pelo, Ill., will address the ladies April 7th, Friday, P. M., at 2:30 sharp

dangrecable month. Empired of live bare been lost in travequence of high waters, and raillions of property destroyed. Many families, who at the beginning of the month were cajoying the luxanes of wealth, are now liv-ing on public charity. What changes one month will being about!

The following, hashly written on a card, by P. S. Garman, braded "Red Beeret, Wy. Ty., Mar. 25" is all we know about the care at present. "En route such the Red in our company, including children. Some visiting and some to skay. All reglows the trip, beath good. Destructive of different persons of our company, Journ, Illineir, and Microsoft Station of the Control ONE year ago the Orphans' Home, at Huntingdon

ONE year ago the Orphane Home, at Huntingdon, Pa, commonded caring for one poor, sick child. Since then since ten children have been admitted, and \$569.27 ac-ducated. The Home is in charge of brother D. Emmour, whose hourt is in the good work. Here is a good open-ing for the friends of the friendless to both those who me not able to help themselves.

It is to be regretted that brother John. Wise was not able to reach the particular part of the mission field to which he was sent by the Mission Board. The South era part of Missouri and zorthern part of Arkansas con-

down their chi meeting-boxes to make room for the awa traditing which is to be consucered amoralizely, and completed by Oct. 1st. They will hold their regular nocelings in the school-house near by fill the meeting-hours is really for use. The house is to be the same can and realed in the same way as our noteding-time in Lumals. It will also contain a biscentest story.

A narryan secured from E. A. Ford, Gen. Passenger, and Ticket Agreed for Pennsylvanic Company, and of the Pfull-Pennsk Company, and of the Pfull-Pennsk Company and of the Pfull-Pennsk Company, andone ut that namagements will sook to completed over these likes for all who wish to attend Annual Mortany. Those who coatesquides gain yields all drives a peat I can't fice instructions to Mr. E. A. Feed, at Pfull-bang Jb. He may be will therefully and possibly first principle application of the properties of the pfull-pennsk pennsk pen

more mut these B. R. matter on the hast page of this issue. The mides there gives no real that we could not be included as a proper of the could not be not seen as the could not be could not more loss when no clother real words, and Bough our mort-ing is on their road this year they will still atta to the an alwantage of or. The company may ret removed that was people appreciate these favors and will be what they can to shown to the letter of the read.

her mired, and a little water our ca day for a while, the ball a chained from chaining our advantage for which the state of the chained from chained from chained from chained from chained from the chained from

THERE strong shocks of earthquake were fight at Chier, Buo Eshelman had a semible article on "good works" is week. These are in it some things over which the

German scholar may purelet with profit. The article was written one year ago.

Buo, H. W. Strickler, of Lonaine, Adams Co., Ill., rays that Bro. John L. Meyers and wife verse with them holding a series of meetings, and would likely remone, soveral days. He rays the roads were good and roase fevers in the community.

Hrun is a brother who understands our speciel offer just right. This is the way he writes: "Upon your les-tum Offer I have give you two subscribers for the Burne-REN AV WORK. You offer to send the Minutes of An-noul Meeting in pampiled from to each new subscribe, and also give it fere to may nearow taking the purper who will ready not two subscribers and their oldiner. Pensa will ready not two subscribers and there oldiner. Pensa will read you two will be also the pensa to the con-ference will be a subscriber of the pensa the two sub-ference many others. We keep the two-tree similar orders

In one of his utilets in the Primiter Christian Boo.

J. T. Meyers says: "Let our coming or next Annual Conference appoint a committee of good and well informed brethren, yound in the field of the Gospel, etc., to form then let the same be submitted to the next Amend. Con-ference for rigid criticisms, primiting and rigide to be xindly yet thoroughly discussed, and then let A. M. adopt and articles after the same have been satisfactori-by agreed appra, to constitute her proper and acknowledge ed articles of faith."

Buo, R. H. Milter's editorial on Education this week ought to consistent fixedit to every member in the chirch. The closing part ought to be read and re-read by every natures of the Standing Committee and others who call for committee. It is no novadays that no one but preacher or clder is wanted on a committee, when fact, not one preacher in twenty is qualified to serve o committee where financial judgment is required. I committee where inascial judgment is required. The best men we have for each buriness may be found among the listly and desconsfirmed these till the very fonce that we nerve appointed on committees. What is the more calling on preachess or elders to settle financial disten-tes when there are bundleds of better qualified men among the listly?

among the may be made that long been in his Master's work, lells, in the hillsoming livins, what englet to be requestly every among lells, in the hillsoming livins, what englet to be readered by every among living. "Met be desired by every among living l we claim and investigating, and combatting such things in the papers as should be settled by Matt. 18, whether of individual measures or individual churches. Then the church will do make more good and no evil." Concerning the contemplated meeting house in Si

Exact season for extraordical metrics, bears in Season for Land, the Pricinity of price curies. "He we way to exist the West could be a set of a set of an extraord part of the entiry. Then it as we like a set of the part of the entiry. Then it is not in our form that pays from the price of the entire of the e

WE hearthly endouse the following sensible remarks chapted from an article by brother J. T. Meyers in the Primitive: "Let it be clearly and furthy understood what the church does or does not believe and what shall

Religious Ossays.

MY LIFE ON THE OCEAN WAVE: MY HOME ON THE ROLLING

DEED

BY O D. ZOLLERS.

In eighteen bundred and sixty-four in the month of June, We entered Bahring's Strait, being twenty

thousand miles from home-Via of Cape Horu. We had experienced one

In our floating, changing home: had twice crossed the equatorial line, And had hasked in the sunny rays of the warm

But they were in the Arctic regions of frost and chill. Where it was best to meet bardships with

Vast fields we encountered on the way. We found it very difficult at times to keep the

Clipper Oriole at bay. It requires expert strong in the varant channels to avoid a collision The belmsman must be ant, have firmness and

In the most critical places a watchman was stationed on the how.

the prow. One night the wind blew a gale; It was a dreary night

The faces of the most experienced grew pale; Huge masses of hummack ice were menscing a charge upon our solitary bark; But we could not see the onset, for the night

The watchman was charged to keep a sharp

lockout from the bow, Each grave command was obeyed with awa In the morning watch as we neared the dawn

When the darkne-s seemed the most profound, and every countenance was w But we filled our part in duty's round,

of perception

To penetrate the dark shades of night; But too late for the remedy! We must feel the

dreadful shocs ! In vain we clear the braces, and star-board the helm.

We belplessly gazed on the s ene so for

charging host in the shock of battle! Anon the Oriole quivering from how to stern unged into the seeming jaws of death.

The shock checked the motion of the ship, and the motion of our breath. What a dreadful bour was that! When fluctuating between life and death.

When watching the issue of the elements of

And breathing in excitement the precious life-Never while memory performs its function Will be erssed from it that some on heard

And ever will I fon thy cherish the salvation of

We could only do like Israel of old-stand A'l homse power was vain in that perilons

We looked on the hulwarks on accumulated

Colliding and grinding against our helpless

And threatening a total sacrifice of all on

The coptain moved with visage pale on the His voice and mien were self evident; he feared

a total wreck ould the vessel be crushed Every living voice would in death be hushed.

The hoats could afford no preservation Broken pieces of the ship, or hoards, could

I bave seen two contending armies in battle as

And I have viewed the undounted charge in

But if the approaching, compact columns

But not so an amount of catastrophe; from the hood. Cannot those editors confer to-

But finally the congenied body slackened its

frigid grip. The masses parted and released our gullant ship,

And once more like a bird liberated from the cage. She spread her white wings, and moved along

We were then favored with an open channel, and the light of day.

Which greatly facilitated our perilons way.

A SUGGESTION

BY JACOB RIVE.

WHEN we meditate on what has transpired with us in the last twelve menths in our Brotherhood, we must inquire, has the spirit of Christ characterized us in all that we have ssid and written? In our councils, there may have been words uttered that were not seasoned with grace, and iu our periodicals there have been articles written that seemed not to savor much of the spirit of Christian love and courtesy towards one another. All of this is from a want of more charity towards each other, and a subdual of our carnal nature to the spirit of Christ. From this, the result is trouble in our Brother hood and a taling away of some of our members. We are inclined to think there are other reasons for this; we think we have too many periodicals in our church, and prebably our editors are not quite as careful as they should be in writing, and also in admitting articles in their paper which east reflections against each other, and often wound feelings. We read some articles in reply to a brother who has written in some other paper that we are not taking, and it leaves us upable to form a correct conclusion. Hence if our sympathies are with either one of those Brethren, we may take sides and thus parties are formed; which certainly is demonstrated in the Miami Valley by their clinging so closely to their paper, (the Vindicator). New if we could take all of our papers and read these articles and their replies, and could see the spirit in which they are written, our minds would probably be different. To take all of our church papers would be very expensive; hence we have to be sat isfied with one or two at the farthest. Again, those papers are located in differ ent parts of the Brotherhood, and if we take an Eastern paper, we get the new from that section more fully than we do in other parts of the Brotherhood, and consequently does not meet our wants as we would wish. Again, these different papers seem to form different parties .something similar to those in the days of the Apostles, where it was said, "I am of Paul, I of Apollos, and I of Ce phss, and I of Christ." 1 Cor. 1: 12 We hear Brethren talking something like this, that the BRETHERN AT WORK is my paper, the Preacher is mine, the Primitive is my choice, and the Progressive sends me the best, and those members that have left the church un hesitatingly say the Vindicator is ours;

for it publishes what they want. I be-

lieve that the good of the church and

the prosperity of the Brotherhood de-

mands a consolidation of our papers.

none would have to sacrifice too much, taking into consideration the good of the church and the cause which we hope we all are labering for, that there might be more of a oneness, and allay those feelings that seem to trouble some of the members? We hope our editors will give this matter some thought, and if possible form a consolidation of their papers, which they would be willing to place under the control of our Annual Conference as it ought to be under the control and supervision of the general Brotherhood. Let its editors be held responsible to the church for their faithful perfermance of duty the same as the minister for his preaching. A couselidation of the papers will go

a great ways to conciliate the feelings and troubles in our fraternity. If this can be effected, it will have a tendency to bring out the ablest and best writers dawn, then the radiant splendor of the for one paper, which we believe will risen Suo in Palestine, and now the meet the minds of the Brethren generally. Further, we are aware that our periodicals are individual enterprises, and we do not propese to interfere with them any more than any other legitimate business that our Brethren engage in. But if they make no efforts in that direction, then we think the Conference should take some steps to have a paper

that quite a large number of our members will contribute to its support. What I have written in regard to this matter, I have done it out of a spirit of love, having no ill feelings toward any of our papers, but a desire to east in my mite with my Brethren in that direction, as I have heard many Brethren express themselves in favor of a paper of that kind.

REMARKS.

Baston, In-L.

We agree with brother Rife in the me to live is Christ, and to die is gain. consolidation of our papers; it would go far to give peace and strength to our church. And we agree with him in the character and apirit that should fill our papers. But when one paper forms a party, makes a platform, spreads it over the Brotherhood as far as possible to get all to unite with them ou that party (platform) which differs from the councils of A. M. in some things, shall we all keep sileut and let that party go on until it has destroyed all the power of the general Brotherhood? We agree with you that the Vindicator has had many a weeping mother, father, hrs-band, wife, child, brother, sister, how much to de in causing division, but it ahould have been stopped or put out sweet and attractive and luminous is when it first began the rebellion it now maintains. When it raised its head heaven amee their darling soul mates against the Brotherhood the beginning have entered its pearly gates. "I will see you again" is the promise not only of the present might have been se And it is plain to be seen also that if our Brotherhood does not stop the public teachers in it from rising up against its counsels and usages and leading its members to disohey, then the Brotherhood will he rent by division.

GONE UP HIGHER

BY C. H. BAESBAUGH.

To Margaret A, Shoemaker, of Plattsbury, Missouri: A SORROWFUL letter is yours, and

We think there is a way by which those papers can he consolidated that the Brethren can have a church organ yet it thrilled me with joy. Your through which we can get all of the bereavement is the accession to the upnews throughout the entire Brotherper-world household of another bloodwashed member. While your heart- fleeting your deportment, the nearer

April 4 But it death be our decided fate, we must stand plan that would be just and right, that daughter of rare beauty of character. the harps in glory were being strung anew to celebrate her welcome to th realms of endless life and blies. Death here is birth there. While sobs break the stillness of the death chamber, and tears drop like Chrystalized soul-pearls to the floor, the body leaving spirit spreads its viewless pinions, and voiceless rapture chants its plan of victory, "O death, where is thy stiug, O grave, where is thy victory?" While the bright convoy of celestial messe gers bear the enfranchised soul aloft with the jubilate of redemption, "Life and immortality were brought to light by the Gospel," and "the Gospel was preached unto Abraham," and Adam himself had the premise of a serpentbruiser, a Death-annihilator, a Destroyer of the works of the davil. First the faint gleam in the Orient, then the

> noon-tide of finished redemption in the right-hand Throne of the Majesty in the Heavens. "I am the light of the world." So proclaims the Godman. "Ye are the light of the world" declares the same Teacher. That is the Fountain, this the rivulet; that the Sun, this the twinkling star. Thus was your new sainted Lulu; and from a mist ensoon as possible to he started and govveloped star on earth, she rose to the erned by the church. We feel assured splendor and magnitude of an eternally blazing luminary in the firmament of glory. You loved her, and she was

worthy of your love, and this makes the wound deep and painful and up. healable till you embrace her again in the deathless eestaay of endless life and love. "I will see you again," "your joy shall be full," "and no man taketh your joy from yon," not even death. is the solace which fell from the lips of the Divine-human Comforter for thosa who weep over their holy dead.

The truths which God has wedded neither man nor devil can divorce. No false theory of light will prevent the sun from shining. No false doctrine of the cross will invalidate its claims on our fealty. Death cannot be gain to any soul save as it made so by the cross. by the blood of atonement, by the sacrifice of the life of Emmanuel. "I will see you again." How many souls will read these lines to whom these words will be a thrill of "joy unspeakable and fell of glory." How large the number who have treasures in the grave, and larger, dearer tressure in Heaven.

of a blessed re union, but of rapturous recognition. Lulu is Lulu still. The preservation of personal identity is a necessity of the Divine economy and of moral being. You will see her again and know her, and it will be Lulu. She being dead yet speaketh. ministry on earth is not ended. She is mightier now in her influence for good than when she shous as a quiet, soft,

growing light in the family. While she lived I knew her not; now that she is dead, she has reached me with power in the knowledge of her heautaful life. And may she, through these lines, reach many young souls and win them to the beauty of holiness in the humble, de-

voted service of the cross. The more God-like your life, the more Christ-regether and come to some conclusion or strings were breaking over a dying will your Lulu be, and the more conof augels." Eternity ulways touches the now, and presses its verities on our communion make. "I will see you again." She is ever calling, come up hither, to behold "the glory that excelleth," and share my joy.

THE STRANGE DREAM

THE following is an extract taken from a letter seat to us by an out sider. He calls it a dream; we would that it were only a dream. Perhaps it may do us good to see ourselves as oth-

I have been reading the Dunkard pa per for about five months, and was so much pleased with it that I had learned to love the people called Dunkards And it came to pass that on a Sabbath day there was preaching at a church in my neighborhood and I concluded to go and hear what was said. After the sermon the music came, which sounded so strange to me in that church, that it put me to thinking about the Dunkards who could give us music from the harp of a pure heart, and I thought that I could drink it in as a thirsty man would drink cool water. I returned home with Dunkard on my mind. I slept, and I dreamed of seeing two Donkards fighting. And Oh! how it did distress me! I went: I cried at the top of my voice to them, saying to them, Dunkards, don't fight; dou't figut. And I awoke, and was relieved from my distress by knowing it to be a dream. But my relief was but of short duration, for it was not long afterwards before I saw the real fight commence, and it is still going on, and oh! how badly do I feel. And I cry at the top of my voice: Don't fight, Donkards, don't fight, and if you will fight, whee you are smitten on one cheek, turn the other also.

othe Stathorn at Worl PEACE

WE would suggest a thought that we all labor for peace, as we are told, "Blessed are the peace makers, for they are called the children of God;" we would inter from this to be called a child of God it is necessary we should be peace-makers. Let us see how many in the Brotherhood can answer the application of peace maker. It does seem if all would try for peace, we would not have so much strife, such warfare of words. It is perfectly right to defend truth, but can we not do it mildly without personating any one? Those that are iuj the wrong can sooner be brought hack by loving kindness and brotherly tenderness than all of the railing Satan can invent. Let us follow the example of our glorious Leader "When he was reviled he reviled not But the peacemaker is not oft en attacked; if he at all times works for peace, it is only when he lets the evil get sufficient hold on him to draw from him a few retaliating words that he is attacked, - Then the emissaries of Satan as soon at they find they have ac-

hits us to the borders of the spirit realm, you." If we belong to the church of bresst of the humble cottager who canand gives us free intercourse with the Christ, where is that peace? It must not penetrate the abode of royalty or departed, and an innumerable company be among the few that live in peace and find pleasure mid the busy scenes of nothing to draw them from their allespirits at every step and every moment. giance of peace with God and man. In beauty and fragrance of the opening The huly dead and holy living one another place it is said we should live blossoms; the warbling of birds, which penceably with all men, and we are aware that God is a God of peace; the Gospel is a gospel of peace, but ours at present, or the way some of it is delivered to us, seems to be a gospel of warfare. How often does Paul in the beginning and ending of his epistles pray for pence to be in the church. It seem ed that he had this matter at heart, and in naming the fruits of the spirit, peace is held out as one among the most prom inent. Therefore let us drop the dress subject" and a great many others that seem only to gender strife and see if we cannot find more Scripture, for peace love, and forhearance than any of thos subjects we have been discussing. Per baps if we could study, read and write as well as preach more on these subjects we would come together much soone than worrying over those other things and perhaps our love for each other would increase that we could exer cise that Christian forbestance recom mended by the apostle so that we would forget our animosity, and such evils as envy and strife would be no longe known among us. Brethren and sisters how happy we could be if every evil and unkind thought could be removed from our frateroity; how approving our beneficent Father would look down on us! Methinks angels would smile and say, "Behold how delightful for breth ren to dwell together in naity!" and the world would look upon with confi-

dence, and have a stronger desire to be with us and enjoy that peace of mind the world cannot give. And even other denominations would say, these people certainly have the spirit of Christ; their walks prove it. Will this ever be in the Brotherhood? Let us all units and labor for it, and see what can be done towards that end. Our Annual Conucil will soon be here. Let us all try for peace and pray for peace, and certainly God will grant us that great blessing.

"Norte.—We need not necessarily drop the dress ques-tion, nor any other question set forth in the Strictures just become some now may not redove them or general by bettered and prestired by the Dreibren, but we can specify and with the prestite of the the property of the specific and write unitary concenting theat, and do newsy with the party sport that so frequently characteri rest plated of productions. We willing the found the need to and hope it will serve as oil on the transled

HOPES OF A BRIGHTER FUTURE

BY U. W. STRICKLER

EVERY day hastens the approach of Spring, and our heart begins to throb with the pleasant hope of soon seeing the happy time arrive when we can inhale the balmy breeze and walk forth into the fields and see all nature rejoice, although this morning (Mar. 9th) there is a dreary aspect with rain, snow, and sleet; yet we see the beautiful verdure already beginning to carpet the earth, the tender branches coloring up, buds swelling and come already beginning to unfold their leaves, and the bloom of the peach is heginning to blush. This sweet expectation is one of the few which cannot deceive because it is founded upon the invariable laws of nature. The charms of this complished something, redouble their fond hope seem to arouse our hearts to suergies to draw him out again. Let a sense of praise to God. It is not the sterifore be "wise as serpents and sphendor of the purple or the glittering the deluded disciples of folly, dissipa-

actions will you be of her presence and harmless as doves." Our blessed Re- of the disdem which alone procure this tion and division, now prowling around ministry. Holiness and holiness ouly, deemer said, "My peace I leave with delight that so often cheers the peaceful the sacred desk. labor for peace daily, and who allow traffic. The arrival of Spring is attended with a thousand new delights; the blossoms; the warbling of birds which we already hear, and the widely diffused gayety and joy that smile around us. Sometimes our terrestial hopes are dampened by anxiety and repressed by doubt, but the hope of Spring is no less certain and satisfactory than it is pure and certain. Let us then, while the stormy days of March continue, instead of repining and worrying, indulge the fond hope of Spring and suffer its pleasing influence to cheer our souls. ry men have made the trouble, and the

Hope is one of the choicest gifts. Standing Committee, with the General which heaven mercifully deigns to mortality. When the storms roar and the tempests how!, hope still supports our drooping spirits, and the rays of consolation gladden our hearts. Without this pleasing emotion, how and and dreary would have passed many of our Winter hours! But cheered by the hope of Spring, we have home with pa tiones and endured, without complaint the rigors of Winter and the hardships of the season, and now we are upon the eve of realizing its presence—a few more boisterons days, and all the beau ties of the picture our imagination has so brilliantly painted, will be confirmed. the sky will become serene, the air mild, and the sun return with power. and the earth resume her long-lost beauty.

So it may be said by us, dear Breth ren, while living a Christian life, of changes which mar our bliss and joy in the unity of the spirit. Without hope how dreary would be the world; appearing to the care-worn pilgrim one wide desert, all the paths of which are surrounded with misery, best with trouble and embittered with sorrow. But hope lights us on our way. When darkness appears, gloom, oppress and division threaten, hope strengthees our faltering step, collects our scattered senses, and presents to our view a pleasing prospect lying before us in our reach. Why not eagerly spring for-ward with as much pleasure as if we had already obtained the objects of our wishes. Is not prayer the anchor of hope? Then let us unite in one effort to God that the springtime of our Brotherhood will dawn upon us in the bright sunny June of 1882. Hope raises the sinking heart and restores the courage which begins to drop. Let us then each time when we feel the magic influence of her rays, bless (fod and thank him for the daily benefits we receive, as well as for those reserved for us in the future. Blessed be the divine mercy which permits me to hope that when time shall he no more my soul shall quit these parrow confines to repose in the bosom of its Creator through the countless ages of eternity. Were it not for this certainty of immortality. this foud hope of eternal life and happi ness, few would be the excitements to virtue, and weak the inducements to mental improvements. When oppress ed with care and weighed dow misery, we should have little encourage ment to continue longer in a world fill

ed with misfortune. But with the ex

pectation of a future glorious state of

existence, we can smile on care and

trouble, and arm ourselves against the

May God help us and direct us how to lay hold on the auchor of hope, with steadfastness, is my prayer.

STANDING COMMITTEE

DY JAS. S. OTHER

HAVE noticed that it has been sug gested by some of the Brethren through the papers to send as many new members on the Standing Commit tee to next A. M., as possible supposing that that in some way might remedy the present trouble. But that can't de The Standing Committee never made the trouble; disobedient, refracto-

Brotherhood, have been trying to get it settled, and have thus far failed. while I favor the idea of changing committee men and officers as often as prudent, this is not the time. The storm is now upon us; the breakers are just shead. Talk about covering it all with charity; talk about being still: will silence remedy the evil? Never, The evil is already here, and must be met: and we need experienced Brethren to guide the ship: we want them at the pilot wheel. Then let every district wake up, view the situation squarely; send the strongest and best experienced Brethren that you have in your districts. men that are tried, men that are solid for the general Brotherhood and order of the church. This is no time to sell out for a mess of pottage,-by compromising the long established principle of the church. If it ever was right, it is right yet. I believed the Brotherhood was right when I united with it. I have tested it for many long years, and I am confirmed in the opinion that it is right yet, in the main. So by the grace of God let us contend for the faith once delivered unto the soints

THE BIRLE

BY W. H HUNTER.

THE Bible is our guide from earth to to man his character and will, how and in what direction we must travel in order to reach heaven. If we follow this guide it will not lead us astray. given by inspiration of the Holy Spirit, and is profitable to all, teaching them what to believe, -showing them what is wrong, and instructing them in what is right. Although written by men, God directed them what to write and how to write, that as a rule of faith and guide to practice it might be perfect.

A knowledge of this book should be more desired than gold, for in understanding and obeying it, we have the promise of a great reward here and hereafter. Every body should read and study their Bible daily, praying God to teach them to understand aright, to believe and obey its precepts. It will be life to their souls and make them wise unto salvation. In it is expressly declared that good men when absent from the body are present with the Lord. Here we are assured of the resurrection of the body in a glorious form clothed with immortal vigor suited to the act ive nature of an snimating spirit and assisting its most sularged operations and incessant progress towards perfection. Let us one and all lay the teachings of the Bible close to our hearts, is

our prayer.

BRETHREN AT WORK. Dublished Weekly.

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SPECIAL CONTRIBUTORS

EDUCATION. WE cannot judge correctly of education, by taking the conduct of isolated persons and their peculiarities. We can find educated men who have turned their education to purposes which have given some reason to feat their lives and labors have done more barm in the world than good. Darwin, Huxley, Payne and others, who have contributed to the cause of infidelity, have made a bad use of education se far as they are concerned. Great warrious as Alexander, Bonsparte, and others, who have part their education to dreach the world in blood, and build themselves up in power, have shown to the world that education may be turned to evil. Others have got an education and concluded they were too smart to labor, sought far easier positions, failed, and left the appearance plain that it may be turned to the injuring of the man who has it. The hurghan and counterfester often turn a fine education to evil purposes. But it is not a just judgment to condemn education from such evil men turning it to had account. We might on the other side flud learned men who had done much good in the world. Paul, Basil and Chrysostum, Ciement and Tertullian, in primitive times; Lather, Banyan, Wesley, Mack, and many others in more modern times, have done great work fighting against infi lelity in a glarious warfare that has given Caristianity the victory over it. Frenklin and Jeff-reon, Pitt and Wilberforce, have used their learning to not down tyranny, and free the oppressed Elecation with these good men, and many others, has done great good in the world; but the greatest good is with the messes of the To elevate the few, by education in itself, cannot do great good; but some must be ahead to impurt knowledge to others. It is only when the mass of the people can have knowledge and learning, that the world is greatly henefitted by it. We can judge of the good there is in education if we compare the prople of our own country, where the masses are educated free, with the M-xican, or any other country where the masses are 1sft with

A man may be educated without having attended high schools, or even common schools to any great extent. Many men in the common walks of life by reading, stody, and care ful observation, have educated themselves, and become the leading men of the world. Abraham Lincoln was one of that class. But the greatest good in education is by the study and mprovement of the mind among the ma because there is such a large number; and it is where education is applied to the common walks and business of life, that it may reach with its influence and help every family and every duty. That kind of education which applies to the every day business of life, i what America needs. That which makes every man know more, do more and hetter, is the education we need, and all learning should be turned in that direction. The church ne more men, educated in all the duties of life, in all the work of the church, in all the graces of the Gospel, making these things the great edu-

Gospel spirit. The arts and misno's give power for good or evil, and they need on that secount more watching, care, strictness and power, to keep them under the central of the Christian spirit, and Gospel teaching. The truth in revelation, needs all the truth in nature combined and subjected, to give the Gospel power now, so it had when Paul was its advocate. It may be said that education tends to lead men away from bumility. That may he true, on account of the unguarded way in which it is obtained. Riches may tend, also to lead men away from humility, and it may h true that every thing which gives power to man, naturally tends to exhalt him; but on that account, to give him no power, either in serves both as a rocespe that the rus " 1 Jan, '82," shows that the rus to that have, " 1 Jan, '83," mind or means is turning him back to heath ill then expire.

I has not been given within two of navment, belify us at oxen. enism. The true dectrine is to give him all the power possible in mind and means, then sub ject both to the divine will and purpose.

well-educated and developed mind and heart fully controlled by all the spirit and truth of the Gospel, is Paul-like, the shiest defender of the church; sad the brethren of wealth, who have their talent time and means converted to the work of building up the church and saving the world, are probably the greatest helps the church can have. They are educated in the line their talent leads, they are the men who should be chosen in the church to manage the missionery hoards and orphan homes, The church has bundreds of men who are well educated in business; their knowledge of finance is thorough; they should control ail the husiness of the church in that direction, because they me aducated in it. We do not mean they have gone to commercial schools men have done that, who cannot then manage anything financially; but men who have th knowledge necessary to take core of 'temporal things for the good of the church, as they have for their own good-men of this kind are generally among the lasty. Though they are in the true sense educated in finance, they are left off of committee-work of that kind, while some poor preacher is put on who has not time to manage his own affairs, and could not do that well, if he had time. He needs educating in the direction of his work, and all his study to improve his talent in that direction will give him more shility and power for good. This is the education which should he sought by all, to qualify them for usefulness and sucess. The same way of making success in any husiness or calling, is to study it well, under-

stand it thoroughly, and know all that we can learn about it. The bee-keeper must study his his husiness well to make it a success; the farmer, the mechanic, the engineer, each u study well and understand his business. The house keeper, the teacher, the gardener, end must get a thorough knowledge of his or her business to insure it as a calling that will be useful. This is education in its true sense. It may be gotten in schools, orit may be obtained at home, or on the farm or in the work-shop; in the fields, in nature, or it may be found any where where the mind is searching for it; and all education that tends to practical usefulness is commendable, but for mere ornament it is doubtfal. в. и м

SUNDAY-SCHOOLS.

THE Beech Grove Church, Madison Co., Ind. never had a Sunday-school, now w and want to run it in harmony with the established order of the Brethren, so thought of no better way of finding out than to write to the BRETHREN AT WORK. Du. B

REHARS.-Blect's Superintendent, an assis aut, a Secretary and a Librarian. Separat your echaols into classes, and let the Superintendent consult each class in regard to a teach er, and appoint such teachers as may be agreed upon. Care should be taken to arrange the classes according to ago as much as possible There should be one Bible class, composed of old people. A few dozsu copies of the New Testament, and such singing-hooks as may be agreed upon will be sufficient in the book line. in as helps when they are made subject to the Experience has taught us that the teachers of Scriptures, is it as will work now to maret once pared could desses in which to receive but

each class should assign the lesson for his own class, and they should advance no faster than they can understand it. Special care should he taken in appointing a teacher for the infantclass. The teacher ought to be an excellent Scriptorian, one who can relate Bible incidents in a way to make them interesting to young minds. Phis is the best way to instruct the little folks. At the close of each session of the echool the Secretary should read the report telling how many pupits, officers and teachers are present, how many verses have been com nitted, and the amount of money collected. The Librarian should see that all the books belonging to the school are preperly cared for The Secretary can perform the duties of the Tressurer in country schools.

The school should be opened by singing a prayer, and close in the same way. If possible let all the officers and teachers he members Conduct your school after this manner, and you will have what the Brethren will generally annrove of

MAINTAINING GOOD WORKS.

1) AUL says to Bro. Titus, "I will that thou affirm constantly, that they which have telseved in God might be careful to maintain good works; and so a reusen for mointaining them, states "these things are good and profitable unto men," Note the order of Paul's declarations: 1. He willed something. 2. That something was for Tstus to do. was to affirm constantly to the believers their carefulness to maintain good works. 4. Be grase these good works are prolitable to men The duty of maintaining good works is re-

quired of believers in God. It is not addressed

to unbelievers, aliens, strangers and infidels but to believers. Who believes in God, will hear God, and they who hear God never complain when good works are to be maintained. You are addressed, brother; and you, sister There is no evading to gain the blessing. You and I are to be careful to mointain good scarks It is not enough to observe the ordinances in g formal and spiritual mapuer, but we are re paired of the Lord to maintain good works that may be "profitable to men." Ordinances are not profitable to men, but to the disciples. while good works maintained by the disciples are profitable to such as have not yet believed Paul also eays, "And let ours also learn to maintain good works for necessary uses, that they he not unfruitful." "Ours"-that is such as had been persuaded to come to Christ by Paul's regsoning. The "skeo" proves that others were then maintaining gred works for processary uses. Nor is this all. The good works were not only to induce others to seel pardon of God, but that the members might not be unfruitful. Paul well knew that e spirit of laxiness would only tend to elienate from God, so he would have the members of work that they might not be unfruitful. Simp ly going to meeting and observing the ordinances once or twice a year would not suffice Paul, but he would have the members engaged in good works. But now comes the point. What some call

an evil work, and in this difference and con tention over the matter, the devil evidently about the only one that is being pleased Some insist that a well-regulated and wisely managed Bible-school is a good work that should be mainteined for necessary uses, while others, with zeal worthy a hetter cause, declare teaching children in Bible school on evil work Let us see what the apostles would have done in the matter. Would not a meeting for the purpose of reading, studying and reciting the Scripture, have been regerded as a good work by them? Turu to Acts 16:11, where the Holy Ghost affirms that the Bereaus "searched the Scriptures daily." That may be called a daily school, for it was a daily meeting. Thos Bercuns were Christians, for "they received the word with all readiness of mind." The church at Bereu met daily to study the Word; was that not good work? If it was a good in apostolic times to meet daily to study the

a week or only one-seventh as often? New it there be any wrong, it is in our giving so little time to searching the Word. What is it that causes men to object to the disciples meeting once a week to search the Sariptores. when the Bereaus met seven times in the weel for that purpose and were commended for it by the apostles and the Holy Spirit? Beware, ye who orners meetings to search the Scripture lest we be found fighting against God!

We now call attention to Luke 4: 16: "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabhath day,

ad stood up for to read." Hear the German also: "Und er kam gen Nazareth da er erzogen war; und ging in di Schule nach seiner Gewohnheit am Subbathtag,

und stand ouf und wollte lesen. At Neggreth on the Sabbath Christ stood on in the school to read. The word "school" translated from sonagogue, which originally meant school, but later meant also the building

in which the school was held. We find the word church in our day used in the same manner. Originally it meant "the called out," or people of God; but now it is used to denote both the people and the house in which they In the 20th verse of the same chapter we

read, "Aller Augen, die in der Schule war sohen auf ihn"-all the eyes of these in the school looked upon him. We next call up the 28th verse: "Und sie wurden voll Zorns, alle die in der Schule waren"-all these in the school were filled with wrath. Verse 44 reads: Und er predigte in den Schulen Galilaca and he preached in the school of the Galilecans Seeing that the word school is thus used by

the Spirit, is it wisdom to pereist in objecting to its use among us? We believe that when we learn that we have been in error, we should hastily abandon the error and cling to the truth. This is our course, and we would like to see all men controlled by that Spirit. We are convinced that the church should maintain good works as was the custom among the early Christians, Orphan Homes, Schools, Industrial Schools, where abandoued youth may be taught to labor, end to know the Word, should be maintained. Helping the neor, lifting the dranken out of the gutters and referming them, would be profitable to men, and it would cause love to increase, idle hands to work, bring blessings upon the church, and maintain union where division now threat ens so many souls. Is it not a fact that we are spending our

time and talent quibbling over that which God will not bless, and neglecting the good works? Distruct, feer, loss of love, evil-surmisings are sugging the heart more than good works, Dear brethren, pause! Let there os more good works-more confidence-and less fear and believing of evil reports, and the God of our fathers will bring us peace and enduring happiness. Please to not, in fear, break the wager tongue, and nitch the team behind the wagon with the hops of pulling the load. It can never he drawn over the hills and through the stoughs in that manuer. Onward, is the true course. Maintain good works for necessary M. M. ESHELMAN.

JERUSALEM AND ITS INHABIT ANTS

COORDING to a letter from Jerusalem A printed lately in the London Record, there ere many persons in the city who hold extreme or fanciful views on religioue topics. Eighteen Americans, it is said, arrived then recently to await the second coming of the Lord. They are remectable, educated, and apparently very wealthy persons, and are to be followed by others. For many years a half crazy Euglishman, dressed in grave clothes, and carrying a wooden cross on his shoulders, was wont to address crowds of people in the market places of the city. He subsequently died of a fever. A German woman, who regarded hereft as "the bride of Christ," and who had pre-

ever returned. She died, and was buried by the natives. A young man is now in Jerusalem to whom it has been revealed that the Ark of the covenant is buried in what is known as the Potter's field. He is searching for it assid county. Auother, who is described as "a rath or pentleman-like young Jew," has arrived at Jerosalem, and claims to be the Messiah. These instances are sad indeed; and it is pleasant to turn to what is comparatively a brighter side of religious life of Jerusalem. Of the Jews the correspondent of the Record writes as follows: "Many Jaws have arrived here from Bulgaria and Russia, and muny more are expected it is said about eight hundred-on important and embarrassing addition to our already overcrowded Jewish quarter. The Jews are so v ly distributed throughout the world that nothing of importance can occur without its reflex being felt at Jerusalem. A Jewess recently begged from one of the missionaries on the ground that the French were in Tunis, and consequently she had not received her usus remittances. Even the anti-S-mitic movement has invoked us, and papers on this side and on that have been read at the German Club. But, on the whole, the Jews have a good time in Jesalem, and were it not for their poverty, would he perfectly happy. They live according to their own laws, have their own 'bouse of judgment,' marry and divorce in their own fashion, and the chief rabbi has even the right of requesting the civil authorities to arrest and im orison any of his people. Their religions zeal is in itself very commendable, though alss! for removed from the true and right way. Their reverence for the law has almost caused them to forget the Giver of it, and even the most solemn Day of Atonement, which has just passed, is marred by succretitious and unscriptoral teaching."-Selected.

LIGHT VS. DARKNESS

BY WM. M. LYON.

"Let your light so shine before men that they may a

CHRIST commands has disciples to let their for what purpose it should shine, viz, before men, to glorify his name. "Ye are the light of the world." "A city set on a hill cannot be hid." A Christian's light must chiqe: 1t cannot be hid.

A Christian may be compared to a cendl lighted and placed on a candle-stick. The ca dle is composed of both body and wick. Man is composed of both body and spirit. The can dle is necless and gives no light until the wick is set on fire. Man never fills his proper function before God antil his spirit, is lighted-by that "true light which lighteth every man that cometh into the world." John 1: 9. When we light a candle we do not put it under bushel, but on a candle stick, and it gives light to all in the house. Likewise also, a man when he is once lighted from the true Light, he is then planted in Christ's church, the golden candle-stick, and gives light to all subjects oth of the heavenly and worldsy kingdom. From these observations we learn that every

true Christian must carry a light, for the following reasons: 1. Because it is impossible to be the chosen of God, the children of light, and not possess

the Christian's light. We connot welk in darkness and have

fellowship with the saints in light. We must be perfect, even as He is p

fect, therefore we must walk in the light, for in Him is an darkness at all

In view of these statements, conceding that re will be apprehended according to our light, we must first mark to obtain it, and having obtained it from the true Light, learn how to keep it borning brilliantly, that its sweet effulgence may grow brighter to the perfect day. First, we must be careful how we seek to obtain that light, for there are lights that are not true, for even "Sutan is transformed into an angel of light." And if we go to Satan or any of his agents, (and he has many) we can eadily supplied with an abundance of whet To terms the your light. "Walk in my light, plends he, and "your feet shall not stumble." against a stope." But heed him oot. He will blessings. But instead of this, to the reverse

great is that darkness." Let us examine the light we carry, whether or not it be true or If our light by from Satsu and not true, the rinutest ray from the true Light striking upon

it, will cause it to vanish as a vapor, or

the slightest impulse of that gentle breeze

that blows from the othereal realms will ex-

tinguish the brightest blaze of Satan, and put

it out forever. O, terrible delusion, that man will be persuaded to buy oil of Satsu and set his wick on fite from the rolling flames of hell and walk by the deagerous light of his flaming fire-brands, till the lamp of life goes out, and he planees into the fathomiess gulf of the an gels of Satan, amidst the shricks and sighs, the grouns and crise of the damned. Therefore i we would be illuminated with that heavenly luster that illuminates the soul of every child of God, we must first be willing to leave every false light, and come to the true light, and partake of its sweet emissions as they fall profus ly on the children of light. We must first be willing to comply with the divine prescription and formula from heaven; then, and then only can we expect to receive that light which shines to glory. This light is so great that it shines even from the heavenly Jerosalem, the city of the great King to earth, the tootstool of his feet, and guides the humble creature along the path of duty that has been made by the Creator. But alas! how many are content to travel for days and years, and even nutil death with no other light by which to walk, except the weak, flickering, uncertain light of the world. Tais light ultimately leads to dark sess and despair; but the Christiau's light shines even to the Paradise of God. Let us pause a moment and see how many lights we may behold We will first look with the cernel eye, and then with the spiritual eye. carnal eye sees light in the dram-shop, but the spiritual eye sens none; but the sounds of con fusion and frenzy of the fierce fisods who visit this place of dead darkness, are contamnally ascending into into the ears of the Most High. The cornel eye looks with pleasure on all pleaes of public amassments and admires their seeming splendor and brilliancy, but the spiritnal eye gaz mapon all of them in horror and disgost. The carnal eye heholds with rapture the glimmering light of the weak taper ship ing dimity through the port-holes of secret socicties; but when the spiritual eye gets the least elimpse of its dark light, it sees nothing but Satan's tools ressly to would all who enter its lodges. The carnal eye is charmed with fashionable attire and costly array, and thinks all these will add to the Christian's light, but the spiritual eye sees nothing but the paintings of hades. The caroal eye discerns no evil in bearing the sword, and engaging in carnal warfare, and thinks even the blood that flows on the battle field, and the victims of shall and sword with their blood-stained garments, do oot reduce the luster that should adorn the Christian, but the spiritual eye looking on hattle, sees nothing but Saton's agents using

Thus we see that whatever sceme light and right to the carnel eye and sense, looks dark and evil to the spiritual eve and mind Then let us be careful, brothren, with which eye we look. We sometimes imagine we see light, when really there is no light. It is be cause we are looking with the carnal eye. Let us look more with the spiritual eye, lest our light turn into darkness. The Bible, which is the Christine's guide to the true Light looks our to all alike; but the trouble is, all do not look IN to it alike, and beace, arises divise in the church, and among the people of the civilized world, respecting religion. If all would read the sacred pages, with the true spiritual eye, spiritual guidance and blessings

his life and soul-destroying machinery, invent-

ed only to debar Christians from entering the

heavenly Jerusalem where shides the Great

Commander who has said, "Thou shalt not

If we would discern the true Light from th spurious, we must remove the "carnal goggles," and put on the "spiritual spectacles," and then we can look with a pure, spiritual vision, into the spiritual revelations, and then, and then unly, can we be fully able to discriminate be-Travel in my path, lest "thou dash thy foot tween light and darkness, and derive spiritual

would be the result.

"if the light that is in thee he darkness, how on's hely church, too many Christian professors have put on the "carnal goggles," and of course everything is then decided to suit the parcal appetite, and the desires of the flesh Right here, I fear, is where the most of our church troubles spring from. Members are governed too often by the carnel vision instead of the spiritual, hence divisions and disorders are the result. Brethree, in these perilou times, let us exumine ourselves strictly, and se whether we have the carnel vision or spiritual. In r gard to keeping the Christian's light bright and burging in the church of God, let us strive to quench all spurious lights, and do it to a Gospel manner, and see well to our own light, that we keep it well sauffed, trim and burning, and he sure to keep the howl filled with oil. If we do not watch we will let the snuff get too long ere we remove it, and thus let our light fail from want of attention, and give the adversory reason to speak reproschfully of us. We can accomplish all this by strict adherence to the voice of heaven, the Gospel formula.

In conclusion, lest the reader's nationce by too much wearied, would say, do not let the snuffing get too long. This can be removed only by employment of spiritnal means. Let us talk more, MUCH more to God, and less, MUCH less about one another's faults. This is one good way to increase the true light, and a very good way to quench folse lights. We can also assist one another in kesping our lights in order. But let us be careful how we do this, that we do not trim the sauffings too close, lest instead of making it born better, we put it out entirely, neither let us blose too furnously est we extinguish it. Let us proceed cautiously and lawfully. It is very obvious that many false lights are extent within the horders of Zion and if they are not put out, the "children of light must suffer loss.

Ten thousand fore arise; The hosts of sin are pressing bard, To drive thee from the skies,"

Lot us watch and pray, and keep our lamp trimmed and burning," and we will, if faithfol to the end then "chine so the store" ever and ever in the kingdom of Glory.

RECONCILIATION. the Primitive written by Bro. I. D. Parker.

is too good to be overlooked. - Eo] I ET there he a committee of Brethren pointed to revise the minutes of Annual hould keep the principles of the Gospel, and of those who have gone before us. The question or to the authority of the church over congregations and individual members is the pent one, and ought to be settled at our next We regard the Caurch both a ju diciary and legislative hedy; the former in deciding when the Gospel is violated by congrerations and individuals, and the latter in form ulating plans to extend the cause of Christ and retein peace and hermony in the church. No query should be decided in a way that the irch has no power to carvy said decision into Whet hears, in making decisions we need more personnel a better plan to obtain the judgment of the church. We endorse the plan of sending our delegate from each congregation who shall represent the mind of that congregation and together with the Standing Committee, divided into sub-committees shall prepare anwers to all questions sent from the districts.

On the uniformity question let us decide first it shall not be made a test of membership; see ond, that we recognize approximate uniform ity, the best known means of securing plainand modesty in dress, and third, that all who publicly oppose it shall be accountable to Annual Conference. An organized body of people may pars resolutions to encourage and favor certain thing, but should never answer rital questions with advice simply, for some will interpret it as law, and others to do as they please about it, which will not fail to division. When Annual meeting makes decis as any gapper, and then protect them against all discounteous opposition. One privilege of ex- of all resortances opposition. One privilege of ex- of all resortances on the previous of the physical and supervisors of the physical and supervisors. ions it should be certain that they are based

Lord' went away to the Jordan offerward, and turn the light that is in thee to darkness, and of Christian order, and to the confusion of Zi- he called in question, (if done in the right spir it and through the proper medium at the right time and place), without provoking rebellion yet no organization can remain very long intact, if every one is allowed to disrespect and violate her decisions, without accounting for the same. Again, we should exercise more cars in the election and installing of ministers and elders. More attention should be given to the gospel qualifications, and none should be installed into office that are not sound in the faith and will not promise to labor in h with the general Brotherhood. All officers should be accountable to Annual Meetings for failing to keep their promise or usurping their authority, if not dealt with by the congregation in which they live.

Let Annual Meeting inaugurate some pl to establish a Publishing House that shall publish one religious weekly, a monthly educational journal and a children's paper, also such tracts and books as are needed for the dissemination of Gospe' trath. Now, in conclusion, we say that whether, one, all or none of these suggestions are accepted, let us in the mean time reason together as brethren should, in the spirit of meekaese and humility, remembering that Christ suffered and died for the Church, and that it is our duty to stand by it, giving it on chief attention, our carnest prayers and all we have that will prompte its interests

INTERESTING BIBLE RESEARCH

THE following may prove interesting to the careful student of Bible researches Dr. Guthe has been employed by the Ger-

n Palestine Association to make excavati in the neighborhood of the Pool of Siloam, the result of which is to show that the ancient rity wall once ran round the southern spur of the Temple-hill, enclosing the Pool itself and defending the entrance to the Tyropcean Val Dr. Guthe has also succeeded in removing the deposit of lime from the characters by the sid of scid; but, unfortunately, while several of the doubtful letters have now become distinct and the exact forms of all of them have been rendered clear, a good many that were seen and and copied by Prof. Sayce have been destroyed A gypsum cast of the inscription as it now appears has been sent to Berlin, and a squeeze and copies of it have been forwarded to London by Lieut. Conder. By comparing his own copies with the squerze and cast, Prof. Sayon her (We alin the following from an article in been enabled to correct the text he had previously published and give the following re-

"Behold the tunuel! Now this is the history of the excavation while the excavators were lifting up the pick, each toward his neighbor, and while there were three cubits to break through, the voice of one called to his neighbor. for there was an excess in the rock on the right. They rose up, struck on the west the excavation, the excavators struck, each to meet his asighhor, pick against pick. And the waters flowed from their sait to the Pool for a distance of one thousand cubits, and I two thirds?] of a cubit was the height of the rock over the head of the excavation here."

The inscription plainly records what took place when the excavators, who had been working from the two ends of the tunnel, failed to meet in the middle of it. They had passed each other by, with three cubits of rock-be-They discovered the amount of their error by shouting, and then broke through the intervening wall of rock. The ends of the original tunnels, which were thus connected ere the two culs de sac noticed by Col. Warren in the middle of the conduit. The most important result of the removal of the lime from the characters is the determination of the exact forms of the letters. This has obliged Sayes to retract his opinion that the inscription might be as old as the age of Solomon, dage it rather in the time of Ahez or Hezekiah It may even have been fifty years later. But the reference by Isuiah (8: 6) to the waters of Shiloah, during the roige of Ahax, seems to

show that the tunnel was already in existence

Home and Family. MARY O NORMAN, DE SUEUR, HINN-, - POITRES!

A THRILLING INCIDENT.

N the winter of 1810 l had occasion to from Green Bay to Chicago on the N. W railway. At Oshkosh we were joined by a del-egation of lawyers on their way to Medison, the capital, to attend the Legislature, then in session. They were all men of more than usual intellect, and of exceptional character.
Two were ex Judges of the Circuit Court, and one I had seen Casirman of the Young Mon's Christian Association. The party tound seats near together, and after the solutations were over and the news daily discussed, they began to look shout for means to while away the Atter awhile some one proposed a game of cards. No sooner said than done. seats were turned apart to as to face each other. a cushion improvised for a table, and three of our lawyers, including the Chairman of the Young Men's Christian Association, and a Chicago runner, on good terms with the were soon deep in the mysteries of a same of

I was surprised to see Caristian gentlemen and Judges of law and equity, leaders of socikers of public sentiment, lawgivers for a great State, directors of public morals, sup and guides to the young, thus setting publicly their seal of approval to a most dangerone and evil practice. To be sare they played for practice. To be sore they played for as no higher than the cigars for the But it seems to me that, in the ever discreet persons, this does not change but rather heightens it; as from the less is the invariante course of But I did not intend to moralize on paper, but was about to say that while I was filled with such thoughts as these, one of the party grow tired of the game, and our remain-ing Judge was invited to take his place. I saw the blood mount in an honest blush of disapproval to his manly face, and he hesitated "C me, Judge, take a hand," they cried, "we can't so on without you." So the Judge slowly rose from his seat, inwardly condemning the act as I evidently saw, and stepping forward took a sest among the players and the

I had noticed an old lady in a seat to the ar of the players, who had got on heard at a, I believe. Grey and bent with age, she had sit abashed, and, with eyes closed, seemed asleep most of the time, until the train, stopping at O.hkosh, took on hoard the company of lawyers. She then underwent a change, and become greatly interested in the company, looking from one to the other, as if she recognized them all, or was trying to recall their faces. When the game of cards was started also became restless, would hitch need ily shout in her seat, take up the bem of her ded apron and nervously hite the threads, Once or twice I thought she wiped her eyes under her "Shaker bonnet," het could not tall. She acted so strangely, I became more interested in her than in the players, and watched her closely. She got up after a time and tottered forward, holding on to the scale as she passed. She brushed against Judge — in passing, but be bad become interested in the game and did not notice her. Reaching the ater-tank at last, she drank a cup of water, and took a seat near the door, with her back to the players. But she did not long remain there; rising again with difficulty, she tottored back toward her former seat, hat reaching the players she paused directly in front of and, now greatly excited, threw back her bon-net from her face and looked around the company. Her actions at once arrested their attention, and passing in their play they all looked up inquiringly

mo, Judge --- ?"
"No, mother, I don't .omember you," said

the Judge, pleasantly. "Where have we met?"
"My name is Suith," said she; "I was with my poor boy three days, off and on, in the court-room in Oshhosh, when he was tried for-for-for robbing somebody, and you are the same man that sent him to prison for ten years, and he died there last June.

All faces were now sohered, and the passengers hegan to gather around and stand up, all over the car, to listen and see what was going She did not give the Judge time swer ber, but, becoming mure excited, she went on: "He was a good boy, if you did send bim to jail. He helped us clear the farm, and when father took sick and died he done all the work

and we were getting along right well, until he took to going to town and got to playing cards and drinking, and then, somehow, he didn't like to work after that, but used to out often till morning, and be'd sleep so late and I couldn't wake him when 1 knew he'd heen out so late the night b fore. And ther the farm run down, and we lost the team; one of them got killed, when he'd been to town one very cold night. He stayed late, and I suppose they got cold standing out, and broke oase, and run most home, but run against the when we found it the meat morning it ead, and the other was standing under the And so after awbile be coaxed me to le him sell the farm end buy a house and lot

the village, and be'd work at carpenter work.
And so I did, as we could do nothing on the But he grew worse than ever, and after awhile be couldn't get any work, and wouldn't do anything but drink and gamble all the tim I used to do everything I could to get him to quit and be a good, industrious hoy again, but be used to get mad after awhile, and one truck my, and then in the morning I found left of the farm, and bad run off. After that I got along as well as I could, doing house work and washing, but I didn't hear of him for four or five years; but when he got arrested and was taken up to O:hkosh for trial, he

By this time there was not a dry eye in the ear, and the cards had disappeared. The old tady herself, was weeping sitently and speaking in snatches. But recovering herself, she went

wrote to me.

"But what could I do? I sold the house and lot to get money to hire a lawyer, and I beli-ve be is here somewhere," looking around. "Oh. ves, there be is, Mr. ---," pointing to Lawren vos. tasee oe is, att. —, "pointing to Lawyer —, who ad not taken part in the ploys "And this is the man, I am sure, who argued against him," pointing to Mr. —, the District Attorney. "And you Judge —, sent him to prison for ten years; I suppose it was right, for bank, but he must have been drunk, for the had all been playing cards most all night and drinking. But, Oh! dear, it seems to me if he hadn't commenced playing cards, he might be slive yet. But when I used to tell him it was wrong and bad to play, be used to say, "Why mother, everybody plays now 1 never bet on ly for the candy, or the cigare, or And when be beard that the young folks played cards down at Mr. Culver's done tion party, and Squire Ring was going to get a billiard table for his young folks to play on at home, I couldn't do saything at all with bim. We used to think it awful to do that way when I was young, but it just seems to me as if everybody nowedays was going wrong into something or other. But maybe it right for me to talk to you, Judge, in this way, but it just seemed to me as if the very sight of those cards would kill me, Judge; I thought if you only knew how I felt, you would not play on so; and then to think right here before all these young folks! Maybe. Judge, you don't know how younger folke, especially boys, look up to such as you, and then I can't help thinking, that if those that ought to know h tier than to do so, wouldn't set such exam ples, my poor Tom would be slive and earing for his poor old mother, but now there isn't any of my family left but me and my poor little grandchild, my doad daughter's little girl and we are going to stop with my brother in Illinois.

Tongue of man or angel never preached a more alrequent sermon than that gray, wither-more than the more already and the sermon and for the month of the more than the more

mer, and pleased the cause or two roung present and pleased the cause or two rounds. The best dash over a size a count, of forth, he secreteful talls was indescribable. The say that they bested their criminals at the bury would be a flow the coupleton. I caus imagine here tally a considerable of the coupleton o

Correspondence.

NOTES OF FOREIGN TRAVEL.

Number 22.

PARIS CONTINUED In the center of Place de la Concorde stands the Obelisk of Loxor, which was presented to the French government by Mohammed Ali Pasha of Egypt. It weighs 500,000 pounds is seventy-two feet three inches high seven feet six inches wide at the base, and five feet seven inches at the top. It took three years to transport it from Thebes, and was erected on its pretent site at a cost of \$400,000. formerly stood in front of the Temple of Thebes, and was erected by the great Sesostris. 1,500 years before Christ. Every side is covare eight colossal statues representing the principal cities of France. On either side of the obelisk at md two beautiful fountains, the one dedicated to occan, the other to river navigasouthern side of the cathedral stands a f.un-The basins are fifty feet in diameter, tain sixty feet high, the structure being is Colossal figures surround the huse, separated by sponting swans

Turn which way I would, beantiful surprise met me, and it was not until the shadows of uight were falling upon these farry scenes that I could tear myself away, for I felt that never-more would these mortal eyes look upon another scene like this.

For many years this lovely spot, where the dead now sleep, was used for the purpose of a convent or monastery, and gloomy friers ronmed where now reigns the silence of death There is a crowded appearance which detracts it being tilled with monuments, chaplets, urns and other funeral ornaments. I do not think it as brantiful as the cameteries in my own country; indeed it hardly seems like a place, being so unlike any other, except one at Naw Orleans. There are hittle changle erected over the tombs, large enough to hold three or our persons, sometimes not more than two, in which are on alter, a chair or two, and a not of flowers. Usually a crucifix stands upon the altar, and a prayer book. To these chapsis friends repair, to weep and pray for the souls of the departed. All the modern tombs are adorned with mourning wreaths, made of black and white basds strong upon wire, or meta ones cost in a mold and painted white. We saw also many made of everlasting flowers; but es there are perishable, the others are used more universally. The upper half of the door bas an open scroll work grating, through The upper half of the door which the visitor can look, and gratify his or ber coriosity. Taking advantage of such an invitation, we looked into the chaplets of the great statesman Thi-ra; the great tragedian Rached; the awest poet Benanye; and the charming composer, Chopia. There were also others great in their specialties, to whom we paid a tribute; but we were pressed for time, and our special of j ct for visiting the cemetery was to see the tomb of Abelard and Heloire, whose mountful history is so well known. Owing to the desire of the growds who visit the tomb to carry away some souvenir of the lovers' last resting place, it became necessary to enclose it with an iron railing, and it is the only snot in the grounds that I saw thus on ed, or allowed so much space. The monument is of light-colored stone, square in form, and about six feet high. At each corner is a illar which lie side by side the efficies of Abelard and Hel-The tomb and efficies are built from ma-

teria's of the Abbey founded by Abelard. Returning from the cometers, we visited the athedrals of Notro Dame and Madeleine. The first stands on the site of au old Roman tem ple and is surmounted by two large towers. eighty feet high above the roof, which is thirty feet above the vaulting, the whole suilding be ing two hundred and four test high. arches have double entranco, being separated rauges of pillers, and surrounded lung galleries. It was in this church that No poleon stood when he crowned himself Emperr of France, and the places are pointed where each personage stood or knelt during the ceremony. There is a group of statuary in marble, standing behind the high altar, which is magnificant. In almost every cathed and having the fact that we had wisted in our journeyings. Petticon, we were conveyed to West Branch and in nearly every gailery of paintings, we church; had some meetings with these well-

had found one subject predominant—that of the Assentand Descent from the Cross. Nearly all of the great masters had left a copy, all beautiful and faultless in design and execution end we now felt a relief in seeing the subject represented in a diff-rent form and manner. There are but four figures-Mary, the mother, our Savior, and two angels. No one can look upon the face of the mother of Jesus with dry es, nor can they fail to notice the pscoliarly noble and touching expression left in the face of the dead Christ. In one of the side chapels is another group of statuary, which is pointed out to the visitor and its origin given. The dream. She saw her bushand in his coffin, en raged in a fearful struggle with death. called for her to help him, but she was powerless and the moneter performed his dread work. She awoke, and her dream was over; but in a few days she heard that he was accidentally killed at the very hour of her sleep and drea She bad a group of statuary made to represent her dream, and here it stands. In a room opening from the side of one of the chapels are kept the robes in which Napoleon was crowned, and also the habit or robe of the Pope who came to do the crowning. The sacramental vessels of gold which are used after coronations are kept in this room also.

one being twenty feet in diameter.

The Medeleine church stands on a platform three hundred and twenty-eight feet long, by one bundred and thirty-eight broad, and crounded by hity-two Corinthian columns in diameter at the base. There is no wood played in the structure, the body of the building being of stone, and the root of iron and copper. The doors are of bronze-that is the outer doors-and, next to St Peter's in Rome. the largest in the world. The interior is filled with sculp ure, gilt and marble, and paintings by artists of the greatest merit. The church is lighted in the daytims by three cupolas in the roof, and at night by six (I think it is) monstrous chandeliers. The cost of the struc e was over two and a half million dollars.

ic style. There are two hasins, the larger

From the churches we went to visit the ra ins of the Palace of the Taileries, which was et on fire May 23 I, 1871, and almost destroyed, at the f. li of the Commune. The southern wing was htted up for the Empress Eugenia and from these rooms she fied in the night leaving behind all the insignia of her rank glad to escape with her life. Hefore its struction it was connected with the old Longre and the new Louvre, and altogether covered sixty acres of ground. I was disappointed in visiting the galleries of the Louvre, as I sup posed the paintings were equal to those of the Utizzi in Florence, and the Vatican in Rome. Instead of this, I had seen all through Europe works of much greater merit and fro But in the Egyptian Galler ies and in the Roman and Greciau Galleries of Antiquities, I was more than compensated for the tatigue of traveling over so great a space and of ascending and descending the many marble stairs. There are eight rooms devoted to aucient sculpture, or that of the middle ages four to Expetian scalpture, and six to Assyrin d in the rains, at and in the neighborhood of, Ninevah. I found th all exceedingly interesting, and regretted that I could not de

From Daniel Shively,

By request of some members, I will give a short note of travel among the churches and South. Left home Jan 1st: spent Left home Jan 1st; spent in Chi-

go the Sabhath, listening to the exile, Dr. Thomas, who made some remarks very pler mt to those who love to slumber in the lan of From here, left for Murrison, Ill.

by J. M. Dietz; and conveyed to his home, and annapully well treated. We had several meetings here with the faithful Rock Creek Broth-We visited the school and formed an agreeable acquaintance with many; and the evidence of love was not only felt in our hearts but in our hands. Were conveyed to mother part of the same district, where lived brother Jacob and Joseph Myers; also met with brother Geo. Zollers. Had several meetings togethor, and a pleasant time exchanging ideas about church matters in general. The Rock Creek Brethren, we think, will be solid with the gen eral Brotherhood

onformed members. With very careful house bearing, yet a few here went with the Old Or Here we enjoyed pleasant entertanment with older Samuel Holderman and the church in his bouse. Left for Mt. Morris to visit our son and the school.

A FEW REMARKS ABOUT THIS The system of government and kind enter tainment of strangers, go far to show that the faculty are the right men and women in the right place. The morning chapel service, the al submission of students one to snother, is on idence that such schools are not only a benefit but an actual necessity, and should be supported by the general Brotherhood as long as they conducted with Gospel simplicity and plain.

Persons not so favorable to education find fault with the school on this point. But we will take the brandless young brethren and the young sister out of the different church as East and West, and bring them all together, ership, and prayer at the table, is an exampl we this at home in the churches. We had the pleasure of preaching a few ser

and you have a sample of the school, as mem We are sorry to know that not all our young mens to the students and teachers in the chap el, reminding us that education is producti of good order and good manners, and will aid is the practical use of good common souse Visiting the Western Book Exchange, with the large amount of tracts not in circulation and the B. AT W. office, reminds us that "Brethren at Work" means a little more than simply a newspaper. When we can the piles of matter coming in for publication, often ten bodly and foll of vinegar and fire, and the expensive labor of press work, all to be regula ted by the mind of one editor, we do not won der the editor fails in health and ficances. suggest that a greater effort he made to sustain this Western Religious Enterprise—the B. At W. We visited several families in the peacea-

his town of Mt Morris. Among those were D. L. Miller, M. M. Eshelman, S. Z. Sharp and In company with M. M. E., we went to Le a, Ill, to meeting, and staid over night with elder Enoch Eby. Had a good time talking over church mattars. Next morning we left for mark; met our dear young brother, S. J. Harrison and wife; was over night at his e, and had a good time. Sunday, Jan. 22ed.

went to meeting at Cherry Grove; a good co greeation met. We continued meeting in the n of Lanark several evenings. Had a pleasant time, and formed a favorable opin of this place, of 1,300 inhabitants The people's heads are so shaped by the use of you common sense, that they connot afford or are glad to know that eigar-smokers can prosper where good hubits and strong We were much interested while with J. H.

Moore in his printing office, where is the most picy of all secular papers-the Family Com Who can siford to pay dollars to furnbis family with chaff straw and blue milk. then for the simple price of 50cts a year you no have the cream of all. The above paper oold be kept mouthly; too much cream good for the stomach.

From here we have for Appancove Co., Ia., Ian, 27th. Here we meet with the old blind lifer Replogle and sou, Zook Brow, and others. Had several meetings here; had is and nafavorable weather were much in way. The Brethren appear to by a little , but sure and strong in the faith By n quest we take part of the ort of a sad faneral circumstance

Lewis West, white on the read movins m Missouri to his new home in Appaneous Is, was taken suddenly ill, and in a was a corpse, and was buried in the Fair w com-tery. Jan. 28th, aged 52 years and A dear, weakly companiou and savchildren and friends are left to mourn the From here we left for the town of Moul id soveral meetings, then left for Indiana arrived at Lafayatte and met with elder eyed to his pleasant home and cared for, day Sabbath, we were happy to meet in -law, elder G. W. Cripe. The time and the of our article forbid as to write much Wo left for North Manchester, Silver and then home; found all well. Or tion on the 19th of Feb., we had the h priytlege of baptizing the companion of our tryoung brother, Lincoln Cury. Thanks to to favors all with abundant morey.

Notes of Transat

Agreeable to the wishes of the Brathren in the Shenandeah Valley, Virginia, would say we spent about three mouths the part winter we speak about surse much preaching when visiting friends and relatives, preaching when visiting friends and designable. Visited Plat Rock convenient and desirable. Visited Fiat Rock District,—John Ellis and Daniel Have are the District.—John Kills and Daniel Hays are the elders, assisted in the minstry by S H. My-ers, A and B. Neff and M. J. Good. Linville Creek district, under the care of elder Samuel Zsigler, assisted by C. Wine, M. and F. Cline, J. P. Zrigler and others. Green Monut district, under care of elders Jacob and Benjamin Miller, assisted in the ministry by F. Wempler.

J. Garber and I. C. Myers Near here is our hirthplace and the home of or parents, brother and three sisters. labored more with the Brethren here than at any other point in the Valley. We also visit-ed in Augusts county, at the Valley church, near Weyers Cave Station on the B. & O. R. R. John and Daniel Miller are the elders here, assisted in the ministry by A. and B. Garber. In consequence of high waters, we failed to meet with the Brethren in Brick Church district; though we met older Levi Garber and Joseph Cline, ministers in that district. Bar-Ridge district is under the care Martin Garber, assisted by John Brower, E. L. Brower and Samuel Driver.

We also visited Richmond, Virginia, going up the James river to Cumberland county. ere we have a few Brethren. On account of the had condition of the reads we had but two appointments in the county. The Brethren here were making arrangements to build a meeting house, but are without a resident minister. Ministering brethren passing over the Richmond and Alleghany R. R., will erton, crossing the James river to Cartersvill and inquire for brother Mallory or D. Myers; you will be kindly received and your labors are much needed.

We found the Brethren in Virginia, contending earnestly for the faith ones delivered to the saints, striving to keep out the extreme ele ments so disturbing the church in come places On our return home we stopped with the Brethren in Powesheik Co., In , where we visited sister and preached four sermons. Was absent three and one half months; traveled about sent tures and one half months, traveled about twenty-sight hundred miles, and preached forty-six sermons. Many thanks to the Breth ren and friends for the many favors extended. Found all well at home; thanks to the Giver of M Mygns. all enad Mackeburg, Ia.

Cantion

Probably it is necessary that all the Brethren editors insert a notice in their papers, to caution or remind those who will attend our next Annual Meeting, of the d ger of smoking in barns, or carrying matched in their pockets; they are liable to drop out and thus throw the building in dauger, nce Companies will not likely he respons ible for buildings set fire that way.

So terrible is the fear to some that the

would even condemn our Annual Meetings, and say they do not believe that God callie such an institution which places the reople's property liable to damage, five or ten miles around. They ask why we do not send delagates to do husiness like other churches de We told them, as hest we could, the propri of granting all the brothren and sisters the privilege of meeting once a year, and have part in the deliberations. We hope our brothrer will use great caution and not do any damage to the property whatever, and show due respect to them for their liberality by opening their doors for the people to ledge in. Thus our Annual Meeting will not become a subject for the public to discuss about, as to whether it is a Godly institution or not. The danger of fire seemed to he the main bindrance of our

grant us admittance into their haves at all From Union Deposit, Pu

Reloved Editori Your postal gave me much pleasure It shows that your heart is kindled with a flame from on high, and that you symputhize rection of his Incurnation. God took our no-turn into eternal fellowship with his own, so that he can spend all the resources of his God heed in redeeming us from evil, and rebuilding us into glorious and shining temples for his 7th overlasting indwalling. It is a great thing to

he a Christian-next to God the greatest in the enverse. It means all that the church is just new contending for, and vastly more Did we more vitally cuter into the substance Did we more vitally enter into the shousthere, we would have less contest over the shadow. The bran has its uses, but the kernel is the principal thing. When the objective is igored by the minority, and special attention directed to its defense by the majority, it is and to be over-estimated, and qualities and uses assigned to it, as ontward, which necessarily result disastrously to the cause of righteous-ness. It is so with the ordinances of Divine institution no less than merely human regula tions. The kernel does not make the nor vice versa, but both are the product of that mysterious entity which we term vitality. Undue reverence for tradition on the one band, and an utter want of it for both tradition and the cross, pulis any church to pieces. To live Christ is the only remedy for our present troubles. A purely executive measure is at the hest only superficial. Love goes beneath law and becomes the law of law. But as this is not probable in many cases, what can the church de but exercise her executive fauction, not so much to prescribe as to proscribe? am quite sure that if we get shove the flesh and live in the Spirit, the church will be a unit and will be "mighty through God to the pull-ing down of strong-helds." Our life must be the light of men. Our tongues and pens must be wholly given to the sovereignty of the Ho

"bear all things" in the putience of love, so that we may be skillful and mighty in winniug sonls. C. H. BALSBAUGH. March 14th, 1882.

From St. Louis, Mo.

I, as one of God's most nuwerthy children ill say to the Brethren that the little hand of humble followers of the Lord, in this sin tricken city, is still trying to keep the Ark of Salvation moving along. Our dear brother Shomber is sounding the gospel trumpet loud and clear; saints are being built up, and we me sincers trembling.

We hear of the interest you are taking in us, and we are all very grateful to you. know we shall win if we are faithful to our Masters. We know in whom we have trusted The glory, power and henor are His. never see you, on this earth, who are doing so nuch for us, but we will meet you where Christ dwelleth; we will hall you in the sky. and our sweet gratitude shall live, when these frail bedies die. New let every child of God pray without ceasing to God, that we may stand firm until Jesus comes. St. Louis Mo.

Insertuch as the Annual Meeting is near at haud, I thought I would drop a few lines in regard to the dark cloud which seems to haus over the Brotherhood at large. there must be a cause for it. There is a r or it somewhere; and where it is to be found, is the question. One reasonable cause is, the throughout the Brotherhood, and no nower or government to control those

I have been a subscriber for the periodicals for the last twenty sight years, when brethren Heary Kun'z and Q sinter first introduced the Gespel Visitor;" and we believe it was a to copel.visitor during that space of time. But it appears since the many different papers published, we can see ut a glance the fruits

In our limited mind and abilities, to the conclusion, that to do away with this partyism, is to conscilidate the papers in one coolines paper, then have the Annual Meeting to control that paper. We think this is otherwise noble and open-hearted friends, to the only way to do away with those different We have preaching here every Sahhath

John Early and Elias Leonard are our spe ors; we number about forty members. church is in peace at pres KEELIN LEONARD. Annelia, Iona.

From Cornella, Ma

Upon request to the general Mission Board brother John Wise was sent to preach in Southern Missouri and Arkausus, among the scattered members. He arrived bere on the 7th of Jan., and continued his work until the merning of the 8th of March, when he left for his home. Owing to his time being limited, and on account of a report of small-pox, it was thought best to dismiss arrangements for Ar-hansas. We desire to say that our brother lahoness. We desire to say that our brother is-bored diligently and faithfully; generally filling two appointments a day; we fully believe his work is approved of the Lord. The simhis work is approved of the Lord. The sum-plicity of the Gospel use faithfully presented, and the way to the Crone was shown to be through the Crone, so that no firsh gloried un-der his ministry. Saints were cherred and made stronger, and some became obsdient to the faith, and new rejoice in hope, and fahor in the Lord's veneyard with patience. To all such our strongest sympathy and encourage-ment is giv-u, that they may prove all things and hold fast to that which is good.

Our brother's labors were confined to por tions of Johnson, Cass, Bates and Ve counties; this is a small portion of the territo-ry in which members live. They are found scatt-red over a territory equal to 200 miles equare io Southern Missouri, and in many placs without a minister. Brc. John could reach only a small portion of this field riponing for the reaper. These existered members need sooking after; here is a mission-field large enough to keep workers continually out.

When we think of the many calls that here as unheeded, and think of the wealth of the Brotherhood, and the many happy spirits that would follow by using some of this surplus wealth, we wish in our souls that it could be used to keep brethren traveling and building Let us be much in prayer and selfscrifice, and ever ask wisdom of God, and up the Cause, until the sound of the pure Gos-pel was heard along every high-way, hedge and hamlet throughout the land. Why is this not the case? Is there a dispensation of the Lord in this, that the many people shall not bear the sound of Salvation to men, and glory to God? Who will answer? Jesus says, "I am the Light of the world." Dare we circum-scribe that light, and say, "thus far theu mayest shine, but no further?" To object to mission work because it requires

money to carry it on, is to object to the work itself. I have often thought that if some of our Brethren who live in large houses, and ride in fine carrisges over good roads to meet ing, see the folks, have a little chat about crop prospects, hear a sermon, get a little sleepy in meating, then after this enjoy a good solid dinner, then take a sweet afternoon nap, and may-he forget the evening prayer, if such could be caught up by the Spirit as Philip was, and see the great, busy, struggling world outside, I l lieve it would do their souls good. It would give them a broader view of the great Father's ork-house, in which are millions of antators famishing souls crying for the Brend of Life and for the conrolations of the Gospel of peace. luxuries of life, object and turn away from appeals to carry a pure Gospel into naw fields from which many calls are heard for preaching. often puzzles me.

If there were no need of money to pay expenses, and if preachers and their families could e on good wishes, then I believe no one would or ject to do much mission work how we are all in favor of a wonderful cheap Gospel, and I fear a cheap Christianity too. wonder what kind of a sound would be heard all over this land, if each one was to ask himself the question, "What have I done that a soul may be saved? What have I done toward spreading the fame of Jesus' name to parts remote, that the waste places may be replenished. and the Rose of Sharon he cultivated an agree-l sometimes thought that the sound, if heard, would be like the falling water, with perhaps a little less harmony in the sound, rather a con-lored roar. Well the Lord knows it all, yet I admit that this is one of the nice points to make out. Since money is often called for, and the state of the sound of the sound of the sound of the make out. Since money is often called for, and and the Rose of Sharon be colferated and grow? make out. Since money is often called for, and applied by the religious world for mission rk, that does perhaps more harm than good. still that cannot be any excuse not to de any-thing toward giving the pura Gespel to places where it will require money to do it. And it looks to me that if we have the love and life of Christ, we will want to carry that love and life to the souls of men, and not feel satisfied if just our own little self and wife, and son John, and out our research and wriging and so John, and daughter Polly, and a few of our good neigh-hors, ure saved. No: I would rather run the risk of making a mistake in trying to have er-eryhody hear a pure Geopel in the hope of sav-ing some, than to do nothing; for the dauger of doing nothing, is so likely to locate our con-science in our pocket-books; and if so, then you know our conscience is made particularly may as dollar after dollar clinks into, and none out of the "porte monnaie." Well, thanks to the good Lord for our dear brother John Wisa's

labors in Mistouri. We shall renew our re

Bultimore & Ohio Rallroad

The next Annual Meeting of the Ger-man Eaptist church will be held at Mil ford, Indiana, on the line of the Bati-more & Ohlo R. R., commencing Tues-

day, May 50th, 1882.

Arrangements have been made with the B. & O. B. B. Co., to sell tickets from all stations on the line of this road one risk for the round trip.

Tickets will be placed on sale as early as May 50th, allowing a slop-off at any polute on the read, and made good trun until June 20th, to accommedate these who wish to visit friends, before or after the meeting.

or after the meeting.
The R. & G. R. R. will also be prepared to furnish sickets at the meeting to these
who may then decide to extend their

These tickets will be sold only to

These tickets will be sold only to memers of the society, or to members of beir families.

For further particulars address,
G. N. W. P. A.,
B. & G. R. R., Chicago, III.

Railroad Excursion

WAYNESHORO, Va., March 21, 1882 The District Meeting for the Second 14 next, in Page Co., Va., a few miles South of Luray, near the Shenaudoah Valley R. R. The company has given us half rates for all who wish to attend half rates for all who wish to attend that meeting. The regular mail-trains leave Waynestoro, Va., at 0:15 A M.; leave Hagerstown, Md., at 12 P. M. Please publish this notice with the following, which is a true copy of the agent's letter to me Fraternally You

R. L. BROWER

We will sell excursion tickets from al points on our road to Luray and return nt half rates, or single fare for the round trip, on April 12th, 13th, 14th to persons ng to attend the Annual District

only and good for eight (8) days from ate of sale. We will arrange to have trains stopped at a county read crossing the crossing to be designated by yourself or your committee, on April 12th, 13th and lath, to let passengers off.

O BOWLED BOYER Div. Freight and Pass. Ag't, S.V. R. B

MONTICELLO, Incl., Mar. 10 A few words for the paper. Brother Samuel Ulery commenced meeting in he Shafer school-house on the evening the 7th inst., and closed on the 17th He came unexpected to us, but we were giad be came, for we have not had mucl preaching by the Brethren this Winter The United Brethren had meeting bere over two weeks, and took in over twee ty-eight members. We think some of them would have joined in with us, it we could have bad meeting sooner. Our ear brother labored faithfully, tryin to hold forth the Word of Truth. Al though only one was made willing t accept the offered terms of mercy, w think many good impressions were left on the minds of the people. We somees felt almost discouraged, but the other has revived the work again We hope that the seed sown may be as bread cast upon the waters to be gath ered not many days hence; for we ok some have been almost persuaded-Ob that they may not put it off too late

Fallen Asleep.

"Ela, wed use too fined which die in to Eer, 34: 10.

in Lanark, Ili., Mar. 19th, 1882, Miss Mary Long. The high esteem in which Miss Long was held in the commity, was attested by the hundreds of sympathixing friends who followed her remains to their last resting place in the Georgetown cemetery. pure Christian life speaks a more glowing enlogy than lips could utter or pen can *race. Funeral services by her pastor, assisted by elder J. H. Moore of the German Baptist church. MARY RECESSES.

NORTON.-In the Bucher church, Vanwert Co., O., Feb. 24th, 1482, alrter Experience Norton, aged 45 years, Il months and is days. Faneral services by brother John Honsecker, from

I Cor. 15: 55. She was a faithful men her of the German Baptist church f several years. She was anointed with oil two years before her death. She rend her Bible as long as she could see to read. Was born in New Hampshire married to Jonathan Norton in New York state in the year 1818; moved the same year to Ohio, and settled Legan county, where they reised ten enjoying the blessings promised to those who serve the Lord. She has left many to mourn the loss; there

being children, grandchildren great-grandchildren numbering all near one hundred, besides many kind friends and neighbors. But neighbors. they mourn not as those who have no L. L. BARR hone.

MILLER.-In the Middle Creek co gregation, Somerset Co., Pa., Mar. 12th, 1882, Bobert B., son of brother Daniel and sister Mary Miller, aged 4 years, 3 months and 27 days. Funeral services by the writer.

VALENTINE BLOUBS WILT.-In North Manchester, Ind-28tb, 1882, slater Mary, wife of Jan. 28tb, 1882, slater Mary, wile of friend E. Wilt, aged 62 years, 6 months and 23 days. Before her death she selected her funeral text, which was 2 Tim. 4; 0, 7, 8. Funeral services by he writer on the 12th of March, to a large and attentive congregation

SMOKE.—Also in the same church, Wabash Co., Ind., Orville V., son of Henry and Sarah Smoke, aged 3 years 1 month and 24 days CORDER -In I amsville, Wabash Co.

Ind., Joseph i order, sged t7 years, 5 months and 2 days. He leaves a sor rowing companion,—a sister, and three children to mourn their loss. Funer-al services of the three above by the writer.

SHIDLER.-In the Salamonie church, Huntington Co., Ind., Mar. 8th, 1883, Annie Muris, wife of brother Jacob Shidler. She was a member of the Church of God. She leaves a kind husband and four small children, and many friends to mourn their loss. Funeral services by the writer, from 1 Pet. 1: 24, 25. SAMUEL MURBAY.

BRUMBAUGH .- In the Coon Rive rch. Gutherie Co., In , brother Daniel Brumbaugh, aged 80 years and 10 onths Discone pleerated cancer months. Disease, ulcerated casher. He suffered a great deal for over three weeks prior to his death. From the first of his sickness, he neither expected nor desired to get well. Funeral nervices by brother J. W. Diehl, from Rev. 14: 15. The text and remarks were very appropriate, as Bro. Brumbaugh's life was full of good orks, even before he made a full our render to yield obedience to the Word I never saw one so glad to meet death J. D. HAUGHTELIN

SWAB .- In the Hurricane Creek cor gregation, Bend Co., Ill., Feb. 11tb, 1832, brother William Swab, aged 45 years 8 months and 6 days. Disease

The deceased was born in Clurios Co., P.a. He married Eliza Esbelman (ninter to M. M. Eshelman,) Nov. 1856 United with the Brethren in 1814, and ever lived a consistent Christian His last illness was of short duration Funeral services by elder John Good-PM G M Interment in the cometery adjoining the church, in the Mul

Slater Swab and twelve children surive him. They have our heart-felt sympathy in their bereavement. But "the Lord gave, and the Lord buth taken away; blessed be the name of the Lord." N. E. Lertich.

Announcements.

District Meetings.

April 5th, at 10 A. M., Southern District of Indiaus, in the Arcadia church, three-fourths of a mile cast of Arca-

April 6, at 9 A. M., Northern Indiens in Cedar Luke congregation, Dekalt Co., Ind., 21; miles South-east of Co-runns, and 6 inites North-east of Gar

gregation, Tauver Co., Neb. April 14 and 15, it at district of Va., in the Blackwater congregation, at the Anticch courch in Franklin Co., Va.

April 24th, North Eastern Kansas, at Oxawkie, Jefferson Co. April 27th end 28th, North-western dis-

rict of O., in the Silver Creek church. Williams Co. O. Come by way of Butler, Ind.

May 1st. at 10 A. M., Southern District of Iows, in the English Everchurch three miles east of South English and two west of Kinross. May 4th and 6th, Second District of Va

at new meeting-house, Page Co., Va Siny 4th, in Elk county, Southern Dis-trict of Kans. 1½ miles north of Gre-nole, at brother J. C. Ulrey's.

note, at protein J. C. Unreys, Mmy 2, 24 S. M., Southern Ohio in Sa-lem church, Montgomery Co., about 4 miles worth of Salom, about 5½ miles east of West Baltimore, D. & W. R. about 3 miles west of the narrow guage railroad, Baker's station May 9th, at 8 o'clock A. M., Northern District of Ill., in the Waddam's

Grove church, Stephenson county. May II, Southern Missouri, at Bro. S Click's, two miles north-east of Neva da, Vernou Co., Mo. May 12, at 9 Λ. M., Middle District of

lowa, in Panther Creek church, Dai-las Co, Iowa. Dallas Center is the nearest R. R. station. May 22nd, North-western district of Kans and Colo., in the North Solo-mon church, Osbern Co., Kans.

April 29th, in the English River church encing at 11 A. M. May 12, at S. Click's, 2 miles north-east

Vernon Co., Mo. May 13, at 6 P.M., in Solomony churc at Laucaster chur Huntington, 1nd.

May 25th, at 10 A. M., in the Panther Creek church, Woodford Co., Ill. May 27th, at 10 A. M., in the Hunting

lune 2nd, at 10 A. M., in the Massains June 6th, in the Wooster church, O., at Bro. George Heestand's, near Smith-ville Station. ISAAC STEEL.

June 17th, in the Wahash church, Wa-June 17th, at 4 P. M., in the Bethe church, Holt Co. Mo. at the house e brother G. W. Andes, six miles north

lune of and 22 at 3 P. M., in Many church one-half mile east of Loat Na

of Mound City.

Our Working Band. The following have sent subscrip

tions for B. Ar W. If mistakes occup-please notify us, stating the number of the paper in which it occurs. Send for prespectus and sample copies. Canvasa thoroughly, and do a cosh business. A A Wist-A A Wise, 1, E J Beeghly. E J Berghly, 1, D S T Butterbigb, S Dierderf, 1, J B Lair, 1, Wm B Goodrich, 1, David Brower, 1, D II Keller, L. J R Zoos, 2. Michael Treasb, 1, J Witmer, I, R Heckman, I, D M Puterhaugh, 3, D B Bowman, 5 John W Price, 2, M E Obmart, 1

John W Price, 2, M E Ohmart. 1, Hattie Engel, 1. S S Mohler, 1, Noah Early, 2. Free Papers

Any one sending to cents for six months, or Sl so for one year, can have the paper sent to an outsider. It must mation for that purpose. Papers wing

Clerment Co., Ohio Mary Ward, David Mock, -Kosciusco Co., Ind Montgomery Co., O Geo. Roberts. Elklast Co , Ind Wm. E New

Win. B. Welcome Stone,
Jacob Dullinger, North Webster, Ind
Matilda Ditaworth, Fryette Co., Iowa
Tara Butler, Butler Co., Kan

A False Impression Corrected.

Tate Plewers, of Grand Rapids, Mich., who spont a few months last Pail and Winter in North ru Indiana, delivering their health-reform lectures in several of the Brethren's churches, - are not the Dr. Thomas W. Flowers and wife, the of Wawaka, Ind., who a few years ago, spent some time around South Bond Eikhart soil Goshen giving lectures and dispensing medicines. The impression has gone abroad, supposing that they are the sume parti n. It is all a mistake as any who have seen both dectors. make a note of this and don't be de-

We will, providence permitting me to New Paris, Ind., about May ing; will deliver our Health Reform Lectures, and all interested parties are kindly invited to call and see us, and sa tisfy themselves.

Eight Hundred Thousand People There are already booked for pas There are already booked for passage to this country in 1882, nearly a half mil-lion people, and it is estimated that SO(COO will emigrate from Europe and Canada to the West and Northwest. In consequence of this great throng, the "Albert Lea Routs," (Chroaco.

the "Albert Lea Route," (Chicaco Rock Island & Pacific R'v) has been compelled to put upon its line an addi-tional Fast Express Train, composed of most elegant day and night ours, leaving Chicago at 11 A. M., and reaching Min neapolis early the next morning in am-ple time to allow those going to North-ern Minnesots, Dakota or Manitobo, to obtain their breakfast and make the onnection for all points North

Northwest.
This train is run especially to o This train is run especially to connect with the new express trains which the Northern Pacific, and St. Faul Minne spolls and Munitoha Railroads (the latter connecting with the Canadian Pacific at St. Vincent) have just put upon the contract of the statement of their lines

their lines.

The regular evening express train from Chicago, will be run as heretofore and make the evening connections from Munespolis for all points in the texts. tory named above.

It is important, and travelers should bear it in mind, that there are no cor-riage transfers by the "Albert Lea Route," passengers being landed in Union Depots at Minneapolis

sure connections, and is the plen and most comfortable line to the North

The trains of the "Albert Lea I leave Chicago from the depot of the Great Rock Island, the old favorite with travelers destined for Kansas, Colo New Mexico, Arizona and the Pacific Coast.

Send your address to E. St. John, Gen-eral Ticket and Passenger Agent, Chi-cago, and obtain our new illustrated "Western Trail."

Advertisements.

to this column a limited number of first-class means will be innerted; nothing of a dec

Agents Wanted

FOUNDATIONS OF SUCCESS and Pay: Small Copetal; Send for

Stein and Ray Debate

BOOKS AND TRACTS es of Human Life, by A. Wilford Hall \$2.

A Beautiful Colored Picture, of Lord's Proper and Ten Co. Microsis present \$1000 A full line of selecture.

Mount Morris College

THIS institution has sojoyed a wonderful success under its present management The Summer Term of 1882 has a much large attendance than any provious, corresponding term. Much of this success is due to the fa-

\$120 per Year,

In odvance, pays for boarding, furnishe ream and tuition, and by place dressing veroch is saved to atuder The teachers compared are active emand thorough in their work, men who her The character of the work dee here will compare favorably with that of the

> Mount Morris College. MT, MORRIS, ILL.

FOR SALE!

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STO OLD FAVORITY FROM

CHICAGO OF PEORIA IS

KANSAS CIT

BRETHREN AT WORK.

Per Artings) Vol. 7.

--- Sel for the Defense of the Gospel "-Philippines 1: 17.55 Mt. Morris, Ill., Tuesday, April 11, 1882.

(Single Copies No. 15.

Breihren at Work.

\$1.00 WILL PAY for the Bureau from May let to Jan. 1st, Vixtus is the evening star for this mouth. She matter than the cards, and about 57,000,000 m EDITORIAL ITEMS?

spending about three days out of each wee ers looking after the contents of the B. Az at the paper is properly filled with roinable is under restly for the press. I mostly come laceting and return to Laceting and return to Laceting

Moony and Sankey are now holding meetings in S

For members of the Jonathan Creek chirch, Perry uty, Ohio, have concluded to invite a minister to set among them. For further particulars, address Sum Defendangly, Glenford, Perry Co., Ohio.

ringite.

of Assertions' says that an organization,
lability is Scripture Union, was foresed in
wal, in April 1870, and has a presal
ets of Europe, ontil now there are about
connecting nearly 100,000 members.

Tree District Meeting for the State of Michigan will beld at the Newton Grove church, Cass Co., Michi

THERE will be a Love feast at Waddam's Ga

GEN. Booth, the lender of the Salvation Army, pro-sers to build a Salvation Temple in Lendon. It is to cost \$500,000, and will seat 10,000 people.

THERE are now about eight unrashers in Pueblo, Col orado, and they lalk of organizing a prayer meeting roos. That is right. We know that brother M. V. Sword will enjoy that kind of work.

We say before last we shared that the District Meeting for North-eastern Onio would be held in the Silver Creek congregation, April 27th and 28th. It should have been North-western instead of North-eastern

A written in Arkaneas saye: "The peach crop in Ar-

A GENTLEMAN from Hot Springs, Ark., who are worted the flooded district of the South-west, says the corner are almost appalling. The shores are covered with sline, and the steech from dead unions and reptiler is most revolting, and is likely to produce a pedificate. This result is now one of the culumities next to be decaded.

The Youth's Advisors has been said to the Primar's Christian and sent to Huatington, Pa., Ind. week, from which point it will increase be published in connection with the Young Hisriple. We regretled to part with R, but we also self-entitled that it would not be advantable to know so many jouvale papers. The list will be missed to the contraction of the

re about six times as many soic des among the d

THERE is more danger in ignorance than in kno dge. None of an would like to settle in a commun there the people are noted for their ignorance. THE Brethren at Yellow Creek are putting a ba

Buo. John Flory, of Virginia, held a number of meet ings for the Brethren at South English, Iowa, closing Masch 12, with ten converts added to the charels by top

Bno. Jucob Detp., of Yellow Creek, spent some thys is Dakota Territory last Winter. He dees not seem to like R; says it is too cold, and wheat crops full rather ofter to suit his olds of a good country.

A rocus a professial pilgramage to Jerosshen is an amounted by the religions journals of Paris. The pilgrims me be cambard that Manuellas on the 2Dh of April. All. Allafa carriages, houses, and seven are to be in remainers, by mount of which the pararay roll the readingsoil to Jerusalies, where wholecome and sufficiently abundant provisions are premived at low prices. From demanders exceedings will be small to all the spots associated with

Our renders will be pleased to webcome boother S. T. Besserman to our columns again. The long siege of trouble and safetings through which he has passed as it hout a found Medicia, Easily doe; year ago, called one of the lim all this diet companion many feelings and expections of sympoly, and now since they are permitted to live and major what weaking of his we feel to expect the more, in a bright antisphose of a still of sequence the more, in a bright antisphose of a still or sequence the more, and the sequence the more than the sequence of the more than the sequence of the more than the sequence of the sequence of the sequence of the more than the sequence of the sequence of

W

The following, clipped from one of their papers, published in Kentucky, tooler that way:

Tre Woodland church, Fulton Co., Ill., at their last Excury-are town elections were held in Massachusetts this Spring, only twenty-three giving a majority in favor of liquor license.

Many blame Peter turnity for denying his Master on great provocation, who themselves deny Ifim wit my provocation at all. HERMAPTER the obitraries will be tound on the 6th page. We place them there in order to make more room on the last page for late church news.

THE Government Library, at Washington, rontains over 400,000 volumes, besides 150,000 pamphlots and a few hundred thousand copy-right publications.

Styrms Lillio Lodie, who has been employed in a printing-office in Nappaner, Elkhart Co., Ind., bus been suriously ill with the typhoid fever. She is now conva-lenced.

Tris smit that the superior class of emigrants that are moving to Kassas on account of its strict temperator principles, will likely induce fours to also pass a probab-tory figure has needer to get that class of congrants to nettle there as much as possible.

to stette there as much as peachle.

Then first unswhere to settle in the Slate of Microsoft were brother Daniel Clinging entith and wide, when moved from Pernsylvania to Cape Girardens Ce, aboost the year 1705, on perhaps a few years later. Their roam, John Lynnigunsum, have in the two-and dagree of the name, they, now lives some latery, Phic Co., 12. He is collecting the contraction of the contract of the third.

us that three ought to be at least a quarterly report of re-ciple and expendences; thating the amount pash out, which for, uful the amount on thinds. As it is, we are culted upon to domite and are not able to tell whether what is seed in is too much or too little. Why no the as application our missionary matters as we are in other

BSo. 1. D. Parister has in No. 13 of the Presider, as excellent striction or price. We ellip the following princ-ted wantsk: "If two persons are equal in every purious are such and of dees, sarely the one in a plain dress us belter thus the one in gay utility, and he may know it without being proof. He that is temperate and traffi-fal knows it, and must necessarily extern kinself better in three virtues than the inclosivals and lists, what upon

Religious Essays.

"WE ALL DO FADE AS A LEAF. Iss. 64: 6

DY O P. ZOLLERS

The Sun in his climax of glory I've men When nature was smiling and forests were

And birds in the woodland were warbling their

All yield the charm which to Summer belongs Those beauties of nature that come with the

Spriog All fade from our vision on Time's rapid wing The soft tiuts decay in the Autumn's coo

The brautiful leaves of the forests all fade,

How apt the resemblance of old by the seer. Of Nature's decline at the close of the year, And mao's sudden exit from life to the tomb; Our time, oh how fleeting! how transient our

We follow our friends to the grave in deep To us oh' how dear, but they fade as a leaf; shoue like the stars in the fair azu

dome. To solace our spirits and brighten our home The memories so solema now soften the heart,

When friends fondly cherished in paleness de amiles in life's sunshine, their tears in its

Rocur to the mind as we march to the tomb. The husband in sadness laments for his wife,

shared in the comforts and sorrows of The daughter was weeping in the lonelin

there,
The mother's delight and her subject of prayer So lately her languishing sighs we still heard; To-day her pale form in the grave was juter

We thought mid our tears and our swellings

The friends in our circle all fade as a haf-The herald of truth did street soluce alf ad,

"blesred are the dead which die in th They rest from their labors, their sorrows

Their works follow them to that beautiful

So friend, after friend, leaves the griaf stricker

They fade with the leaf and are lifeless and

They moulder to dust in death's gloomy do

But God will restore them in beauty again Come monraers and rest in the promise Divine We'll meet them again in that glorified clime;

There death's withering blight shall the bo t invade. No lies shall be broken, no beauty shall fade.

CRIMINAL VS CHURCH GOVERN

MENT BY - 9 MODIES.

An act which violates a law, divine or

human; an act which violates a rule of moral duty.—Webster. N the present sifting through which

the church is passing, it is noticeable how convenient the word "criminal" has become, for no sooner are some brought under the discipline necessary to preserve the peace and order of th church than the plea is set up, "we huve done nothing criminal." ially is this true of those who declars themselves reformers whether their proposed reform contemplates the overthrowing of the principles of our longestablished church government, and set up in their stead liberalism through a "Free Rostrum," or whether it is on the plea of a more restricted form of church overnment in the line of absolute uniformity in church order and usages. In choice how to perform the work, and derstood that we by uo means oppose,

either case, the plea is the same,-"We how to consent to surrender my rights but advocate practical uniformity, have done nothing criminal." The fact which this plea develops must however be patent to all careful thinkers. That that "we refuse to submit to the regu larly constituted church anthorities, a we will set up our form of church poliity, and call it reform whatever may be the result." Both embody the same principle and establish the same fact. viz., both elevate private opinions above the combined judgment of the body and each assert their right to be governed by this alone. Now to establish this fact, i. e., "the right of private opin ion" in a broad or general sense, will establish it also in a limited or local ense, and for consequence, it will either destroy all rule and all authority to meet and dispose of matters of prochurch notice, or else it will establish The plea, then, the one man power ... "We have done nothing criminal," to be understood as only in their estimation not criminal, and not as a fact, The question, What is a criminal act? is

therefore pertinent. One of its meanings 18, "an act which violates a moral sult of these inquiries? Ans.: "All matters beyond the ability of any one duty." It is a moral duty to withdraw from every brother that walketh disorto give personal attention to, must dealy, but it is not a moral duty to abandoned. More than that even; the the co-operation of others cannot be withdraw from a brother or brethren who walk orderly. To withdraw these relied on except just as it may happen from those who walk orderly,-to with stand and oppose such is a violation of the divine law and is a criminal act, and they are brought under discipline for criminality. True criminality consists in depriving others of their rights and injuring their interests, and it remains to be shown (will doubtlessly be urged) whether the plea as set forth is true in

ernment.

Let us look at forms of church gov Question: Is our (i. c., the represent ative) a necessity to protect the laterest of the individual and to guard his rights, and is it therefore Scriptural and proper? The liberalists say "we like representation well enough in a broad general sense, and for certain purposes may be a help. But as a principle of general, and for consequence, of local church government, we say no, for representation means uniformity, and uniformity means submission to others, and we stand on the right of personal choice and personal choice is superior to all outside or general rights, and that's our doctrine, and which gave birth to the "free rostrnm,"-logically, too. we inquire, What are general rights, and upon what founded? Ans.: Gen eral rights are common rights founded What are comon common interests. mon interests? Ang.: Common inter ests are those interests in which every member of the body has a personal interest. Every member has a personal interest both as respecting himself and others in the principles, duties and promises of the Gospel. The Word of God endows him with world-wide personal interests, hence the command. into all the world." etc. Recognizing this fact and to promote it led to the first geooral apostolic council. See Acts Now how are these personal general interests best subserved? or rather how are they subscreed at all? In it by surrendering these interests to the domain of personal choice, and local control? The liberalist will even on this question halt awhile, and finally, though perhaps faintly, say no; for he

will say, I have a personal interest in

this matter, and I have a personal

to the domain of the personal choice of others would slay "hip and thigh My doctrine of personal choice, plea is only another way of declaring cannot, I dare not trust others for they of the principles of the Gospel on all might choose to do just what I choose not to do, or have done. How then can he have his personal-general interes's in these things fostered? Can he be here, there, and everywhere as far as his interests reach? No: but he is willing to place these interests of his at place and localities where he cannot of himself give personal attention into the hands of persons who are accountable to un one? No. Can be make others accountable to him as an individual while he himself advocates the right of personal choice?" Certainly not, for accountability to others is the very thing objected to by these latter day liberalists; these objectors sometimes call accountability the "iron rules of elders," "priest craft," "man-made" rules, etc. It's the right of personal choice you see "that's our doctrine," "aud we sre reformers." Well, what have we then, as the re

> that their choice coincides with choice." Well, can two persons be found whose choice is the same on every question affecting their interest that spring up in a lifetime work in the No. What have we then as church? the result of this free-thinking platform? We have this singular phenomenon presented, viz.: A question arises, but here is brother Charles, who objects to my view of the question, how best to dispose of it as his right to ob ect according to our platform, but here s brother John who happens to agree with me, I will therefore dismiss broth er Charles in this case and work with brother John. But another case comes np, now brother Charles happens to agree with me, and brother John don't, I now will dismiss brother John and work with brother Charles. Well, of course, ceither brother John, Charles, or myself will fall to criticising each other and condema each other. Oh no we are all too saintly for that, do you ess? This liberalism might do ic world governed by chance, in which and destroy our identity as a people there is no telling what may happen.

If, theu, liber lism, or the right of ersonal choice involves certain failures the management of any one matter of general interest, it involves the fail-There is then no nre of every other. question affecting the unity, purity or prosperity of the church that can with safety be entrusted to the domain of personal choice. These can only be subserved by a representative form church government of which A. M. must be sovereign, which to oppose is criminal on the ground that to oppose A. M. in the rights and interests trusted to her to foster, is to resist the personal interests of each member of the body, which no one has the right to do, but contrariwise, God has made it one of our highest duties to promote the interests of others. Io fact, so important is this duty that personal growth in holiness is made dependent on a constant faithful performance of this duty, "for in blessing thou shalt be

Take then again the principle of absolute uniformity, and let it here be un-

which is to be understood to mean and is to be insisted upon to the extent of clearly establishing the characteristics points where specific outlines are not so worded, but the purposes of absolute uniformity goes beyond this, and assome that the Scripture is as clear on matters of church polity as it is on ordinances, or else if not so clear that it is necessary to formulate a class of rules to be held and enforced as inflexibly as the Word of God must be held. To in sist on this is to form creeds. are human opinions clevated to the dignity of canon law and in their applica tion supersede altogether the right of private judgment, and ignore choice To ignore choice is to set aside the force and weight of testimony human or divine, and denies the power an benefits of comparison and the principle that the rules of any ope age or of a class of circumstances mus be the rule for every age and for all classes of circumstances. This fact has brought down to our age as a standard the "Westminster confession" and very

naturally also produces appeals to the 'Fathers' to meet present issues. What then have we as the result of "absolute uniformity" as a principle of church government? Ans.: We have this re markable phenomenon, viz.: that the right of personal choice in matters of private opinions, may be and hereby is et up as a matter of positive law, the standard of appeal, by which the same right of personal choice in matters of private opinion is denied and forbidden to be exercised by others, and for consequence involves this proposition viz.: We present you as a ground of Christian fellowship, not the clearly stated Scriptural conditions of church fellowship, but we present you these our opinions formulated into rule touching matters nut so specifically defined as are the ordinances of the Gospel; now all who will accept and maintain these our opinions we will recognize in Christian fellowship, but let it be remembered that our platform of absolute uniformity will admit of ac change in these rules to meet peculiar cases, for they are fundamental to our existence as a body, and must in form be transmitted to posterity and any change would remove our foundation

Here then we have au assemblage con

posed of a greater or lesser number of

persons who elevate personal choice is

to an unhending rule, against which

the personal choice of others must no

personal choice such prominence the

the standard which it formulates he

comes the ultimatum of all appeal, and

here ends investigation, the force of tes

timony, and the benefits of comparison

and the unity rule becomes logically the

result of it; not as the exercise and ap-

proval of man's power to think and act

but rother as a want of each exercises

Upon this throne monarchy reigns,

while upon the throne of the liberal-

ists, nuarchy reigns supreme, and when

either the one or the other is sought to

be restrained by the representative form

of church government though they re

fuse to surrender, and of necessity ar

'we have done nothing criminal," all o

which is due to ac undue elevative o

the exercise of personal choice. But the liberalist will inquire, Is than the

right of personal choice to he denied

While the advocate of absolute uniform

separated from the body, both

be directed. This gives the matter

There were some of the party, however, who went with the vast througe, and reported on their return that it was estimated that 100,000 persons were present. The cost of supplying the water and of playing, is said to be \$5 the water and of phaying, is said to be \$2,000, so it is necessary that a large number should be present to pay the expense. In another part of the grounds is a fountain, called the "God of Day," and he is represented with four horses drawing his chariot, and is surrounded by dolphine, tritons and sea-monsters. All in groves, where float miniature chips and Entering the palace, we were ushered through salon after salon, filled with rare and costly treasures, until we begin to feel as though we were a part of the great show, and had erselves reflected in the vast mirrors that lin ad the walls, nutil we magnified our numbers and wondered who the crowds were that folgalleries there were but two that I brought th emory of, away with me. One was the siege Washington as the of Yorktown, with our central figure, and the other the "Crowning of Josephine" in the church of Notre Dame, after Napoleon had crowned himself. inted by David, a French artist, from life and all the faces are veritable likenesses, as well as the dresses and garments worn by the persons represented. It is the most beautiful pic ture I saw in Europe. There are those that are grand in their conception and finish, perfect in their kind, recognized by all as the perfection of art,-even I with my cultivated tasto rec mized them as such -yet they failed to gratify my love of the really boautiful, us did not this painting. I could almost have howed down to the artist, had he been living, for giving to the world so heautiful an object of his art, -- in fact

On our return to the city we visited the Sevres porcelain manufactory, where every process is shown the visitor except the tinting In the exhibition rooms art cles were shown us of their manufacture, which none but kings or princes could purchase-vases, the designs which cost years of labor and toil: articles for the toilet and as ornaments, indeed, everything which art could invent or wealth purchase

me a joy forever.

from which port we shall take a steamer cross the English Channel, stopping two days in London; then to Edinburgh, and seres d to Glasgow, from whence we shall

In writing these closing notes in this b tiful city, I find it difficult to analyze my feelings or realize the yest extent of sea and land which I have passed since I left my ow pleasant home. I seem to have lived through a common term of life so much rushes through sible to note down in my letters home. I be assured that my notes, imperfect a they have been, have been of interest to any of my many friends, I shall feel amply rewarded for any sacrifics of time or comforts they have

Sad Accident.

Brother John Brubsker, son of brother and sister Delilah J. Brubaker was killed from the kick of a mule. He and his brother were in the stable hornessing a pair of mules and a John walked behind the one he was harness ing, it kicked him with both feet. One foot struck him shout the lower part of the treast hone, and the other on his side. He died in a minutes afterward. On Monday we gat ered at the South Beatrice church to pay the last respect due our vonng brother. one year ago this boy with two others of the family, made the good confession. He was a good hoy, and an exemplary Christian. the affliction with murked resignation. tried to comfort, warn, and exhort the congre-gation from these words. "Bs ye faithful unto death, and I will give you a crown of life Rev. 2: 10. A. VANDYRE.

The "Hygienic Home" in Colora

By request we answer the following qu

Q-Persons who loan money to the com and take interest-hearing certifica stock, can they get their money out when they

dus.—It is expressly stipulated in printing on the certificates that the money is payable on the brit day of Jonuary of each year, at the option of the lender or the company; i. c., if the lender wants the money, it will be paid, or

if the company wishes to pay it, they can do so. therefore the money can be taken out any year. and interest will be paid promptly on the first day of January of each year.

O-Why make a difference in the rate of in terest and say from 6 to 10 per cent.? Aus.-In some of the Eastern States when

the rate of interest is low, some persons do not ask more than 6 per cent : in the Western States where interest is higher, if loans or taken, we will have to pay 10 per cent. in Colorado, interest rates at from 12 to 15 per ent; that is why we choose to sek loans for Eastern parties and also to give our hrethren and sisters a chance to help in the good work Q.-Is the stock or money well secured when

out into the company? Ans.-We don't know how it can be bette secured as there is improved real estate securi

oice land) is going up rapidly. Q-Which is the best kind of stock, regula referred stock, or preferred interest-bearing

tnek 2

Ans .- Both are secured alike. After this company will exceed the highest rate of inter est, braides there will be the increase in the value of the property; hence regular stock hares will pay the best income or profits from O .- What course of treatment will [vor

adont? Ant - Rational Medicine" on "Hygie Principles," which embraces all the real in every system to the expulsion of all that i detrimental to health or longavity. All the aids necessary to assist Nature, which as the supreme power, will be used as occasion may require which will include "Natritive Care," Hydropathy, Electricity, Swedish Movement sun-Baths, Medicated and Natural Minera Water Baths, and a course of healthful living in general. No stone will be left unturne

rest or pleasure away from the toils, cares and Believing that Christianity and a prop gard for healthy living go boud in hand, and sures the greatest amount of happiness this li'e, with a tendency to a high and b life beyond, the moral and religious status of will be gnarded with scrupplou-

Q.—Are you not too far West to make it a

ANS.—Of all places in the United States it m our judgment just the place. It is here in Colorado where the many thousands of in-valids flock yearly as the Mecca of their hopes for besith, and they need just such a rural treat away from the cities and towns and con formon of a busy world. Eight to ten thous no invalids visit Colorado yearly. This fact slope ought to convince any one as to the success of the enterprise. And then our climate! it is one of the prime factors towards success. Invalide will improve so much more rapidly here than at similar institutions in the East, and f the experience of many who recained health

Everything promises well for the enterprise Who that the Lord has prospered in this goods and have to spare, will not feel like put-ting their shoulder to the wheel and belping slong the noble work inaugurated for the of mankind? Remember, we do not solicit race donations but leans for a year or two, or shares taken, so as to not only be helping slor the work, but be a means whereby you may add to your own interests. The more mean at command, the more thorough, extensive satisfactory can the improvements be made. Send for circulars; satisfaction guaran-tred. Thunks to the generous hearts who have

onded and feel such a deep interest in th metter.

From Demanek. Dear Brethren:

Feb. 1st, I left Copenhagen for North Denmark, where I have traveled all this month I have had meetings every evening, and at some places two or three times a day. The interest as been good generally, and hous with people, and we are happy to know that many friends stand near the fold. We found the members xealous and trying to hear their with patience.

Brother Eskildson will spon have dowindows rendy for the building, and all is nearready, so that as soon as we can be su Winter will not hinder or barm the work, we will commence the masoury

Reports from Thylock are very suconraging. promised a full secount, and will state only that our hoy brother has gotten his old rother into the church, and two more will b received as soon as circumstances will permit-I visited Brother Hansen in Randers.

him and wife kind and active, but still straggling hard for a living as usual. I arrived home the last day of the month

uniles by rail and 168 miles on foot. Found Mury sick in bed and my old father alone with the children, yet we are thankful for the good ness and mercy of the Lord toward us. We have had no Winter here. Ti Winter here. The gra looks green and cattle and borses, as well a heep, are grazing in places. There is much sickness and many die of consumption, caused

by wet and damp sir. Immigration to America seems to be incr ng this Spring from all parts of Denmark and Germany. May the church he prepared to cast into the soil the seed of sternal life. Oh, for the world's evangelization! Millions upon mil lions know no more of Jesus or the saving Gospel than a brute. If we are the light the world how do we fill our responsible work If the preserving salt, how do we preserve our selves and the world?

Let the pious worker leave wrangling and ving, and go and declare a full pel to a dving world. Let the press be used to dify, and as a means of spreading the divine truth. Kesp family troubles, church trouble and all kinds of troubles away from worldly no Settle it where it only can be settle smong the contending parties by the means ad vised in the Gospel, and if the Fraternity need warning, why could not churches send letter and refrain from publishing to a frowning world what belongs to the church? the A. M. should advise the churches to control the press and prohibit it from advertising and investigating and combatting such in the papers as should be settled by Matt. 18 within the limits of our means to make it of pleasant resort for invalids or those seeking whether of individual members or individual churches. Then the church will do much more good and no evil.

om New Carlisle, Oh

The following we clip from the New Carlisle on, published at New Carlisle, Ohio, It peaks well for the Brethren and their meetings:

The German Baptists commenced a series of of meetings at their church on Main St. on sday, March 7th, holding services more and evening of each day, closing them on So turdey evening last. Eld. I. J. Rosenberger, of Gilbon, who conducted the services, is an ele-quent, impressive speaker, and has done great good in his labor of love amongst us. nestings are being continued this week at Don nel's Creek church, six miles north-rost of There were seven accessions to Honov Creek by Eld. O. F. Yount, of Tippecanor, and two on last Saturday by Eld. Ro herger. The following communication on this et was handed as:

En Sux:-Pless give us room in the col mns of your wide spread and enterprising paor for a few remarks in regard to the shor ies of meetings just closed at the German Ban church in this place, under the superv of R.v. Issee Resemberger from Gilbes O . man well liked, of great influence and tale and a charitable heart. He seems never t want for a subject. The meetings were attend to the church by baptism. As there has all ways been a delicecy upon the part of some or the members, Bro. Rosenberger, in bolding such meetings, I think they have never realize ed the good that is in them, and I think you closed just when the most interest was mani-Come sgain.— A Friend.

Amone the Brethren.

Last Sunday we attended service at Eagle Creek church, which was a feast to us greatly relished after being absent from them so long Coming to the church, we first visited the cam etery, where the departed are sleeping. Going up the aisle we came near a murble status plainly dressed and highly polished, with the ame "Sharon" neatly engraved upon its hase A flood of thoughts now came rushing to our nemory as we read the inscription, " He fell by the wayside, and the angels took him home.' Of our short visit to last Annual Conference of our sudden departure for home upon the solemn news by the telegram. Our visit to ou home at midnight stillness to find our noble boy lying quietly in the shumbers of death. Oh. the thoughts, "Asleep in Jesus." Ab, our

heart softens as we lower him to rest, and the tears flow over the sainted dead. Thus anew the scenes of the past come again to view we stand looking at the marble column. body lies here and we say peace to his ashes. — The spirit is up youder where the redcomed dwell, and oh, my God help me to live that we

may meet again, when this life is nver. We enter the church and services are menced; the story of the cross we tried to once more after a rest of several months, and

a source of joy it was to worship with Brethren once more. We still find our body of members in and union and firmly planted upon the Rock.

-the same doctrine they accepted years ago. We were made to reflect upon the condition of the church at large. How we love union! yet how much do we read in our periodicals that is the epposite! It would almost seem as though the faith in Christ had changed. How we

must hemosp the condition of the church. Where does the fault lie? Is it at our own door? Are we go ing nearer the path of duty ourselves? we sowing the seeds of discord? Where are we standing? In these latter days amidst the many trials

the many conflicting elements surrounding us, it suggests to us that we stand firmly in the faith of Jesus and take him only as our safe guide, traveling through this wilderness "If ye, then be risen with Christ, seek those things which are above." Are we doing its

From some of our literature it seems, some are seeking each other's rain, instead of following the injunction of the apostles; some that of wealth, some of honor and praise of men, etc.; many pretending to follow the meek and l Jesus, yet in truth are nearing the ways of the All religious hodies have a code of laws or

An engine a which they are governed.

But observation says they do not live up to them. Our own fraternity is lame in th it not then necessary that we come back to on Brethren of the Cross, let us hold no the

dectrine of Jesus in its pure light and encour age more love and union among our ranks and then make a practical demonstration of it our esives to our congregations and to those with shom we come in contact in everyday-life, exhibiting of a truth the love, peace, joy and harmony there is in the religion of Christ. S. T. BOSSERMAN.

From Sabetha, Kan.

The Sabetha church is in peace and union so far as I know, and has bright prespects for the future. We are all trying to live up to the repurements of the Gospel as near We have meeting most every Sabbath somewhere in the neighborhood, and every S night a social meeting, together with a Bible

We have had quite an addition to our the church here, by members moving in here from other churches-mostly Eastern churchrs—in the last six months or a year, and still have room for more. Brethren from the Eastern States or churches, that are seeking nomes in the West, would do well to stop of nomes in the West, would do well to stop off ut Sabethe, Kan, —especially those wishing to locate in Brown or Nunaha counties,—and ex-amine our country. E. Cober, minister, and other members, live in Sabetha town. We have as good soil here as anywhere in the State. a fine lay of country-rolling prairie, plenty of running water, plenty of good timber, rock for huilding purposes, and good R. R. market closs. The Winter here has been remarkably fine, the finest I ever saw. The wheat crop ooks splendid, and promises a very heavy yield. Spring wheat about all in, and some com some was sown by the middle of February. Everything is looking bright for a promising season. E. J. Berchely.

From Pearla City, Iowa.

Dear B. AT W .: As the rain prevented our esting for worship to-day, I thought to vote a little time in writing a few lines for the paper. I will say that on the first Sunday in Murch, we met together to reorganize Sunday school. After singing and prayer, the school voted for a Superintendent and assist-ant, the lot falling on Bro. Henry Troup, and Bro. Joshua Schechter. Then the classes were formed, each class choosing their teacher und assistant. The school is in good running order, and all seem to take a great interest, makes it very pleasant to all. The church is in prosperous condition. May God bless you all. LIZZIE HILARY.

Pearla City, Iowa.

Tidings from the Mield.

DAYTON, Va., March 16 I think you should do all you can to onsolidate the papers that are publi ed by the Brethren, and have it controled by the church or Annual Meeting. do not think a brother has any better right to publish a paper than be has to preach, unless authorized by the church It would be a pleasure for me to recom mend and urge it upon the members t aubscribe for a paper that defended the doctrine of the church by the authority of the church. If we had a church pa per, the church would support it, and ob ections would not be brought against it causes division; for it would only defend what the church satisfions. I am se that believe the press to be next to the ministry for good, I am well pleased with the B. AT W. under the present managem hut I say, Consolidate and the then you can defend the doctrine of the L. Hedwick. but I say Consolidate and baye no rival:

Madison, Kan , Mar. 20. The Old Ship continues her cours beavenward. Love and union prevasmongst us. Our little hand was , made to resolve the second Sunday of thi ath; for a dear sister was hurie with Christ in hely haptism. May the Lord help her to live a holy and devoted life. We held our first council-meeting the 18th Love and good order prevail ed: everything passed off pleasantly. -The Lord protect the Brotherhood in her trying hour. CHAS. M. YEAROUT.

We are all standing firmly for the old cision of the Annual Meeting and hope satisfactorily to all lovers of the true church of God. We have but few memhers in this county. Bro, John Pursley our elder, but has not been able to reach for us thin Winter. Bro. B. C. aw preaches for us. He is in very S. H. MOORE.

Loraine, Dl., March 29. Our meetings closed last night. They were conducted by J. L. Meyers. Ow-ing to the inclemency of the weather our congregations were not very large John did us good work as a faithful sol dier. Many and well directed were the were burled into the enemy's camp. -Some erled for mercy and one fell was buried with Christ in baptism. H. W. STRICKLER

Roann, Ind., March 29 Your weekly visits are pleasant and interesting. You have many noble workers that are loading you with think they are too much upon the same subject,—too many have been fighting the same for. We think, perhaps, a few force: while others might be striking to one enemy. Recently we noticed that the editor says: "Our readers may look for more doctrinal matter in the B. AT We are glad of that. We no think that that part of the work has been neglected for a while. May the Antioch Ind Murch 22

Our quarterly council meeting came off the 11th uit. Not much business before the meeting. The members all seem to be in love and harmony. It has not been necessary to tally a vote in council for two years. I think we are all of the same mind and sness the same fore the church for action. May unfor of your brother, in the Lope of cterna Life. I. B. Lais.

NOTHE .- The members of the Wadof May: feast to be on the 8th, com g at 1 P. M. Also meeting at to places on Saturday evening and Sanday this, and especially the minutering brethren, and come to our aid. Thuse coming by rail will stop off at Lena on filinois Central R R., two miles from place of meeting. Passenger trains from the South and East arrive at 4:32 A.M. except Monday; and 4: 20 P. M., except Sundays. Freight 12: 35 P. M., except sundays, and 8: 40 A. M. We hope there will be a good representation to our meetings, especially from Northern II-

Maple Grove, Norton Co., Kan

The Brethren here commenced mee g in the church in the colony on Feb. 25th, and continued till March 5th. Ha interesting meeting. Brethren M. Lichty and L. Schaffer, (home ministers) wielded the Sword without gloves. ree blood-hought souls made confession, and since the meeting clos ed, others have made application for membership, still others are not far from the fold. We are too busy shout our Master's business and trying to secure a right to the Tree of Life, to take part in the Brethren's quarrel. Cons dism. Old-orderism, Progressionism lon't disturb us. These names are only mentioned among us occasionally, and ven then only to express our pity for those thus engaged in quarreling about these things. Oh, if the talent that has thus been more than wasted, had been employed in writing good encouraging

my God, when will it end? N. C. WORKHAN

L. L. BERKEY, Donels Creek church, Ohio.

Goshen, Ind., April 2. At our late protracted meeting, Bro-esse Calvert preached twenty-one sermons. The immediate result was, sine-teen added to the church by baptism. and the church much built up and edi visit reported no query for District-meeting. Delegates, Levi Weaver and the waiter. Meeting to-day: large con gregations; no factional element her

words to the saints, how much better Oh, how tired thousands of my Breth-ren and sisters are of this war! Ob.

According to previous arrangements our esteemed Bro. 1. J. Rosenberger came to us on the 6th inst, remained til the 26th, preaching both night and delivering thirty-six sermons. Bro Yount also delivered two sermons on the 7th inst. The meetings were largely attended and much interest uruged, our hearts were filled with overflowing joy to see twelve precious ul- come out on the Lord's side and showing a willingness to go forth to labor in their Master's vine; Ard. We faithful and become an honor to the church. We feel that others ere near the kingdom, could the meetings have continued. One more week, and many Our church is in love and and in a fair way to prosper. May we all live more faithful is my prayer.

Washington, Iowa, April 4. We held our quarterly church-meeting setisfactorily to all. Our church is nerhaps in a better working condition at present than it has been for several pears. Two of our deacons, Henry Etter and David Rittenhouse, were apnointed as delegates to District-meeting ARRAHAN WOLF.

PREBE A. LANE

gregations, working for the Master. No additions to the church for some time, only by letter. Members are all in peace and union. Just returned home from meeting, south, at Swygert Sta-tion, seven miles south of us. Have one sister living near place of mostleg. Our well-wishes to the success of the BRETHREN AT WORK, believing it to be true to the cause of the Master. K. HRUKMAN.

Announcements.

District Meetings

April 14th and 15th, In the Bethel con gregation, Thayer Co., Neb. April 14 and 15, lirst district of Va., ir the Blackwater congregation, at the Antioch church in Frankflu Co., Va April 24th, North Eastern Kansns, at Oznwkie, Jefferson Co. April 27th and 28th, North-western dis-irlet of O, In the Silver Creek church,

Williams Co., O. Come by way of Butler, Ind.
May 1st, at 10 A. M., Southern District
of Iowa, in the English River church,
three miles east or South English and
two west of Kipross.

May 4th and 5th, Second District of Vs at new meeting-bouse, Page Co., Vs.

at new meeting-house, Page Co., Va., May 4th, in Elic county, Southern Dis-trict of Kans. 1½ miles north of Gre-nols, at hrother J. C. Urley 6. May 0, at 8 A. M., Southern Ohio in Sa-tem church, Montgomery Co., about 4 miles north of Salem, about 3½ miles east of West Boillinger, L. W. W. R. R. about 5 miles well of the marrow guage rail root, B bet 8 at 440 West barrow

May 5th, at 8 o'clock A. M., Northern District of Ill., in the Waddam's Grove church, Stephenson county. May 11, Southern Missouri, at Bro. S Click's, two miles north-east of Neva-da, Vernon Co., Mo.

May 12, at 9 A. M., Middle District of Iowa, in Panther Creek church, Dal-ias Co., Iowa Dallas Center is the ins Co., Iowa Dalla nearest R. B. station,

Iny 22nd. North-western district of Kans and Colo., in the North Solo-mon church, Osborn Co., Kans. May 24, Michigan District Meeting Newton Grove church, Cass Co . Mich. conveyance at Cassapolis and Down grac, the day before the meeting.

Love-Fensts April 20th, in the English River church In., commencing at 11 A. M.

May 12, at S. Click's, 2 unless north-east of Nevada, Vernou Co., Mo. May 23, at 5 P. M., in Solomony cherch at Lancaster chur Huntington, Ind. May,24th, Cherry Grove, Carroll Co., Ill. May 24 and 25 at 1 P. M., at Hickory

May 20th, at 10 A. M., in the Penther Creek church, Woodford Co., 111. May 27th, at 10 A M., in the Hunting-

June 2nd, at 10 A.M., in the Masasina way church, Delaware Co., Ind. June oth, in the Wooster church, O., Bro, George Heestand's, near Smith June 17th, in the Wahash church, Wa

bush Co., Ind.

une 17th, at 4 P. M., in the Bethel church, Holt Co, Mo, at the house of brother G. W. Andes, six miles north of Mound City. Inne vi and 00 of 1 P M. in Mann church, one-half mile east of Lost Na-

Our Working Band.

The following have sent subscrip-tions for B. AT W. If mistakes occur, please notify us, stating the number of percuebly, and do a cash busi Enoch Eby, 1, D H K-llar, 3 H C Merinesta, 1, Mary A Herbert, 1, D Flory, 1 J S Line, 1, A B Saide

Liuv, I, A B Snider, 2, I Eshelman I, I L Berkey, I, D II Keller, 2, Alman Mock, 4, D Hollinger, 3 Jas. Zook, I. Jonas Berkl J L Berkey, i, Jonas ne. W F Morningstar, 1.

Baltimore & Ohlo Railroad

The next Annual Meeting of the Ger an Baptist church will be beld at Mil ford, Indianu, on the line of the Bath more & Ohio R. R.; communing Thes

day, May 30th, 1882.

Arrangements have been made with
the B. & O. R. R. Co., to sell tickets
from all stations on the line of this read at one rate for the round trip.

Tackets will be placed on sale as early as May 20th, allowing a step-off at any point on the road, and made good to re turn until June 20th, to me or after the meeting.

The B & O. R. R. will also be prepared to furnish tickets at the meeting to those

who may then decide to extend their trip.

Mr. W. E. Reppert, Columbus, Ohio,

nurenger agent of the Trum-Ohio Di-ision of the B. & O. R. R. will make all ing railreads, in rates of fare from such roads to junction points on the B. & O. As the B. & O. R. R. Co. has been liberal towards our people, we deem it but just that they o this road a liberal patronage

bern of the Brothren church : imities. L'B'Our other papers will please copy. W. R. DERTER, Committee.

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Mount Morris College.

THIS institution has enjoyed a wonderful success under its prevent management. The Summer Term of 1882 has a much larger attendance than any previo-term. Much of this success that it costs bear to attend as

\$120 per Year.

id advance, pays for boarding, furnished room and tuitien, sad by plans dressing very much is raved to students.

and therough in their work, men who have but from three to twenty years' experience in teaching. The character of the work done hou from that the character of the work done teaching. The character of the work done here will compare favorably with that of the best schools in the country. Send for entalogue containing full particulars. Address all com-Mount Morris College,

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inquired, but everything they wrote was not in-

I conneive this to be the most dengerous an erroneans position tuken in the article. It nigin ly denies the inspiration of the historical part of the Old and New Testaments, which, if true, would prove that not less than one-third-o nerhans one-half, of the Bible is uninspired. The theory, when applied, teaches that the erenter part of Moses' writings are uninspired; that most of Judges, Kings, and Chronieles en not inspired. Thus at one aween it taken the juspiration out of nearly one-balf of the an tire Old Testament. The same theory would also teach that the greater part of Matthew Mark, Luke, John and the Acts of the Ar bles, so for as the writing is concerned, is uninspired. Take the inspiration out of al this and what have we left on which to predicate our faith? If all the matters of history where facts and circumstances were full known, needed no inspiration to indite the cir constances and events, then we can place no more confidence in the historical part of the Bible than in any other book. If the writers, while writing that part of the Book, were not inspired we cannot, for the life of us. lell whether they wrote the truth on all points or We want our readers to think of this

5. Paul, who himself was inspired, settles the whole question. He says: "All Scripture is given by inspiration of God." 2 Tim. 3:16 All in this case certainly does not mean just a We believe that the writers of the Old and New Testaments were inspired what to write and what not to write. Pany were not permitted to exercise their own wills or opin ions, but wrote just what the Spirit dictated to them, hence the good Book comes down to us as a divinely inspired book, perfect and complete in all its parts; a book, concerning the currectness of which we need have no doubts

neticing it now

7. It is true that the men who now preach the Word are uninspired, but it is their duty to preach the inspired Word; to preach it as Gal's Word: to handle the Bible as God's per feet book; as a revelation from heaven by the Spirit, and not as a more opinion of man. We look upon the Book as written by inspired men, who wrote the things God wanted them to write, and it is not in our place to tell them that a part of the work is inspired and the oth-THAT APMISTICE

WE are in favor of an armistice that will last for all time. But who can control a Free Rostram? After the armistice is accepted it will be on our platform. We are agreed with the brother who writes thus, and would he glad if there would not be any more warfare and contention in our papers. But we approve the course of those Brethren who defend the faith and practice of the church, when it is attacked by one namon either in or out of it One brother writes us to know, if thus

brethren who say they will not take any more Papers unless they quit fighting each other; want nothing said in defense of the order of the church, when it is opposed by some papers and some brethren. We wonder, too, what they think. Do they think we should keep silent while others are doing all in their power to tear down our general order, and in its stead establish a kind of congregationalism? This way of saying nothing in defense of the trath, while others are oppusing it, is one of the way of working for the enemy. God had faithful med in ancient times who would not keep quiet while the truth was being assailed.

Paul said, he had kept the faith and fought the good fight. The sportle tells us to contend earnestly for the faith, and if a man tells ne to keep quiet, while others are loud in their opporition to the truth, we know the result of his council will be squivalent to giving the opposer

say amen to it, but we know that will not be done while the spirit which started the contention, still lives.

Some brothree are writing in favor of peace in a way that makes us think, we may cry, " Peace, peace, when there is no peace." When the long-established order of the church is on posed by some papers that wish to see it changed after the world or popular religion a little more than it has been, we feel it ou duty to defend the order, and, if possible, keep the church on the Gospel and not have it turn ed over to the popular religions of the age, is the matter of prids.

Our views always have been, that it was he to not discuss these disputed questions in ou papers so as to induce contention or cause any one to disabey the decisions of A. M. or the order of the church.

We once wrote at length on this point, but were opposed both by the Progressive and Vindicator. The course we advocated tends to peace, the other to division. The Vindicator has formulated its party, and has gone mainly

on the ground of its opposition to A M. We have fears to day that the Progr opposition to the general order, will lead to similar results. If there was a power in the church to put down all opposition to its gen matter soberly, and see jitt where it will land then. We regard the theory as a just where it eral order, that would be one way of making peace, or if there was in the church some now er to put down all who are contending for the very erroneous one, and that is our reason for order, that would be another way of getting

> Our doctrine on this question of peace is to get hold of the preachers and papers, with some power that will make them all submit to everything that is once made an established or der in the church. And to do this, send up one delegate from each church to A. M. with ower to expel any writer, or preacher, who will either disobey or so act as to lead others to disobey anything it may decide upon as established order of the church. Something like this must be done. We have this peace cry in our papers; probably we wrote the first armis tice letter some years ago: since that there have been many and many kinds, but what have they done in bringing peace? They may have kept some quiet brother from writing a mild article, while the radical extremist pays oo attention to it, further than to oppose it; for he does not want peace unless he can have it all bis own way. He does not want any Annual Conference to dec or him, and he does not want any armistice made by your appeals or by A. M. And we can see no way for peace, ey cept to make a strong arm of the old way on fathers did; to send one delegate from church and give them power to rale the preach ers and the papers. Then we will soon have seace. The laity never made this trouble; they would be right soon, if they now are not, provided their leaders are set right. We believe our only chance for peace is through church delegates. Let them make an armistica and compel every one of us to reenect it.

INDIAN EDUCATION

I T is encouraging to see that the propriety of A educating the Indian instead of killing him is a growing feature. It is the only way of civilizing him. Arms may subdue n race, but they can never civilize the people; that aust be done through the mind and heart This method was early adopted by the primi tive Christians, as well as by the spostles themselves. Schools were established, ministers ent out, sermons preached and books written. By these means the mind and heart could be Instead of sending soldiers to th Indiene we want to send religious school teach ers who will educate the children - develor heir minds with useful knowledge and teach them the habits of industry and fragality. This will require time, but not any more than was required to introduce Christianity as the negents. We are decidedly in favor of ed ucation of the right kind. To be a good farmer the boy must be educated on the form, the housekeeper in the house, the carpenter at the all he wants. If all could he stopped, we could bench, in short everybody must in some way

he educated, trained or prepared for the work he is to do. The Indians are yet in their wild tate and must be educated too before they can be made useful, or even chedient to the laws of civilization.

THE MORAVIAN HISTORY.

THE following, clipped from the Church Advocate, will likely prove interesting to nany of our readers-An interesting historical work is appear in The Moravian, published at Betblehem, Pa. Church founded in Moravia and Bohemia by ollowers of John Hus, four hundred ar twenty-five years ago. The work is written by Bishop Edmund de Schweinitz, after a careful study and comparison of all the extant sources

very few of which are in the English language It is perfectly sate to assert that this is the first opportunity to read in the English language a thorough and correct account of the Churc of the Reformers before the Latheran Reform ation, and to become acquainted with an impertant, though bitherto ignored period of Church history.

GEOLOGY.

FOR years the speculations of Geologist have been such as to render their teach lugs very objectionable to a large class of care fal Bible-students. All who adhere to these claims, have rejected the usually accepted interpretation of that part of Moses' writings which relates to the age of the world, while another class-perhaps the wiser-believe that truth will stand wherever found, hence, gave themselves little concern about the matter, but preferred to await future developments. following, from the Christian Standard, indicates what might have been expected:

The latest word from the most advanced teachers of modern science: After the long hattle between Moses and Geology—a battle specially distinguished by timid confriends of Mosca-it has at last come to this at the President of the British Association and the Vice-President of the American Achid my of Natural Sciences, have admitted as prevailing feeling of geologists, that the whole foundation of theoretic geology must a reconstructed."

WHAT IS A COLLEGE?

A S many of our members have had but little experiance in regard to colleges, a word of explanation concerning their character work and influence may be in place at this

The term college is derived from the Letin Collegium which again is from Colligere, mean ing to collect, or choose and means in the first place, a hady of men chosen to perform certain s, all acting under the same lowe and all qual in rank, as the college of phys electoral college choses by the people of the U S. to elect a President and Vice President. Secondly, it means "A literary institution or seminary of learning established by authority and endowed with funds and possessed of certain rights and privileges."

The third meaning is, "A house or edifice ap propriated to the use of a college or literary institution." It is this second and third mean ing of the term that we are to consider, and pass by the physicians and the electors, etc. The second meaning of the term implies that a college is a corporation invested with the same rights and privileges as an individual of holding property, suciag and being smed These rights and privileges of a corporation are placed in trust into the hands of certain dividuals called Trustees. The rights and priv ileges entrusted are obtained from some higher nower such as a court of instice or of Legislature, and when those Trustees violate the trust placed into their hands, said higher power cau at them aside and appoint others or punish them as the case may demand. The Trustees of a college are not the college, any more than the Trustees of a church, are the church or the edministration of a government, are the gov ernment. You can say the administration of the U. S. is full of corruption and yet maintain that the government is one of the hest and grandest on earth. When you speak against the administration and find fault with it, you Just so it is with a college. It may be all right and the persons in charge may mismanage and divert its influence from the purpose which it was established, just like President Buchanan's cabinet misdirected the powers of our government entrusted to them and worked into the hands of the r hele so much military armament. Again, to prove conclusively that the Trustees of a college a re not the college, we might suppose that if the Trustees of Mt. Morris College, or some other one, were all squidenty to die, the college would not die. The trust that was in their hands, would only be placed into other hands and the college would continue just as beto In the second place the Faculty is not the college; to prove this we need only say a charten can be obtained and a college encorporated before a single member of the Faculty is elected The Faculty of a college is the President and Professors who are entrusted with the govern-ment and instruction." A college may be all right legally and the Trustees all competent and virtuous hut a part or all of the Faculty may be immoral. Again, the college may be all right legally and the Faculty above reproach and yet the Trustees be immoral. Such is the baracter of a college as far as the relation of two of its principal elements is concerned.

The third meaning of the term college has reference to the building slope, and to say, a person goes to Mt. Morris College would be similar to saying, he goes to Salem church

THE WORK OF THE COLLEGE. This is similar to what is found in the co-

mon school. Any one who has no conscientions scruples against patronizing a common school, has no good resson to find fault with a college. In the common school the work is, to give instruction in language, mathematics and science. In the college the very same kind of work is done, only the student is conducted much further, but in the same direction a started in the common school. As regards language, the same English is taught in college as in the district school; the same Latin that was used when Paul was brought before Corner and the same Greek which Paul used when be disputed with the philosophers or preachers Mars' Hill. Likewise the same principles of mathematics taught in an elementary arithmetic are employed throughout the entire mathematical course in College.

What the influence of a college is, must be told in another article, as this is sufficiently S. Z. SHARP.

AN APPEAL

A S numerous requests have come here from various parts of the brotherhood inquiring about the particulars of Brn. M. M. Eshelman's misfortune in becoming finencially involved in conducting the B. AT W., we would state for the henefit of all who wish to know more about his case, that he prepared a report giving the particulars and presented it to the church, here, which report was accepted and also prepared it in tract form which any one can obtain by addressing him at Lanark, Ill., and enclosing a three-cent stamp. At this place, where his care is best understood, a aumber of brethren have made donations ranging from fifty cents to two hundred and fifty dollors. All he had of time money and health he hestowed upon that namer trying to defend the Gespel and the Church. New will not those who have an abundance of this world's good, help their brother who has need and is so desirons of liquidating all his obligations, and by next autump, resume his labors on the paper again? All money contributed should he sent to D. L. Miller, Mt. Morris, Ogle Co., Iti., who will acknowledge the amount roo ed and give a statement of the manner it is need

A CHINZEE preacher, near the close of a ser mon on "the widow's mite," thus address the Christians of his congregation: almost too much to expect or hope that you will be ready, like this widow, to give all your living, but you might at least try to be as Pharises in giving a tenth. The Pharisee i his prayer said, 'I give tithes of all that I possess,' and no one doubts that it was true. are not finding fault with the government.

Mome and Family.

MARY C. NORMAN, LE SUEUR, MINN., - EDITRESS

WOMAN AND THE CROSS

WHEN we look over the church rolls, we find the names of two women to every one.
At our week-day prayer-meetings there are always about three times as many women present as men. At the communion table wo men are present in about the same majority.

It is a well-known fact that women were last at the cross and first at the sepulcher; and at both those places there were two women to ev-

When Christ was on earth he was the man of sorrows, the object of scorn and contempt and prescution. But he received all this lib-treatment at the hands of men. So far as the record goes, there was never a woman that spoke a word againsthim while he was on earth Men elandered him, a mon densed him; men de serted him, men mocked him, men tried him, and men neiled him to the cross. Amid all this not a woman uttared a word of reprosch

or condemnation against him. In the very crisis of his trial there was beard a woman's voice pleading for him, and speaking in his justification Printe's wife begged he husband to have nothing to do in the way of

bushed to have nothing to do in the way or condemnation of that jost men. When men were yelling along the streets, "Cracify him!" cracify him!" a woman's kind voice pleaded for him in the very court-room where he was eing tried, and where he was condemned to Does not all this prove that there is more sympathy in the soul of woman for Jesus than there is in the heart of man? It was a woman

that brought sin into this world, because she was first in the transgression; but it was man who cast out and crucified the Savior of ners; and not a single woman assisted countenanced man in the act of crucifixion. was through woman, and woman alone, that Jesus was horn into the world; and it was by man, and man alone, that he was erneafied and claim. Jesus was the child of a virgin. No man was his father. In this unique circumstance of his birth, there is a halo of mystery hanging around his cradle that makes an irresistible neal for love and avmnathy in every true womanly heart. He is most uniquely and emphatically "the seed of the woman." It needs only for woman to have her eyes

opened, to see who and what Josus is, for his to recognize in him her truest and wisest and hest friend, the com of all her true womanly aspirations and the crown of unfading glory to all feminine beauty. Christ is love, and woman is in closer sympathy with him than man become there is more tenderness in her nature than in man's. Love is the flower of beauty that blooms in the consummation of perfect womanbood; but it is only when the love of Christ is shed abroad in her sonl that the flower of love, which is the diadem of beauty to her nature, has any sweet odor in it. A Christless woman, were she composed of all the essential elements of grace and heauty themselves, is like a heautiful flower without any sweet fragrance in it. I marvel that any woman, with her need of love and her clasping nature, always yearning after the lovely, con look into the face of the ever-lovely and allloving Jesus, and not instantly commit herself, sont and hody, and for time and eternity, into bis safe and sacred keeping. -Zion's Watch-

HOW BESS MANAGED TOM

TOM'S sister Nell was pretty, and heing a year older than Tom, wanted to show her authority over him. Tom was rough and awkward, and just at the age when a all meddling with his "rights." He would not is hands in his pockets, his chair on dress, and his feet on the window-sill. Of copres they often quarreled.

"For pity's sake, Tom, do take your hands ont of your pockets!" Nell would say in her most vexing assurer. "What are packets for, I'd like to know, it

not to put one's hands in?" and Tom would and march off. Tom, I don't believe you've combed your

Well, what's the use? it would be all roughed up again in less than an h "I do wish you'd take your great boots off

"O, don't bother me, I'm reading," Tom with modesty an consmissity

would say, and the hoots refused to stir an inch, which, of course, was very neighty.

And so it would go from morning till night.

But little sister Bess had a different way
with somewhat stubborn Tom. Bess seemed to understand that coming was better than driving; and sometimes when he sat with both hands plunged in his pockets. Bees, with a book or a picture, would cestle down heside him, and almost before he knew it one head would be patting her curls, while the other turned the leaves or held the pictures. If she chanced to see his feet on the window-sill, she would say:

"Just try my ottoman, To o, dear, and sehow comfortable it is to the feet;" and, though Tom occasionally growled in a good netured way about its being too low, the hoots always came down to its level. Whenever his hair looked very rough, she would steal behind him and smooth it out in a way Tom liked so wel

that it was a temptation to let it go rough j for the pleasure of having her comb it. Yet, for the mx; three days at least, he would take special pains to keep every hair in its place. only to please little Bess

As they grew older, Bess, in the same quiet loving way, helped him to grow wise and manly. If she had an interesting book, she always wented Tom to erjoy it with her; it she was going to call on any of her young friends, Tom was always invited to go with

"I can't understand," said lady Nell, "why you should want that hoy forever at your ow! He's rough and awkward as a bear. "Some hears are as gentle as hittens, Bess, slipping her arm through his, with a loving hug, while "the hear" felt a great warm glow at his heart, as he walked away with Bess, and determined to be "genile as a kitten,"

GOSSIPS

for her sake.

F we must talk, at least let us he free from stander, let us he free from with back-hiting. Slander may be sport to tale-hearers, but it is death to those whom they We can commit murder with the worst tonene as well as with the hand. evil you can do a man is to injure his ch ne Quaker said to bis dog "I'll not beab thee nor abuse thee, but I'll give thee an ill nam All ore not thieves that dogs bark at, but the are generally treated as if they were; or the wor'd for most part believes that where there is sm ke there is fire, and what averybody save most be tenn. Let us then be careful that we do not burt our neighbor in so tender a po as his character, for it is hard to get dirt off if once it is thrown on: and when a man is once

in people's had books, he is hardly ever quite out of them. If we would be sure not to speak amiss, it might be well to speak as well as possible; for if all men's sins were divided into two bundles, half of them would be sins of the tongue. "If any man offend be sins of the tongue. "If any man offerd not in word, the same is a perfect man, and able also to bridle the whole hody." Gossips of both genders, give up the shame

ful trade of tale-bearing; don't be the devil's bellows any longer, to blow up the fire of strife. Leave off setting people by the ears. If you do not cut off your tongues, at least season them with the salt of grace. Praise God more and bleme neighbors less. Any goose can cachle, say fly can find cat a sore place, any empty barrel can give forth tound, any brier can tear a man's itesb. No flies will go down your throat if you keep your mouth shnt, and no evil speaking will come up. Think much, but ony little; he quick at

at work and slow at talk; and above all, ask the great Lord to set a watch over your lips

DISCIPLINE OF THE YOUNG .- The oldest son of President Edwards of Princeton College, said with much cornestness to a friend who had a family of boys, "Remember there is but one mode of family government. I have brought up and educated fourteen boys, two of whom I suffered to grow up without the rod. One of these was my youngest brother, and the other was Aaron Borr, my sister's only son — both of whom had lost their parents in their childhand From both my observation and experi ence, I tell you, sir, a maple-sugar government will never answer. Beware how you let the first act of disobedience in your little boys go unnoticed, and, unless evidence of repentance be manifest, unpunished."

MATRIMONIAL.

ROWN-SNAVELY,-At the residence of the bride, o Wednesday ovening, March 29th, by the undersigned Bro. Noah S. Brown, of Woodford Co., Ill., to sinte Elimbeth Snavely, of McLong County, Ill.

TRUE, D. LYON MATHIS-HALL, - by the undersigned, March 26th 1882, Bro. Jederson Methia and Amanda Hall, S. M. Geromsoum,

FALLEN ASLEEP.

MYERS. — Mar. 25, 1882, Katic Myers, daughter of Bro. Martin and sister Sarah A. Myers, of Polo, III.

agrd 26 years

Sho hingered about three weeks from an affection on the heart and died very unexpectedly. A few memorals efero her death she said to her mother, "Kiss me, dea

LWIS .- Morob 7th, near Burr Oak, Kan., Mrs. Lydin

case hemorrhage of the lungs and general debi

Funeral services by Eld. Allen ives, from her ow sted words: "Blessed are the dead which die in th ord." Rev. 14: 13, to a sympathizing congregation ands and relatives. Thus one by one we are passin H. P. BRINGWORTH

BIVELY .-- March 25th, in the lown River church years, 11 months and 15 days.

She munifested a desire for a long time to be r

WANK -As his residence, near Potis, lad., Feb. 1, Hrs WEAVER, - Also same place, at her son Sampel's re-

years, 8 months and 25 days. GESTER. - Also, same place, at his grandfather's, Jan 23rd, 1882, Walter Alears, sen of friend Julius and six

ter Caroline Gester, aged 3 years, 6 months and II.

COST .-- Also, some place, Oct. -: 1st. Willie, son of brother

SLIFER.—In the Silver Creek congregation, III., Dec 12th, Florence, daughter of Bro. Andrew and sester Moras Slifer, aged I year, I mouth, and 45 days.

ORKMAN.—In the Danville congregation, Knex Co. (this, Jan. 11, 1882, Cuthbort Workman, aged 56 years The deceased was turn in Allerhany Co., Mrl., Ort.

ey Comelo, in the Full of '52 and was obssen to the CLEM ... In the Salamon's Creek concregation. Ethica

Co., Ind., March 11th, sister Elizabeth Cleur, aged 8 years, 8 months and 10 days. Funeral by Eld Danie Shively and W. B. Deeter from John 11: 25 NISWANDER .- In the English Siver church, near Son

ISWANDEIL.—In the English Siver church, seek South English, Iona, Mar, 12, of old age, nister Lydin Nis-wander, agod 60 years, 4 months and 12 days. Shi-leaves many friends to moura, her loss. Essectal age mon by John Flory from Va., and John Thomas from MILLER,-In the some church, of oldings and paraly

Bro Gen. Miller, north between 75 and 76 years WINE -In the same obsech, March 28th, of old a

Bro. Solomon Whne, aged 70 years, 11 months and Paren Buonen

Doc 28 b, 1892, Andrew Grennickle, aged 29 years, He had intended to join the church this Spring -tear friends take warning and attend to year duty, be ore it is too late. Feneral discourse by the writer fr

JACOBS .- Also in the same church, March 17th, 1882. Frankle Jucata, aged I year, 7 mentle. Text, Mari

Trigue was a time when hy retiring into si ence John might have escaped the anger of Herod, and might have enjoyed, probably, a long life. The condition would have required him to cenen to cry out against ein. Which would have been best for John, to meet an earsignificant a drop be is in the wat stream of ly death in the path of duty, or a late one as-life, bears his limitation, and accept sevents with modesty an comminity.

Correspondence.

NOTES OF FOREIGN TRAVEL

BY A DADY. Number 23. PARIS CONTENTION

The Hotel des Invalides next claimed our attention, and in studying up its history, we found that it was commenced by Louis XIV, in 1670, its object being to maintain at public expen worn out soldiers of France, giving them the comforts of home in their declining days.

In passing through the pavilhous we saw many old soldiers who were disabled, and some of middle age who were obliged to be wheeled sround, or wheel themselves into the open air. During our inspection of the dormitories

and refectories, our attention was called to a little old man, who seemed but to real zo that he existed and that many strange faces about him. He was dressed in full uniform and sat in a bright, warm corner, where the rays of the sun fell full upon him. One of one party inquired of the guide if there was any special history attached to him, and the was that he was the last of Napoleon's army and one of his guards. He was asked, if he would shake bands with the Ameri party, and assenting, we each took his hand in spect to his great age, as well as the bonor able positi on which he once held by the side of The Dome of the church attached to and forming part of the Hotel, is fixely gilded and

city, especially when the sun chines. It is sup-ported by eight arches, between which are five fresco paintings. A winding stairway, on each side of the high altar, leads to the crypt below, containing the tomb of Napoleon I. It is a monolith of porphyry, upon which rests the sarconhaous. In a recess near, stands a status of him, dressed in imperial robes, and here we see also the insignia he wors on State eccasion Austeriilz The crypt is an open space, and on the belustrade, which surrounds it, are the names of Napoleon's victories, represented by

is one of the most conspicuous objects in the

Our next and last day in Paris or its vicinity

was to be spent in Versailles, - twelve miles from Paris. In 1060, Louis XIV, becoming tired of the city, or rather St. Germain, the residence of his court, determined to build a palace which would command the respect and admiration of the world. In order to have sufficient room be purchased six miles in circum-15th, 1825, and come to Ohio in '52 and became a mem-ter of the Brethren shout the year of '55. He married ference. Hitle were leveled or elevated, valleys excavated or filled up, and to perfect the hand scape, water was brought from an immendistance to supply the reservoirs and fountains Our road lay through a charming country, and when about half way, we came which was nearly destroyed in the late war, but which is nearly rebuilt egain, except the heautiful palace, the blackened walls only remain-ing to tell the story. On arriving at Versailles we left our carriages some distance from the palace, and as we walked up through the court, there loomed up before us a seemingly intri-

cate and interminable mass of buildings.

I often find myself at a loss for language to describe the many things I see, and here I must fail entirely to convey any idea of the aplendor of the palace and its dependencies. The western front is, 1,600 feet long, broken by a central projection, and the whole relieved by an inunmerable number of balconies, porticoes, columns and statues. We are bewildered and stonished at the number and groups of statuary that edorn the avenues and fountains, while in every angle and conceivable place are vases of white marble, containing flowers and treiling plant

In front of the central projections are two oblong basins, surrounded by oblong basins, surrounded by twenty-four bronzs groups, from the center of which rise jets of water in the shape of baskets. Theu and north the basius of Neptune and the Da

there are the fountsins of the pyramids and crowns, and below these the baths of Diana. The fountain of Neptune is played only on state occasions, and that of the dragon is considered so great an attraction that it is advertised when it will be played, and then the throngs are countless, who come to sen plap of the waters.

This fountain was played while we were i Paris, but unfortunately for us, on the Sabbath

This is the problem to be no rule? selved. There is but one conceivable condition in which either the one or the ether can be enjoyed in perfect freedom. and not infringe on the rights of others, and that is to be altogether alone, beyond the bounds of civilization where man may be "monarch of all he surbut when the conveniences of civilization iccluding church benefits, are desired, a very considerable portion of the price to be paid for these benefits is, unrestricted freedom. Such a one makes his personal interest dependent on others, who with himself carry them on in common, limited by these common interests, can the right of personal choice only be exercised and its benefits secored. This in church matters is pos sible only under a representative form of church government which by common consent fluds expression on al points through a general council. Ques tion. What is the position which this form of church government occupies?

Ana.: 1st, It declares that no men

ber can act on his own personal choice independent of the approval of others. 2. It thus protects the rights of each

member against trespass from others. In case of trespass, or upon any question of order, whether of a local or of a general character it gives the right of appeal.

4th. It invests each member of the body with the right to consider and with a voice in disposing of what is considered.

5. Its standard of appeal for the ad justment of questions, points of order, &c., is the Word of God, and its aim is to promote peace in the church.

It requires the sacrifice of the right of personal choice, only when the exercise of that right disturbs the peace of the church.

7. It recognizes the necessity of and seeks to cultivate and preserve the spirit of the Scriptural precepts which recommend unity of sentiment and harmo ny of action as the only method by which the benefits of church fellowship can be fully enjoyed by all, and requires that each member contribute his part towards this desirable end, u refusal of which constitutes a proper resson for the exercise of the expelling

8. It invests each local body of members with authority to take cognizsnce of all matters arising within itself, and with authority to preserve the pur ity of the church in the "unity of the spirit and bonds of peace" consistent with the personal interest of each member, in the principles, duties, and promises of the Gospel. All may thus exercise their personal choice when done in the light of other's interests upon whose interests ours are dependent. Now if upon due reflection it is discovered, or appears probable, that the exercise o personal choice in a given direction may affect unfavorably the interests of others, this is reason sufficient to determ ine to either forego the exercise of that choice altogether or else to exercise it in a different direction than at first con templated. This is clearly the Script ural line, and secures the only possible way personal choice can be safely exer cised, and personal interests subserved, and the mutual co-operation of others secured, and while it secures the co-op eration of others, it also involves the use and responsibility of free moral ageocy, and removes the disciple of Jeess from the narrow circle of his own suspiciou which is very prevalent, per-personal colorments into a higher, haps none have done more mischief than tiesce and cossolution grant you to

ity will inquire, Are we then to have broader place to act as God-God-like in the interest of and for the welfare of others even to the ends of the earth. This is liberty, but not lawless liberty; but liberty broad and high to work to shoose as the work to do and the means to work with and for, will hest promote the end. Representative church government then allows the right of personal choice, but only when it is exer cised in harmony with the interests of others. This induces mutual council, and leads to mutual co-operation, as the rule. This rule has received among us the name of uniformity, under which the principles of the Gaspel are applied, and their characteristics developed and yet this rule of practical uniform ity is not so inflexible that it cannot be adjusted to every age and all circumstances. Liberalism gives us choice but no rule. Absolute uniformity gives us rule but no choice. Representative church government gives us choice, and as the result of that choice, gives us practical uniformity as the rule. Lab. eralism gives us choice, but in the exer cise of it, the interests of others are trespassed upon, and lose their co-op eration, and hence is unsound in fact as it contravenes the law of God both of revelation and the law of mental ac tion, which, too, is the law of God, and hence disrupts the relationship in which God has placed rational beings. Abso lute uniformity assumes sovereignty think or act otherwise than as we think and act." This destroys moral agency and personal accountability to God and excludes all the inspirutions of hopand incentives to duty only as these come through human mediums those mediums being the opinions of an assemblage of persons, on matters not specifically defined by words in the Scriptnres, and the medium thus form ed undertakes the offices of sovereignty over men which belongs to God only now this followed to its legitimate con clusion ends precisely where liberalism ends. For it follows that that which an assemblage of one hundred persons may do on a question of private opinion in the absence of law, fifty-ten-one may do: thus each one form his own rul

Now each one invested with the right to locate the principle of absolute uniformity, and they thus enter upon the duties of the great commission, "Go into all the world," etc., one will say it must be so, another says so, and a on ad infinitum, and what a scene this would present-it would be anarchy let loose, and yet when either the one or the other is sought to be restrained the exclamation is heard, "We have done nothing criminal." Now I am quite ance I have not written under unkind feelings towards any one. If the careful study of the principles of church

government will in any sense be en-couraged by this somewhat lengthy ar ticle, it then is to be hoped that som thing will be accomplished toward quieting the agitution now affecting us as a people, for which many devoutly

A DANGEROUS INCONSISTENCY. BY D. E CRIPE.

OF all the inconsistencies which have done much towards bringing on the present crisis in the church, and creating the general feeling of mistrust and

the very common practice of appointing as members of committees to settle difficulties in charches, such Brothrer as are not themselves obedient to the general order of the Brotherhood.

Committees never arbitrate on any pestion for which there is plain Script ure; their decisions must necessarily be based on the general order of church, but these decisions are binding on the members interested. Thus it frequently happens that the very elders who enforce the order on others, themselves refuse to obey the order. These insubordinate elders virtually say to the members: "Brethren, we have come here to labor in the interest of the church; the church has established un order which all its members have prom ised to observe. We who are elders in that church and ensamples to the flock positively refuse to observe and obey that order, but we have come here to make you obey it, and we will do it. Their words do not say this, of

course, but their appearance and their actions express this very idea. Is it any wonder that the church has lost confi dence in committees? Is it any wonder that the church has lost confidence in our Annual Meeting and our District Meetings?

It is high time that the church takes a firm stand on the order question. If there is very much in our order, it is either right or it is not right. If they think there is nothing in it, think it not right, let them come out boldly and say so. If they think it is right, let them stand by it and defend it better than they have been doing; let them take a firm position, and then not vacil ate from it for the sake of pleasing fashionable brethren; let them sho brethren who disobey the church, and break their own sucred promise, that until they become obedient to the church, the church has no need of them to serve on committees. Let them hon or truth, obedience and fidelity above dischedience and infidelity; then our ministers will learn to live up to their promise and obey the church.

Our last A. M. has decided that min istors who are not in the general order of the Brotherhood should not be sent on committees. Let them strictly ad-here to this. Besides, there are plenty of able elders all over the Brotherhood that live up to the order who are intellectually as able to settle difficulties as are the fashionable brethren, and morally much more so, for they live up to what they profess. "God cannot look on sin with the least degree of allowance." Disobedience is sin. Then let the church not look on disobedient ministers with any allowance, nor encourage them in disobedience.

ONENESS IN CHRIST TAUGHT IN HIS WORD BY WM. B. SELL

ROM. 12: 16, "Be of the same mind one toward unother. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."

1 Cor. 1: 10, "Now I beseech you bretbren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and there be no divisions among you; but that ye be perfectly joined to gether in the same mind and in the same judgment."

Rom. 15: 5, "Now the God of pa-

like-minded one toward another according to Christ Jesus.

2 Cor. 13: 11, "Finally, brethren, farewell. Be perfect, be of good comfort. be of one mind, live in peace; and the God of love and peacs shall be with

you.' Philpp. 2: 2, "Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." Phil. 3: 16," Nevertheless, whereto we have already attained, let us walk by thing."

. 1. Pet. 3: 8, "Finally, he ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil or railing for railing; but contrariwise blessing.

After reading the above, does it not onfirm those of us who believe in walking by the same rule of plainness in the general order of our church? When I see brethren and sisters adorned in the general order of the church I see a great and strong resemblance of the onecess as taught by those holy men of God. But suppose one wears one kind of a cut of coat, and moother still different, where is this oneness in point of plainness? I feel satisfied that plainness cannot be maintained without n form.

A PACT ABOUT THE HAT. I once had a case to investigate con

cerning the hat; and after interrogating the sister upon the hat question, she re plied, "I do not wear it for pride, but for comfort, neither do I wear it to our meetings," etc. I thought it my duty to watch and see if this is a fact. I saw the sister at work in the garden, and she had a great, long, sunbonnet on: after a while she got ready to go to the store, then she put on her hat. This was something difficult for me to solve; for the life of me I couldn't see why it was that this hat was so much more comfortable than the bonnet, from the fact that at home in the garden and at her general work out doors she wore a bonnet. Every one can see the inconsistency here, yet this inconsistency is preached up. We had the same trouble once with the hoops, and the same excuse was, they were them for comfort; but there was no comfort in them at the wash tub or in general work, but only when going off. So it is with the hat and all other

Now a word to you, my brothers and sisters who stand for the general order in plainness of dress, you surely feel confirmed when you read the above Scriptures. You can see the oneness of mind in those who are uniformed. But how is it with these who say any garb ie plane. If you were to see six or eight persons having on different cuts and styles of garments, you would inquire, where is the oneness? I heard a good sister remark like this, "If our heart is right in the sight of God, we don't want these things." This is true May God help us to be of one mind. Dear brethren und sisters, this will be heaven here on earth to be all of one mind and speak the same thing. Let us all see bow near we can be of one mind. Pray God to help us all. Gaynes City, Mo.

superfluities -- ns soon as the hat goes

out of fashion this trouble is over.

Look on slanderers as direct enemies of civil seciety: as persons without hon or, honesty, or humanity. Whoever entertains you with the faults of others designs to serve you in a similar man

JOSEPH AMICK

BRETHREN AT WORK

Published Weekly. . Publishers and Dro D. L. WILLIAM A. BOSEPH AWAY. Editor

J. H. MOORE, Corresponding Editors.

SPECIAL CONTRIBUTORS.

YOUR PAPER.

r maine on your paper shows to what It arrees both as a receipt and a re-Thus "I Jan. '82," shows that the for up to that time. "I Jan. '83."

THE Catholics are publishing, for the little folks, a paper entitled the Little Crusader, a copy of which accidentally found its way into our hauds. We clip from it the following article, showing the ridiculous reading and

onsense they place before their children: PATRICK'S BAPTISM.-Like Moses, S Patrick, even in infancy, was the object of Di i te interposition; and to complete the similarity, in each case the material made use of When the habe was brought for baptism to a blind and aged priest, there was no water for the sacred rite to be performed thereupon the priest, with a holy inspiration, took the child's hand in his own, and with it made the sign of the cross upon the ground. Beneath the nower of that mighty symbol up ose a sudden stream of water; and the pries having baptized the child, reverently washed wn syes in it, and immediately received his sight in reward for his faith

IT NEEDS CORRECTING

N the Gospel Preacher, number 11, the editor seems to have gottan a wrong impression from what we said about Bro. Yoder. The editor intimates that our remarks are injurious to the character and reputation of Bro. E. L. Yoder. We disclaim any such intention, and doubt there being any just grounds for such inference from the language

After speaking of brother Yoder as a pro gressive, and speaking of him in as high terms as he could ask, and giving our feeling regarding him thus, "If all the progressives were of that kind feeling and good will to all, and that disposition to show respect to others and injure no one, as he has done in his course, then would be less bad feeling where there is a difference. He is certainly the right man for that place," we then said, in expression of our fears arising from the course the progressivez are taking, "But our fears of the quality and quantity of progression in some things spoil our plessures in hoping this may do good" In this last paragraph the Preaches makes the charge that we assail the character of brother Yoder. This cannot be a correct inference, because we change the subject from brother Yoder, and the pronoun he, to "som things, 'and using the pronoun they; in this parder personally, but of the quality and quantity of progression in somethings. I have tears that destroy my pleasures when I see the progression that party is making in some things. am not alone, fifty thousand members today throughout this broad land, from the Atlantic to the Pacific are sending up their prayers on account of similar fears. No one who loves the church can look over our once peacefal and loving brotherhood, and see its distracted condition, but that fours rise up to nestroy his pleasures in meditating upon it. And we believe it is the quality or kind of progression made in some trings that is doing it all.

The Preacher intimates that we will injure the College by expressing our feurs of too much progression is some things. If the our fears of this new idea of progression, turning things too much to the world; we fear it in some of our churches, in our Sabbath schools. in our Colleges; in fact, it is about the only thing we do fear as regards the church. And has the time come when we dare not express these fears without being accused of attacking brethren's character or injuling colleges? We believe the work of our church for the good of the world will end it it should over be carried by any kind of progression over into the pride. pleasures, and vanities of the world.

SHALL OFFICERS OF THE CHURCH BE REQUIRED TO WORK IN HARMONY WITH THE ADVICE OF A. M ?

THIS is the most important question to the Brotherhood taken in all its hearings because "like priests like people." Were this question raised in the Methodist church, there would be but one answer; that its ministers must work in harmony with its Conference, and if one should refuse to do so he would be dismissed. Were the question raised in our civil government, whether a man could be re tained in office who would not work in harmony with the government, but one answer would be given; that the government could not afford to hold men in office who would not work in harmony with it. If we could have the day come when all the officers of the church would work in hermony with its gen eral councils, that day would bring peace to Brotherhood. No difference whether its coun cils be only advice, harmony with them brings peace, rejecting them brings trouble. don't stop here to inquire whether its councils are right or wrong, that we will question in its conneils, our authority is not high enough to decide that question here.

The importance of the public teachers and fficers of our Brotherhood working with its councils is the great question in which a remedy for our troubles must be found.

We have been blamed for inconsistency, and so has the A. M. in taking the position that the officers of the church must promise to o form to the order of the general Brotherhood. thus making conformity a test of office, while it is not made a test of membership. raises the question whether we can justly Jimpose any requirement in the way of promise or piedge upon an officer which is not enjoined apon lay members. Under the general law there were requirements and qualifications need essary to fill the effice of priest which were not necessary to the common people, so under the Gospel there are certain qualifications essential to the office of bishon and deacon, which are not essential to membership. But that does not prove inconsistency in the Gaspel to require more of those who hold an office than of those who are moun bors, unless these requirements in the Gospel are essential to the office but not to membership. And the A. M. is no more inconsistent than the Grapel when it onjoins and requires certain promises from the officers which are not made essential to mem

The civil government requires more from those initiated into (Ili to than!! from the common citizen. The President must not be a foreigner, and must not be under a certain ago; the common citizen may be both. It requires an eath with certain promises from its officers, which it does not require of other citizens. To goey and carry out the Constitution and laws of the State and the governi ?government is a requirement made of its efficers, but not of the common citizen. These promises in the onth are essential to the office, but not to citi-We see, when looked at in the light of truth,

that it is common in civil government and in the religious government of the old and new ficers installed in the church, more than is enjoined upon the laity, is not an inconsistency but a common practice of all governments, civil and religious. It is reasonable and ir dis paneable to good government

SPIRIT BAPTISM.

feet produced by the Holy Spirit on the day of Pentecost. If we but hear in mind that Holy Ghost baptism is intended for the soul and rot for the body, it will not be necessary for us to claim that the room was full of the Holy Spirit, in order to prove immersion. But the extract is to that point; here it is: J. R M. "In view of your answer on Acts 11: 23, in a.
"In view of your answer on Acts 11: 23, in it not conclusive that the Spirit was literally poured out on Penteepet, and that the room where the disciples were was filled with the Spirit as well as the sound? W. B. Benax. It does not follow that the Spirit was litera ly poured out, but that what, in the poverty of human language to express spiritual realit is called a pouring out or pouring forth, was as We caunot conceive of the Spir it of God as literally ponzed forth like a fluid but there was an impartation of the Holy Spir it to the spirits of these men, which, as being heaven-descended, is expressed by the term "pour." The evidence that the promised Spirhad come, was found in what they waw and

heard; but what the people saw and heard was not the result of the Spirit filling the room but of the Spirit filling the spirits of the aport tles. "And they were all filled with the Holy Sorrit, and began to speak," etc. Immersion in the Holy Spirit was not a literal im of their hodies in that which filled the room but a figurative immersion of their Spirits in the Holy Spirit-immersion expressing the abundant and overpowering communication of the Spirit of God.

IS THE WHOLE OF THE BIBLE INSPIRED?

BROTHER Davis heard me preach on "This true study of the Bible" and politely took exceptions to references, made in the discourse to the dvine inspiration of some portious of the sacred volume. The subject was contro verted to some extent during a pleasant person al interview, and now my attention is called to his essay upon the subject published in annil the will of God, and the law of God to man never denied; and that its code, both moral and doctrical, are from God is not a question of doubt; and that the prophecies were made by mea divinely inspired, at the time, is not dis-

Wherever such clauses as "Hear, O bea and give cor, O earth, for the Lord has spoken, ere cen be no doubt of inspiration, how about such passages on these? his 2nd letter to Timothy 4: 14. says, "The coat that I left at Trons with Carpus, when thou comest, bring with thee, and the hooks but especially the parchments." Was that the but especially the perchanents. Was that the word of God given to Paul by divise inspira tion, or wes it a personal request of Paul Timothy to bring along his possessions when he should come? I Cor. 7: 25. "Now concerning virgins I have no commandment of the Lord: yet I give my judg nent, as one that hath ob-tained mercy of the Lord to be faithful." Is this inspiration? Where Paul expressly says that it is his judgment thus and no, I deny inspiration. Am I right? If not, where is the evidence of any power of dictation beyond the apostle's own powers of mind.

When David placed Urish in front of the

battle and thus gained possession of his wife did the historian indite the circumstances of an authentic writer would to day as a matter of fact, or did he require abstract power from the Holy Ghost to tell that which he already keew? When Poul and Barnabas disputed concerning John, Mark, and Luke accompanying them on their mission and separated, did Luke need diwine inspiration to relate the circumstance as

Where prophecies were made concerning things to come, they were impired; where doc-

requiring promises or qualifications of the of inspired; but where Paul gave instruction as a matter of individual judgment, or in relation to personal mattern, as above quoted, it was Paul the mac of reason, and not Paul the spired of the Holy Ghost

In matters of history where facts and circausstances were fully known, it needed no in-spiration to indite the circumstences and events. This is only my opinion. Admitting ninety five one bundredths of what my critic says, THE following question and answer, which as yet, far from ho'ding that all the Bible is in we clip from the Christian Standard. spired. It can be unmapired and yet be truth clearly expresses our mind in regard to the ef and of sufficient weight to lead men to salva and of sufficient weight to lead men to salva-tion. It is cannot, the world cannot be saved by pracching to-day. Pracching is a means of saving men, but most of it, as done to-day, is far from direct imperation. I hold the Bible jost as secred and as truthful as my brother, that there are some things in it for which impair ration is not claimed. Where any Bible auth-orance his Land wars annul so, there I ador says the Lord says so and so, there I ador says the Lord says so and so, there I admit inspiration: But where he expressly excuses the Lord and claims only his own jodgment, I stand with him, excusing the Lord from its authorship as he does. This is all I have to say now. Will Bro. Davie prove that Paul was inspired when he gave his own opinion declaring that what he said was without au-thority from the Lord? Bro. Davis is affirm ant, and I await his proof on the inspiration of the passages cited. The prophets were inspir-ed, Moses was inspired, Paul was inspired, but ed, Moses was imputed, that not inspired as has everything they wrote was not inspired as has been shown above. With kindly feelings, I am as ever in hopes of life through Christ. — B. in the Gospel Preacher.

The above article, clipped from the Preacher.

was written by brother Bashor, and gives ex pression to views regarding inspiration that we with to examine, and are, we fear, embraced by some who fail to give the subject that serious thought to which it is entitled. We reprint the entire article that we may be able to set before our readers what we conceive to be the real truth. It is a subject that needs to be hondled with care that we do not lay the fonndation for infidelity, and sow in the hearts of the young the stods of acepticism. We do not aim to deal with the man that holds these views, but with the views themselves. We do not take outics of them just because he wrot them, but because they are held by others and seed correction.

- 1. When we once commence denying the aspiration of any part of the Bible there is no telling where we may stop. If one may truthfully question the inspiration of a part of Paul's writings another may deny all of what Matthew wrote, and soon we will have the whole book denied. Hence we need to tread caption ly, for, remember, that when we talk of the inspiration of the Bible we are on sacred ground
- 2 We believe and teach that the Bible is an inspired Book, that it was written by inspired men who wrote what was dictated to them by the Holy Spirit of God. It is not safe to say that any part of it is uninspired, only what the inspired writers themselves mention as such. When Paul wrote a thing for which he had no special command, or special inspiration he took the precaution to mention it. He did not leave it for us to guess at. We further conclude, if a part of the Book is inspired, and another part not, it will require as in pired man to make the distinction. And as none of us are inspired we would better take the book as the writers gave it to us, and not attempt to make a distinction between what God had written, and what man wrote of his
- 3. What Paul wrote concerning the bring ing of his books, etc., must be regarded as in spired the same as the rost of his writings. Had it not been inspired, in some sense, he would have said so as he did in 1 Cor. 7: 25, when speaking concerning the virgius. Whonever Paul gave a matter as simply his judgment, he sa d so; he did not leeve us in the dark concern
- 4 It is claimed that "In matters of history much progression in some things. If the templorary government of the old and nearly change to come, may were support users does being failt and circumstance were fully formed to make hope the problems to the control of two makes hope the problems of the

The old The Brothren at Work,

BRETHREN AT WORK.

(Single Copies

No. 16.

Brothren at Work.

Bno. D. L. Williams writes that one was bapticar Little Rock, Salme Co., No., a few wreke ago.

Bno. M. Angle, formerly of Polo, III., mores he family to Jefferson county, in this State parts week. Brother Angle has Bred among us for hithers ports, and we are sorry to have him leave us. We trust that he will find him new home a place of the property of the serve has a place of the property of th THE public has misted over \$10,000 for Sergeont Ma ion's submity. It is were consugn to map the access tames by, but there is noth a thing as encouraging persons of weak minds to commit deeds in hope of notority and annul financial acustance. We speak in reference to the future outgrowth and not in reference to what Seignant Many and the submit of the service of the service of the Many and the service of the service of the service of the Many and the service of the service of the service of the Many and the service of the service of the service of the Many and the service of the service of the service of the Many and the service of the service of the service of the Many and the service of the service of the Many and the service of service of the service of the service of service s

A New frain has fast been placed on our resul. It leaves Perspect at 6.05 a. M., process Mr. Meeris, at 6.08 and reaches Chicago at 10.45. G. Der A. M. process Mr. Meeris, at 6.08 and reaches Chicago at 10.45. G. Der A. De Marchard at 6.08 Chicago at 6.20 P. M. and reaches Mr. Meeris, and sealest Chicago at 7:20. These arrangements will be appreciated by the travelling public generally, especially the business men along the line will be benefitted there-be.

ness. If you have but one day to live on earth, speed that day right. If but one week, see that no part of that week is wrated. If but one month, let it be a month well speet. If but one year, consecrate the whole

that time and fee some weeks after the come! will be a fine one with an enormous tasl, and that it will exhibit on a magnifecent scale the characteristic pheasurems which seem to depend in some way upon the win's direct nettion, and, of course, are most striking in those that make the restord approach.

As the present time there is a great deal said about frequent changes being made in the betthren reat as del-gates and members of the Standing Committee. There are some of us who do not with to say much or that sub-pect; but when it is instructed that some have been weekport; but when it w intonated that some have been we ing to get into high positions, we think an imperation that kind can as well be sente on one side as on it other, and that it should not be unde on easier. The best rate is for all to of live and work as to megit it highest position they are able to fill, then there will

BREVITIES.

Por Amoun)

Vol. 7

Mt. Morris, Ill., Tuesday, April 18, 1882.

\$1.00 WILL PAY for the BESTERN AT WORK from May let to Jan. 181, 1963. Go to

Remember that the Youth's Advance is now published by Quinter & Brambungh Bres., at Huntingdon, Pa. If you want papers for your Sanday-school, send to thou for samples and poico list.

The Braderbote, the German paper is published by J M. Sayder, at Grandy Conter, Joses. Price \$4.00 per un non. Or it and the BRETHER AT WORK will be sen

The question is conscisson noised, "If an official conne-to we bearing a certatante of his official standing in the cluster, can we receive him simply on a private nameler?" This number was before the Anneal Meeting some years ago, and it was decided that officials must be received

Bito, Win. Provont, one of the instalters of the charac-over congregation, divid at his hames, must Mildedge-ille, on Friday erceing, April 7th. His health had not con good for some time, yet his death was unexpected as most of ur, and his services will be assisted in the con-regation where he held his unembriship. We had

A Baptist above "It is these of a Baptist church do-ne right to teach a viola (dalle) school?"

We do not think that the longes to the editor of a dra-ture of the school of the school of the school of a dra-ture of the school of the the middle of the people with the volin that as Chrav-ton that the school of the school of the school of the the middle of the people with the volin that as Chrav-ton of that internoon. In piter 1800, or learning the

This Primitive stays it is rumored that either bristlers. 4. 4. Royer, of Indiana, or Bio, J. B. Petrot, of Temessee, at life the Intainer Persidued of Adhamit College. Broth-trill get in well known to our people as President of this reduced by the School. Brother Peace is at fine scholar set can coom of all health retired from artive school coords our groups ago, and moved colon farms. He has aching some in a graded school. He is also

typinni, he wrote a setter to ma wise. He than went Vienan, Austria, which place he received in sufety, al was seen in that place, as is shown in the letter to L. Miller, and also wrote a record letter to his wife ted Vicena. Austria, July 1, 1881. Beyond this date

Bno. Amick returned from Indiana last Wednesday to thinks the late cold man greatly damaged the fru

WE experienced a cold damp Easter this Sprang. The first of liest weed was quite cold and disagreeable, caus-edity bridy snows in the Neuth. The thermometer stood one degree below zero in the Lake Superior region has

very appropriately illustrated in all its ports.

Creek chanch, Ohio, brother A. J. Hixton says: "We have just concluded a pleasant visit to the above cheered. This is the house of our beloved bother J. H. Garman, who spent much of his life in cornets work for the Maswho speak assoch of his life in cornect work for the Mas-ter. He built and presented to the church a five years ago, the acet and commodious house in which they wer-ship, and has been a liberal contributor to every church

Ar the functal of H. D. Freston, supervisor of El-bridge, N. Y., March 25, the Freemanne, of which or-der he was a member, took it for granted that they were to have their pundent the functal and gathered ever-

Arcent, etc., to curry out their mosk rites. But we note that paster. Rev. Thomas Regers.—becor to his passel-protected that if there was to be a healthen performance, he use Christian minister had no place there, and refund to preach or conduct any part of the services. He was installed to the desented for the

in the uffirmative, she then said that she greatly admir-rit the College at Mt. Morris on account of its plain densing principles. Said she had never seen the school, but had beard a great deal about 31, and thought the

Explanation. about three days out of each week

see is properly fitted and per see the press. I usually consider the press. I usually consider per see that the press. I have been seen as the press. I hav The Gentle Hand.

The New York Evening Post considers the follo Longressow a large counset:

"As a food mother, when the day is o'er,
Lends by the hand her little child to bed,
Half willing, half reluctant to be led,
And leaves his broken playthings on the floor.
Still garing at these therough the open door,
Nor wholly reassured and comforted.

Beo. M-son paid a short visit to Mey-

Buo. T. A. Brown, formerly of Roanoke, Ill., is now located in Dakota City, Humboldt Co., Iewa. BRETEREN I. D. Parker and Edward Mason are the

Bro. J. P. Hetric has purchased himself a b the Coventry church, Peana., where he will like has been for the betwee.

Buo, Hopkins writes a sensible article about Wash-engton Territory this week. His advice to those who are well fixed is not a had one.

On another page of this issue, brother Euch Eky tells as arby the Missico Hourt has made no report of its domes. We were not aware that those difficulties were

Martin Nebre informs us that our notice in 1b W-about the Dietrict Meeting for Southern Kan B. Ar W. about the District Meeting for Southern Kan-tha bring appointed for May 4th is correct, as that is the day on which it is to be held.

T. Banson attributes his long life, rugged health business success all to the fact that be is a techniler sys he knows to would have been in his grave twen-it years upo, if he had not sunshed all the bottle

Religious Essays.

MY LIFE ON THE OCEAN WAVE MY HOME ON THE ROLLING DEEP.

BY Q. D. ZOLLESS.

On our passage north we met the robust E-qui-With their ivory wespons and their skin ca

Hurppons and lances to dispatch the whole, The walrus and the scal. Ingeniously devi

With sharp steel blades to effect the fatal in-The lines attached to their harpoons of skins were formed

And thus advanced the first of canoes well To wage a war with the monsters of the deep

In our hattles with the whales they joined our Rach enthusiastic expert in his own canon With undaunted bravery and nutiring zeal.

They burried onward toward the bleeding

With their native skill their canoes they row

Till the slaughtered victim to the ship was tow And came aboard with craving appetites t

partake of the copious repast, Moderation o'er the dining-hoard has no trol. The piece that civilians would oft dissect,

They gorge in whole, modesty in dress, but extravagance in food. The eating process on our civil rules intrude. A medley of flesh and grease and blood

To us offensive, but they pronounce it good. they wear no frills or flounces. No frizzles or gandy plumes, No Grecian heads or coreets are found in their

The life blood through their systems has its natural flow; In that trigid region of eternal ice and snow

They wear their garb for comfort, and not for They dress in skins of heasts, use dogs for

steeds; The canine species to the task concedes

The E-quimanx are good natured; They evence no hostile miss. In their ancouth circles one can feel serene.

They love each other, too That all from civil chmes

Should learn to imitate

THE EXECUTIVE POWER OF THE CHURCH

BY DANIEL HAYS

THE executive power rests primarily in the church council, and secondarily in a committee appointed by the church. The authority of the first is based upon Matt. 17: 18. That of the second is based upon the precedent of the Apostles in Acts 6: 2-6, and Acts The authority of a committee is a delegated power, and its action is considered as the action of the church, or council sending or appointing it. Committees are appointed to take charge of some one thing that requires more careful consideration than it could the Microcosm to establish a new reve receive in a full assembly, or to execute a work at some point that must be reached by traveling. This was the Apostolic practice in the cases cited above. It has been the practice of the church of the Brethren in years gone by. To create any other executive power, we have neither gospel authority nor precedent. The trial of individuals by Annual

Meeting in open council, has proven Anoual Mosting near Broadway, Va., lid did not teach that use has mortallished and the support of the Svivio, whom we love that understand the exc before acting all men and women have cternal life in

on it. A committee is adapted to the work in every respect, while an open council with a mixed multitude is unwieldy and confused The executive newer of the church is strong enough it properly applied. Let the Brother hood stand by the order of the church and let Annual Meeting defend her de eisions and the work of her committees and there will be a calm on the boister ous sea, and we will reach the haven of rest. The issue will never be reached by resorting to new theories. Let us strengthen the means we already pos-They are Scriptural, and have stood the test of time.

ACT FROM PRINCIPLE.

BY PERA A BRUBANER.

HOW few persons there are whose lives are governed entirely from principle rather than inclination! Even those of us who may be endeavoring to live for high purposes come far short of our aspirations-alss! how very short! How often we find our convictions of right and duty questioning, if it might not be as well for us to yield to inclination just for the time being, promising our disturbed consciences that we will make up for the present indulgence by more vigorous self-denial and strict at tention to duty. Vain fallacious reasoning of a weak nature; we can never make up for one neglected opportunity, one misspent hour, one wrong, selfish act; ouce past, the opportunity unimproved, the hour wasted, the act committed, it is beyond our reach to recall, except in thoughts of regret. We may atone for it, but we can never change the past. Alas! how painful to us. when aware of this fact! Then we should all endeavor the more earnestly te make our lives embediments of princaple, for we all know that after all the path of daty, though sometimes it be rugmed and wearisome, is not without swee pleasures, and let us be sure to never follow our inclinations if they should lead us away from right. Then shall we be permitted at the last to look back upon our lives with satisfaction, feeling that we have done what we could, and that our Father regards us with smiles

IMMORTALITY

of approval.

BY MARTIN NEHES

SEE an article by J. A. Root on page 5 of March 7th of the B. AT W., headed, "Try the Spirits." He asked. "Has man immortality?" I say yes be has, outside of animal life. brother seriously reflects upon the Mi crocosm, because it shows that man has immortality by science. My brother goes on and claims if that was the case. that God had necessarily to give a new revelation. That was not the design of lation, but concur with the Bible, and by science show that man has immor tality, (not eternal life), and I was glad to see that even by science it could shown that man has immortality, that all materialists must submit to it. don't eare where the testimouy comfrom, just so it does not interfere with the Bible. So far as I could learn from the Microcosm, the design was to con fute materialism, and thereby prove that the Bible is true-not that the Bi-

them as long as they are out of Christ, for the life that the Christian gets in nossession of, in bantism is the eternal life spoken of by Christ and the apostles, and of course has immortality also. My brother asks what the difference is between eternel life and immortality? It has neither beginning nor end, while eternal life is only on the part of the Christian, and immortality is brought to light through the Gospel or through Christ. Not said, it did not exist before it was brought to light through Christ. I claim the very thing: Adam fell from man's immortality; if he did not what was the fell? We are told in the testimony of John (first chapter) that the Word was in the beginning witn God and in the Word was life and and the life was the light of men; con sequently after the fall, immortality left our first parents, and so death reighned from Adam to the coming of Christ, as in him our all was hid; but was made flesh and dwelt among us, and we saw

We are told they that sat in the shadow of death, to them did the light shine, and in the sacrifice he made on the cross he brought life, and immortality to light. Immortality seemed to be in a dormant state till Christ brought about a reconciliation. Paul says to the Corinthians, "God was in Christ reconciling the world unto himself, not imputing unto them their transgress ions"; also John says, "He is the propi tiation for our sins, and not for our sins only, but for the sins of the whole world." If he teek away the sins of the world up to that time, did he not restore or bring life and mortality to light through the Gospel or through the plan of salvation up to that time and to

his glory as the only- hegotten of the

Father, full of grace and truth; He came to seek and save that which was lost.

What lost? The life of the inner man

My beloved brother and I don't differ on eternal life being conditional only for them that obey the Gospel, while I claim that at the time God breathed in to the nostrils of Adam the breath of life and Adam was made a living soul (not that he began to breathe) hence the principle that was put in Adam that made him a living soul. But if ha would eat of the fruit of the tree of knowledge of good and evil, he must surely die. The full image of God he could have, his condition would be changed, till the woman's seed would bruise the serpent's head; then mortal ity would be changed into immortality Heuce you will notice that I claim Ad am was created immortal, as God said. In the image of the Godhead; and his immortality was taken from him and mortality clothed him. He had to be dressed in skins to hide his mortality I am pleased that the second power composing the triuity could bring life and immortality through his sacrifice he made on the rugged cross not fonly to Adam but to all his posterity up to the time that the offering was made for sin and from that time eternal life is only given to them that are in Christ by adoption, but that principle in man that cannot die when his body dies is what I term immortality or something that cannot die when his body dies. Neither I nor the Microcosm claim that the immortality of man will make him happy nor cause him to be in possession of eternal life. No; not at all.

soul-sleepers claim that all had not im

I hope brother Reet will not think nard of what seems to be a reply of one that has nearly passed seventy Winters According to Webster, eternal has neither beginning nor end. While we are in these hodies of clay, we are cor raptible; that outer man is mortal and will be mortal till the resurrection, then if we are saved we will be clothed with an immortal body, and those in possession of sternal life will be happy in the Lord, while these that also had immortality about their inner man and did not obey the Gospel will be punished with everlasting destruction, and be deprived from the presence of God and from the glory of his power because they would not have Christ to be their lawgiver. Our subject is, Has man immertality? I said he has, and have given some of my testimony to show both by the Bible, and the consent of science to substantiate my position, as I claim that God placed in man every attribute that was in himself. Therefore immortality appears to be one of God's attributes, and places him in a position to heed the call, "Come, for all things are now ready; come to the marriage." Again, come unto me all ye that are weary and heavy laden, and I will give you rest." May the grace of God and the assisting of the Holy Spirit he with all God's people.

PURE AND UNDEFILED OR HOLY GHOST RELIGION

BY JOHN L. SHAVELY.

THIS is the great need of the day. I do not say this to wound or to discourage any one, but as a warning for ns, to solemnly examine ourselves to see whether upon everything we have and do is superscribed, "Holiness to the Lord." I know it is easier and has be come much more common to speak beautiful things about Christ, than to let him speak for himself out of our new-born principles, or consciousness. Here is the defect in our preaching and in our periodicals. Men may have excellent capacities for usefulness, yet they mny rejure the truth and themselves by forgetting that nothing is pure and undefiled religion but what issues out of the life of Christ and his word. is such a thing as producing a wellworded article, or delivering an eloquent sermon, and yet it lacks the presence of Christ and that self abiding and that over spreading of the Holy Spirit. But in every heart and come where this holy religion prevails you will find men and women laboring spontaneously for the Lord both in word and deed; but as this religion dies out personal effort to save the church, and a personal effort for the real salvation of souls is at an end, and the aim is to tear down and destroy and build up other organizations, not with large spirituality, but with numbers, wealth, and popularity. This can be done by agreein with the world and worldly contrivance es, and by a standard of religion that requires no separation. Beloved i Christ, sin is in the world. Let us no lose sight of the dear transforming thought of eternal righteousness. the days of Paul, "Men sought their own and not the things of Christ." How is it now? If we are ever qualified for I never citizenship into the kingdom, why wil

is none of his." In proportion as the pure and undefiled religion prevails in the hearts of men, will envy, malice. hatred and passion stirring controvers ies, diminish, and he left outside of the sacred enclosure; instead of hearkening unto the commandments of men more than unto God, and seeking for liberty outside of the cross, men will in harmo ny labor with mouth, hauds, purse, and life for the cause of Christ. Day by day are dear and loved ones leaving our embrace, and bidding us farewell a few more days yet and some who read this must bid farewell to their home be low, who can say with a clear con-science that "all is well," and that we have that pure religion, which alone can give us the assurance that we have a building of God not made with hands We are yet in eternal in the heavens. the school of Christ; if we have proper motives at heart and with such a rule and such a teacher as we have, we may all be trained for heaven. How many scores who read this, who have sung, prayed, and presched and bowed the knee, who need and must yet have sharp drillings before their graduation is completed. I, for one, feel that my scholarship is yet far from complete but "let us look to ourselves that we lose not those things which we have wrought, but that we receive a full re-The Christian's law is to "do ward. all to the glory of God." This includes eating, drinking, dressing, speaking and writing and how we spend our time and means. Let it be our motto to do and live in a manner that our Christian manhood will not be misinterpreted. believe such a life Christianity calls us to, and prepares us for, and such a life we may all live. Let us make greater efforts in standing apart from the world and not only produce the impression, but live a holy and separate life.

THE EFFECTS OF DANCING

BY J. P. HICKERSON.

WE consider it our privilege and duty to throw is our little mite on the above named subject, which is growing so rapidly and dragging hundreds, yes, thousands of young men and women down to degradation. By the police reports of our cities, we

learn that three fourths of the abandon ed girls are raised by dancing. Young ladies allow gentlemen privileges in dancing, which, under other circumstances, would seem improper and inde-It requires neither brains nor good morals to be a good dancer, and frequently little of either exists. ancient times the sexes danced separately, and as alcohol is the spirit of bever eges, so is sex the spirit of the dance. Take it away and let the sexes dance separately, and daccing will very soon go out of fashion, and the coming gengration will know nothing of dancing

If our Lord had ordered dancing in its present form as a part of worship, we wonder how many would appear on the dancing floor? Echo answers: Fow very few. It would then he looked npon and scorned at, as is that sacred that holy ordinance, "The Lord's Sup per." But this minister of the Gospel says that there is no harm in our home "parlor dancing." Please allow us to say, parlor dancing is dangerous. Tip pling and tasting of wine leads to low and degraded drunkenness; so "parlor gr dod hall; they be to som is clause, both together treams done burren between the support of the many does not reptain treams done burren between the support of the many does not reptain treams done burren between the support of the many does not reptain treams done burren between the support of the many does not reptain treams done burren between the support of the many does not reptain treams done burren between the support of the many does not reptain treams done burren between the support of the many does not reptain the support of the support of the many does not reptain the support of the many does not reptain the support of the support of the many does not reptain the support of the suppo

degradation and shame. Put it in the tradesmen, professional men, officials, or vessel and apply the acids of sound of whatever calling in temporal matters, sense, and it with pure religion as weights, and it ought to do?

the Gospel, who claim that they are part and with what regret does he see working for the salvation of precious souls, will spead whole nights at entertainments that men of the world condemn as a place where thousands of pure young girls are wrecked and cent to ruin. Is it possible preachers of the Gospel are engaged in this ungo'dly work? Sad! sad thought!

A SUPPORTED MINISTRY.

BY W. A. PISHES

THE following affirmatives will be sufficient to bring our subject before the readers: 1st. Our ministers are called by the

church. 2ad. The laborer is worthy of his

3rd. Those that make the call must

pay the hire.

Our first affirmation will be readily granted; the second and third, then, will only demand our attention. In presenting this subject on its scriptural basis and its logical deductions, we do not make it imperative, a fixed fact, a law from which there is no digres-ion. do not propose that all ministers shall demand or accept remuneration for their services whether they will or not.

Such as are able and willing to give their time and services to the church without compensation as a free will offering, have the glorious privilege of doing so. But while the few have the time and means to preach and minister about holy things without partaking of the same, the majority of our ministers are in limited circumstances, and can not devote their time and services with out compensation of a substantial pa-We cannot say, brother, be thou fed and clothed, notwithstanding, we give them none of those things which

are needful to make them comfortable and happy. That the minister has the right to sad may with authority demand his hire is conceded by many, and certainly no one dare dispute the premises on Scriptural groun:ls. While we believe and maintain that

the minister has the right and should have the privilege to forbear working

at manual labor, we do not believe in supporting them in opulence or extravagance or in a manner that would detract from their high calling or in the least impair the purity and efficacy of

the Bible Gospel.

"The laborer is worthy of his bire "Let your elders be counted worthy of double honor and those that labor among you, esteem them very highly in love for their work's sake." "Ta it n great thing that they should reap your carnal things?" If we call them to serve and minister to us in holy things? If the minister must study and labor in order to be able to preach to us all the words of this life, must we not la bor for his temporal support? If the minister has the power to eat and to drink, to lead about a sister or a wife and to forhear working at manual labor, also to eat of the fruit of the vineyard and of the milk of the flock, is it not ed to cherish and support, has grown

will vanish. Weigh it are esteemed worthy of their hire; their time and services being compensated by will be "found wanting." If our local their employers, unless they are engagated and even political papers condemn it so ed to a bad paymaster, which, I am sorstrongly, what had our religious papers ry to say, is the case with some of our poor ministers. Oh, how keenly does We are corry to say that ministers of the poor minister feel this lack on our that his efficiency and usefulness is to a great extent impeded by not being able to devote more of his time to the study and preaching of the Gospel. claimed by some that the minister can work six days of the week on the farm or at his trade or calling and can preach on Sunday without much sacrifice or If we believed in an inspirexpense. ed ministry without the use of means we could readily grant the claim. All students of whatever calling or profession, and especially the minister, although he may have acquired a knowledge of the fundamental principles and doctrines of the Bible must necessa-rily study them in detail. But in order to do this, much time and research will be required. Ascient history, manners and customs, pronfs, comparisons, logical deductions, right conclusions and proper applications are essential ele ments and points in a discourse that cannot be overlooked or ignored by the successful minister. The injunction is, "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth. Neglect not the gift that is in thre which was given thee by prophecy with the laying on of hands. Meditate on these things; give thyself wholly to them that thy profiting may appear to all."

As well might the farmer try to farm without implements, the mechanic to work without tools, as for the ministers to try to preach without having time to study and prepare his sermons. And with as good prospect of success might the farmer engage is the practice of law or that of medicine as for the minister to farm or work at manual labor and try to preach. Either one or the other will be neglected or only half Anna

"Preach the word; he instant in sea on and out of season; reprove, rebuke, exhort with all long-suffering and doctrise. Is all things showing thyself a patters of good works and of sound speech that cannot be condemned. Could we but feel the force and power with which these charges rest on the poor ministers, our sympathetic bearts would respond bountifully to their temperal wants and support.

"O," ssys one, "we do not believe in

our ministers preaching for money. Just so; we do not either, but we believe in enabling them to preach WITH money. Dare we call the poor brother to the ministry, demand of him his time and services to the neglect of his tempo ral affairs and the wants of his family. expect of him to prosecute his studies, prepare his sermons and meet his appointments, without any aid on our part? Or must be bear all of this burden and sacrifice alone? Destitute of worldly goods, many times even of the comforts of life, he is called upon to sacrifice the society of loved ones, many times with bleeding heart on account of the privation and destitution of the dear ones at home. Perhaps the wife, his hosom companion, whom he promis-

mestic duties. Or it may be that some of the fittle ones whose tender years have been exposed to poverty and privation are delicate and feeble and require more attention than the poor mother with her over burden of care is she to give. Yet with all of these stern realities ever pressing on his miad and heart, bleeding with sympathy he goes forth to preach the Gospel to you and I; takes the oversight of the church, calls sinners to repeatance; and yet this same Gospel says that they that preach the Gospel shall live of the Gospel. Again, the injunction is, "Bear ye one another's burdens, and so fulfill the law of Christ." Could we give of our means to a cause more noble or for a purpose more laudable? Gayner City, Nedaway Co., Mo.

APPEARANCE, CAUTION, ETC.

NA A E AUSTROLE OOD looks are not so much in de-

mand as good behavior and simplicity of manners. Young people will do well to make a note of this, and govern themselves accordingly.

Show me where the fox's heel rested and I will tell you the direction he went; likewise actions speak louder than words.

Feather plumes and artificials are the weather vaces of tashionable socioty and thousands rush out into the storm to see which way the wind blows, If bread and butter, of which we are

all so fond, is not considered worth laboring for in the church, it has a ten dency to inspire one with the idea that they have a special call in which vision's future greatness and a big salary are seen hovering in the distance

We see so many admonitrons by our editors asking brethren to write plain, that we would think it sufficient to caution all against carelessness. It the letters are only made plain, it does not make so much difference about the spelling, but some have an idea that they must write what they call a business band and construe the same to mean two straight marks theu, dave off in the distance something like a cork

THE MEN WHO SUCCEED

THE great difference among meu, of all callings, is energy of character

or the want of it. Given the same smoont of learning and integrity, and the same opportunities and energy will make one man a conqueror. The want of it will see the other a total failure. Dead-beats are all men without force They had as good a chance as any of their companions Others went shead and carried off the prizes, whole they were lying by the way-side dispirited and despondent. It takes nerve, vim perseverance, patient continuance in well-doing to wis a great pr ze. the young man who goes into a profes sion without this pluck and tores will not earn salt to his porridge He will drag along through life with the help of friends, getting some credit with them for being a well meaning man, in The real delicate health and unlucky trouble is, he lacks energy All the learning in the world will qualify a man for usefulness. It req stamina, vigor, courage, res lumon, will, determination-in one word, unergy.

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	YOUR PAPE	R.

WHAT RESULTS FROM IGNORING THE FORMS OF RELIGION

A LL religions have some formality, but some of them have so little that they disclaim its forms. It has been very common for those who or pose the forms of religion, to clain for themselves an extra amount of the Spirit, and to assume that those who observe the forms, have less of the Spirit. But this claim of having the spirit without the forms, gous It claims to have the spirit, while it rous into all the forms requisite to worldly

When this doctrine is usumed, which claims the spirit without the form of religion, its resalt is to fellow any popular form of pleasure or convenience, having the spirit without nov good form, and having it regardless of a bid In fact it seen knows no had form if it is popular; for the church festival, the fair, the show, are not considered had when it is once believed that the Christian spirit can be had and manifested in them. But we believe God has divine forms for the manifestation of the divine Spirit. In fact every spirit seeks its munifestation in its own appropriate forms The spirit of love and kindness does not monifeet itself in hereb, and policied exemptions to wound the feelings of a brother. The spirit of meekness is not manifested in the fonnish stale and fashion of the world. The spirit of union does not manifest itself in self-will and dotor instion to have one's own way. The Christian own spirituality; because when all the forms of its manifestation are gone, the hoasting is about all there is of it. "The spirit itself beareth witness with o

spirits, that we are the children of God." This witness it hears, is something that can be seen and heard. To hear witness is to make some thing known as testimony. It cannot be known until it is .nanifested. In this way the church is the light of the world. Light in thi respect is the spirit manifested. The infl of the church and the Christian spirit, are strong or weak, in proportion to the spirit which is munifested by them. Then to ignore the forms which manifest the Christian spirit, is to destrey the light of the church, and leave it without the witness of the spirit. Occidence to the ordinances of the Gospel.

it evidence of submission to the Word of God. and shows an chidient, submissive spirit. Ban tism, Feet-washing, the Lord's Supper, origin at d from an humble, obedient spirit in our Savior. They, with all the righteousness in His life, manifested the spirit in him which produced them as the witness of the Spirit.

To ignore the outward form, the shedisnes the right-ous example in the life of Christ, and claim the spirit still, would result in the fanaticism of Guiteau in pretending that he had the spirit of Christ, manifested in the murder of Gard dd. The truth is, there is no righteousness that can be known only when it is shown in a righteons form. The right forms of Christian character, or the proper conduct of the Christian, is the strongest evidence the world has that God will save his people and his truth from being destroyed by the w orld

IS THE BIBLE INSPIRED?

AST week we called the render's attention to a few points in regard to the whole of the Bible being inspired, and now wish to offer some additional remurks.

1. If we take the position that the Historical part of the Bible is unjespired, we degrade that part of the sacred volume to the level of other hooks, and can place no more confidence in it than is placed in works written by other historisps of ancient or modern times. For instance, the Bible tells us that Solomon builded the temple, white Josephus says that it was erected by David. Now if that part of the Bible referring to the building of the temple is uninspired,-for it is history,-how do we huon which to believe, the Bible or Josephus? the historical part of the Bible was written by men at a time when they were not inspired to write the truth, and nothing but the truth. they were just as liable to make mistakes as any other set of historians, hence there would be nothing to induce us to believe their testimony any more than the testimony of any other set of men

2. The four Gospels are mainly historical and taking the facts into consideration as they are, it does not seem reasonable that this part of the New Testement should have been writ ten without divine aid, or the aid of the Spirit. Matthew was with the Savior, saw and heard what was done and said, but did not write his Gospel for at least eight years after the ascension of Christ. With the heat of memory he could not heve remembered each discourse each conversation and act done by the Savior. so as to have recalled them as accurately as he has done. Notice how carefully he porrates the sermons preached, the parables spoken, and each remark made by the Muster. Certainly he would require the nid of the Spirit to do a work of that kind. Then suppose you can get me to believe that Mutthew was not inspired when he wrote the historical part of his book. how do I know whether he wrote the commission just as the Savier spoke it? If the whole thing was entrusted to his memory, and that, too, eight years after Christ spoke it, how am I to convince myself, or eny one else, that Mutthew has given it to me just right? Bat says one, that part of the book may be inspired. But how are we going to prove it? It belones to the historical part of the book, and if uninspired, is just as apt to be wrong as if the statement were made by some one else. Then there were Mark and Luke,

Savior's works. Where did they get their information, so as to write it? Was it told to them by uninspired men, and then came to us second-handed and uninspired? True, others may have told them all these things, and oven more, but it would be to them as the statement of more men, unaided by divine power. John did not write till some sixty years after the death of Christ. Do we suppose he could have told all these things so securately, nunsided by the Spirit? But happily we have plain Bible proof on these points. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remem hrance, whatsoever I have said unto vo John 14:26. Hence the apostles pended that Spirit to teach them, and to bring to their remem brance the things Christ had said unto them while he was with them. He was not willing to leave so important a work in their hands unaided by the unerring power from on high The book they were to write was to be for all times, nations and neonle, and to leave part of it in the hands of men, -while uninspired,would be to endanger the very character of the work of salvation itself.

apostles,-men who did not see much of the

3. The New Testament is the will of God to man, and that will must be duly inspired in all its parts. Do you suppose a great king would leave the writing of his will to his secreturies, and not dictate to them what to say in each part of it? Certainly not. Nor do we think that nearly one half of a book so import- have no appearance of pride, and indicates the first-fruits of it. He was the resurrection in

mere memories and judgments of men, while in an uninspired condition?

4. There were many things which Jesus said and did, that were not written by the sportler, or any one else; but enough was written that we might believe that Jesus is the Christ.-John 20: 30, 31. Now who dictated to the apostles how much to navrate and how much to emit? Was that left to their meruninspired judgments? Do you conclude that men, unaccustomed to writing books, could have written a work, narrating incident efter incident, in a manner that would dety the ingenuity of the most skillful critics of all ages; in a style that would gain the admiration ot even learned enemies, unsuded by the Spirit? If Is it possible for man, nnskilled in the use of the best language, to narrate incidents with the precision and heauty that are found in near ly every part of the four Gospels and the Acts Would not this line of reflection alone teach us that all Scripture is given by inspirati and that while the holy men wrote, the Comforter did bring to their minds what Jesus said, and what he wanted written? J. H. M

EXPLANATION

BE Gospel Preacher No., II, puts some questions to us in a way we cannot well refuse to answer. Its present editors gave us to understand when starting out, that they would let these leading issues alone. But hy degrees they have been getting into them deep er, until at last they have asked us to explain one of the leading issues. They ask, "Is it a test of fellowship?" Then say, "It has been frequently stated by brother R. H. Miller, M. M. Eshelman and others, that Annual Meet. ing never made uniformity a test of fellow ship, &c." After which they refer to the de cision of Annual Meeting, that sisters shall not wear hate; and that elders who do not enforce this decision shall be dealt with as transgressors. We think the Preacher is mistaken in the application of his argument to the subject. The subject is, whether uniformity has been made a test of fellowship. What would that require? Simply that a certain form of dress be prescribed, and all be expelled who will not adopt it. Now if Annual Meeting decide against sisters wearing hate, hoops or flounces it is not making uniformity a test of fellowship Hats may be forbidden, yet the sisters wear dif terent forms of bonnets. But the forbidding o hats would not make a uniform in bons the bonuet. To get that, there must be a pertain form of bonnets prescribed; and to make that uniform a test of fellow-hip, all the sisters must be expelled who do not adopt it. It is clear as anything can be, that to probibit sisters from wearing buts, is a diff-rent thing from making a certain form of honnet a test of fellowship

Annual Meeting has decided that brothern shall not wear soldiers' clothing; this probibi tion however, does not and cannot make another form of dress or any certain uniform, a test of fellowship. We wish to culighten the Preacher on this satject of uniformity, to see that it requires no affirmative, a certain form enforced, to make it a test of fellowship. negative that forbids the wearing of a certain thing, would no more prove a uniformity es : test of fellowship, than the law of the laud forhidding soldiers from wearing red coats would he making for them a uniformity

If there were but two forms of dress of any kind, and the one kind should be probibited by expulsion, it would enforce the other. But suppose there he half a dozen forms of dress; any one can see that to prohibit one form over by expulsion, would not be making either of the other forms a test of fellowship; and it would not be making uniformity a test of fallowship. The only way to do that, would be to adopt one of the forms and exprisit who did not accept that form. This is the thing Annual Meeting has not done. It has prohibited hoops, hats, flounces, and other things that

and as the Bulle would have been left to the beginning of it. But that is a very different thing from meking a certain form a test of fellowship Not even the cap has been made a test of fellewship; it has been established by advice. Some Brethren may have made these things a test of fellowship, but we speak of Annual Meeting. It is not responsible, naither are we, for those who have gone beyond its counsels in making certain things a fest.

April 18

These efforts to show that Annual Meeting has been rigid in its work, are all ur just. And any insinuation that we have been ultra and rigid in our course, is equally onjust. If we are to blame at all, it is because we have been too lenieut and easy in the course we have to ken. We hope this explanation will ratisfy the Preacher in reference to this matter. We do not intend to be drawn into a controvers; over it, hot simply give our views and drop it. B. E. M.

THE FIRST FRUITS

N number 11, page 3, in a note to the word first fruits, in my essay on "The Resur-rection," you say: "We think this part of his article needs some explanation." I am glad that the editors think this part only needs explanation, and I am not certain that I can give that part satisfactorily. I wish it under stood that I have given my hypothesis on the subject, and all I said is original with me. passed over untrodden ground. I am smong the old men, and have long been a preacher, and have heard many brethren and others preach, but the text under consideration I have not even beard quoted.

Again, I wish it to be remembered that I asked this question: "Do the brethren hold Christ's personal resurrection to be the firstfruits spoken of by Paul? I cannot apply fruits plural, to Christ singular." But I tained no answer, while I construed that the brethren had no defined mind on the subject hence my hypothesis; and all that the brethren now have a right to do is to prove that the versons I advanced are erroneous, and that will shatter it

But to give the editors an explanation, I wish it remembered that I say Paul is made to say that Christ is the first fruits. I profess no knowledge of the original language, hence from that point I have no right to doubt correctness of translation, but when I find ranslations in the epistolary writings in direct contradiction of express declaration of Christ then I doubt that translation. In this cos Christ emphatically said: I AM THE RESUR. RECTION, then he can by no parity of reason. ing he the fruits of it In matters of this kind 1 have long since

made the German translations of the Scriptures the standard of my faith. I have Luther's and Frosbour's German translations. Frosbonr's is in the Swiss brogue of the German language They both translate this text alike, and usith of them are the word fruit. They have it Der Erstling Christus,-first Christ, this makes The English translators make Paul say. "But now is Christ risen from the dead, and is secome the first-fruit of them that slept D-ar editors, have you carefully observed the absurdity of this reading. It conveys the idea that the resurrection of Christ is the result, or fruit of these dead. But see the sense and harmony in Luther's and Proshour's translations Nun aber ist Christus auferstanden von den Todten, und der Erstling geworden denen die do schlafen." This makes Christ the first in the resurrection, which He who is the Resurrection and the life truly is. Hence to apply fruits of the resurrection to Christ I hold to be meaningless, and not being austained by Luther and Froshour, I reject it as nawarranted

We do not pretend to understand the German, but it seems to us that where "first fenita" are snoken of elsewhere in the Old Testament that the same form of expression is used as in the passage under consideration. If these expressions always mean the first one, omitting fruits, then Bro. Saylor has the German on his ahin.

However, we see nothing inconsistent about calling Christ the resurrection, and also the

к. и. м.

a sense of opening up the way with the dias power inv. sted in him, but the first fruits send he was the first one in that resurrec-His divinity neither died nor was buris but his humanity was. The fact of being he resurrection was in his divinity and not in is humanity in the some of power he said, speaking of his hody, destroy this cople, and in three days I will raise it up that is, the divine power would cause bemanity to be resurrected.

But on questions of the kind, we can simply ire our own views, which every man has a ight to do; for the Brotherhood does not have commentary giving her interpretations of the Secrent parts of the Scripture, nor would we hink it wise to have anything of the kind; for hat will make it too much like machine work We are decidedly in favor of studying the Scriptures and digging up some of the preci dings therein found and enjoy the learning of J. H. M.

FREEMASONRY IN PROPHECY.

the "Image of the Beast Explained."-the Reading of His Name Demonstrated. All the Characteristics of the Beast of Pagau and Papal Rome Found in Freemasonry. If Free-masonry does not Perfectly Image the Beast, please show as what does -Ray. 13: 11-18.

ET him that bath understanding (that can read and count) count the number his name, for it is the number of a mau, and his number is vix hundred, three score and er. (688) according to the number of a man not according to angels) as a man reckon Now, if we find a came or names that in be numerical value of the letters composing hom furnish the auxwer 666, then we have trong evidence to show that we have discov ed the "image of the Beast.

Again, if pagen and papel Rome united to en the Beast of prophecy, and Freemasonry a true image, it must also contain the other burneteristics. It must have a government hat claims universal empire, united forms, emonies, rites, and titles, with great pretenions to goodness. If all these are found a Freemasonry then undoubtedly we have iscovered the true image of the Beast, and hanld overcome it "by the word of our testi ony, and through the blood of the Lumb."

The numerical value of each letter by the cient mode of reckoning is as follo A. 1: B. 2: C. 3: D. 4: E. 5: F. 6: G. 7: H. 8. 3; J, 10; K, 20; L, 30; M, 40; N, 50; O, 60; P. 70; Q. 80; R. 90; S. 100; T. 200; U. 390; V.

00: W. 500: X. 600: Y. 700: Z. 800. S-100 I- 6 TXI T-200 BANK THE Ď--Published by request)

MOSOUE OF ST. SOPHIA

A N architect has reported to the Minister of Public Works at Constantanonle that the Mosque of St. Suphua is hable to fall at any ment. St. Sophia is situated just outside be gardens of the Syraglio, or royal palaca. It was built as a Christian church by Justinian dwoon the ware A D 531 and 528 and was saverted into a morque by Mohammed II., in 53 It is considered the finest evenuals to Bexantine style of architecture and is the fincipal morque of the Mohammedan world. The face of Joses was executed in rare mosais strk just above the alter site by the original ulders, but was covered by a thick coat of hist when the building became a morque. The paint is now wearing off, and the despiced over the matter. Pictore is appearing This fact has revived a God says, "hold fast to that which is good;"

superstition, current among Mohammedaus, that Muslem power in Europe will continue ontil the face of Jesus appears in St. Sophia. But this is not the only superstition consected with this Moslem edifice. The Turks have a amular helief that its fall will beraid the de struction of the empire; hence the architect's report has caused great consternation in Con-

CONCERNING BROTHER STEIN.

stantinople.

BELOW we give a copy of a letter received on the 12th inst, from Mr. Frelinghuysen, Secretary of State, in regard to researches that have been made under the authority of the State Department for Brother Stein will be remembered that a letter was received from him, dated at Vicens, July 1st, 1881, and since then, no word has been had of him. will be seen by the following letter that he in Vienna at that time seemingly traveling alone. As time gree by, and it will soon be year since he left us, we ask ourselves the ques

tion. Where is he? And we have for answer only the mystery that surrounds his disappearance. A mystery that will in all probability only he solved in eternity.

DEPARTMENT OF STATE, Washington, April 10th, 1882. D. L. MILLE Mount Morris, Ill .. S1R:-

Referring to provious correspondence cerning J. W. Stein, missing. I have to inform you that in a report, dated at Vie Austria, on the 18th of March last, Mr. Delaplaine, the Charge d'affaires, states that he as made diligent search, both through the Po lice Officials of that city, and at the variou hotels, as well as in the passport register and record of visitors kept at the Legation, but can Mr. Delephane says, however:—"I was in formed by the clerk of the [United States] Con-

sulate that he had a recollection of having seen Mr. Stein, on or about the Bret of July who came after five o'clock in the afternron hile he [the clerk] was alone in the office and mentioning the intention of proceeding to Con stantinople, expressed a desire that a passpor for the journey should be prepared. Mr. Stein was in reply informed that a passport could be smed only at Legation, of which the addr was then given him. Thoroupon they together left the Consulate, and on reaching the street they separated, Mr. Stein remarking that he should then visit a family with which he was equainted." Mr. Delaplaine says again, in th ort already quoted: "I read in one of the peal journals of large circulation so item, statg the disappearance of an American nam I W Stein and that information in ragard to

hum was desired. I am, Sir, Your Obedient Servant, FRED'R T. FRELINGBUYSEN

See'y of State

WHAT GOD CALLS IT.

G OD chooses his own words to convoy ideas to mankind. When he names a thing or or eives expression to thought, it is beyond

the power and ingenuity of man to improve it. to make it clearer or clothe it with better When God desired to show man the way of salvation, he gave commandment thus: "Work

ont your own salvation with fear and trembling, "- Phil. 2: 12 Hero God does not use the word "progress" to express Christian growth and development, but the word work. God knew that when a child of his would go on developing the soul, he must work. Of thos who were to be blessed in their efforts, he said it was the deer of the word and not the hear Now when a man turns to Christ, God calls conversion. Men are inclined to call it " joining the church." When converted God says "go on to perfection;" lieb. 6:1; "add to your faith virtue; and to virtue knowledge, but men give it the name "progression." If progression he the same as "going on to perfection." then "going on to perfection," is the same as pro gression, and if the seme why not prefer the Lerd's words and there will be no wrangling

J These, 5: 21; "hold fast the form of sound words," ? Tim. 1:13. But this by some is called "conservatism." Why not use the Lord's words to exprese the idea of preserving or holding fast, and then there can be no wounded hearts as to preference of expression; for we must all accept what Ged chose to call

God says, "Let all things "(which includes growing in the Lord) "be done decently and in order." 1 Cor. 14: 40. Here it is simply "order," but men put the word old to it and make it "old order." Why not use God's words and cease adding words to his ?

Ged asks a man to "repent," that is the term to use, and the whole body may justly be termed Repeuters. Now suppose some one cludes that repentance means "change of actions," and forthwith gives out "I am changer!" would be not get some followers If he has truly chauged his actions why will not God's word express it fully ?

When a man repents, God calls it repent When he believes, God calls it faith. When he goes on to perfection, God calls it growing in grace and knowledge, 2 Pat. 3:18. In Christianity man has a beginning. God has a name for this. As he continues in obe dience, God has words to express it; and no man needs to put other words to express Chris tian growth or soul-development. When horn of water and the spirit, God says, "be subject one to another!" This produces order in God's ouse, and there is no need of inventious to express it better than God does.

Here you have our positions. We accept not the word "conservatism" as expressive of our faith; for that word is not found in the Book of God's will, but He expresses it better by the words, "Hold fast the form of sound words," "holding fast the faithful word;"
"keep my commandments;" "endure hardness as a soldier; " "keep himself unspotted from the world;" "be ye steadfast." If we hold to these words, God will be pleased with us; for they apress what we shall do in order to be.

We accept not, nor use to express our gro m.Christ, the word, "progression." It is not ound in the Book of Ged's will. The idea is fully expressed by God in the following: "Grow up into him in all things," "grow in grace and in the knowledge of our Lord." are God's words expressing what we shall do and how to increase in Him. There is no need for the interjection of other terms with the hope of bettering the expressions.

You see what God calls these things. not better to use God's words to express our work, duty, and state? Over there, there will not likely be any dispute; for to be accepted of Him we must "grow," must "hold fast," must be "in order." Come, brothren, let me hold fast God's words - God's ideas, and then love and peace will prevail among his people, M M ECHPTHAN

BIBLICAL ARITHMETIC.

NY A. W. VANIMAN

THE Science of Arithmetic consists of four I fundamental principles: addition, sat-traction, multiplication and division.

In performing these operations, we use that oters called figures. We can learn som autiful lessons from the study of figures. One is, "Figures cannot lie." One dare not add or enbiract except just at the right time or the figures will show the error. also an operation called proof, by which we ca test the correctness of the work. Let us apply arithmetic to some of our doings.

First is addition. There is a custom in the church that has after much thought impr ed me as coming in by the process of addition In presenting the 18th chapter of Matthew to applicants for haptism, it is customary, after ing the Bihle formula to say something to "As we are all liable to err, in case you

would a brother's feelings and he comes to you in the spirit of love, will you hear him, etc.?" It seems to me that if we apply our proof, it 3. In short, the varh 'ong will not exactly correspond. The Bible asks inal verb has no Imperative. will not exactly correspond.

me to go to my brother if I feel hart, but it does not demand of him to hear me, for I may feel hurt without a cause and deman I something unreasonable. As everything in arithmetic agrees with everything else; so with Christ's law. If he had demended our brother to hear us why should be have given two other steps; the first would have been sufficient. If he had commanded this, in failing to do so we would break a direct command and would have to by dealt with as transgressors, thus leaving "take se or free more with thee" out of the question entirely. There is another addition some are trying to make, to this affect: "Thou shalt not interfers with thy brother's helief," or in other words, every one should be allowed to interpret the scriptures to himself. This is all very good so far as it does not offect a fundamental prinriple of the Gospel. To advocate plaintees and leave every one to decide for himself what is plain, would be like sowing a mixture of grain and expect a clean crop of wheat. Some will add to the Bible the decisions of Annual Meeting, and even take them before the Bible This will subtract from the spirit of the Bible the idea that the church has the nower to in terpret the Scriptures. The church certainly has a right, and it is her duty to lay down some rules of government. But he cause the church in Annual Council years ago passed a rule of practice in which no principle is involved, is no reason why we should harp on it so much now. The Annual Meeting gives her decisions in accordance with the hest interests of the church for the time being. anything better can be found, let the church as a whole accept it, and in this way we can have union. Some have so divided the script ural injunction, "Pray without cessing," that prayer is a very small fraction of what it should be. Some have so divided the command, "go into all the world, teach all nations. etc."until it is divided into a number of parts corresponding with the number of ministers We are inclined to be too liberal on this subject; we will just donate part of the work to ministers, and not even give a dime to get rid of the job. We should like to see a church house in St. Louis, we think it would be a good thing, but we will not lift a hand to help build it. Could not each one of us give a brick toward building a church-house in St. L By multiplication of donations a good work can be done. I fear many are practicing what

we might call inversion. The Bible says, "Lay not up for yourselves treasures where moth doth corrupt, etc. again, "He that give the to the poor lendeth to the Lord." Men will lay up their thousands, but will not give anything for the purpose of presching the Gospel to poor, hnngry souls. We can never expect to find that people will make no mistakes in this kind of arithmetic; but let us add the Christian graces: faith, virthe ate Subtract the works of the fluid Multiply our gifts for good purposes, thus multiplying our treasures in Heaven. Divide our n.e and talents to the glory of God, and we shall be blest in our deeds.

Mt. Morris, Ill. From the Gospal Prouch

A QUERY.

WILL Bro. Huber please explain, wheth or the command of Feet-washing should necessarily be in the imperative mood, to make it hinding upon all Christians, with the grammatical construction. Lawre Have

It is not necessary that the command of eet washing be in the imperative mood for the following reasons:

1. The Greek word opheils, means origin ally, to owe, to be under chligation, to be bound, translated in English with ought, in German, Soll, i, e., shall, and is not used in this sense in the imperative, because both duty and command are in the mesaing of the verb itself.

2. In Greek the present indicative may b used for the Imperative in expressing a command which is conceived as already carried into execution, therefore it is a duty and command to Christians to wash one another's fact according to the spirit of the original lauguage.

3. In short, the verb "ought" and the orig-L. Huber



CHILDREN AT CHURCH.

(HILOREN should attend preaching services with their parents because that service is one of God's most app oved sgencies for an ritial improvement. Even though some parti be beyond the child's comprehension, ye he should be there, for he can realize that the solemnity speaks of God's presence, that the hymns utter his praises, that prayer is addressed to him, and that the sermon is justinetion in the truth of his Word. The habit of church going can be formed in no other way In the neglect of early church-going the later non-attendant is established. We may rear a generation of Sunday-school pupils who become nothing more in their youth and who abunde even this when they are grown. This is the

danger we have cause to fear.

Some persons plead that Sunday-school and eaching services are too much for the child in one day. If so, keep him from that which as an adult be can best spare. But what are the facts? On five days of each week these children spend five or six hours in secular school, and three hours at a stretch is quite usnal. True, there are changes, intermission, etc; but every wisely managed church and Sundayschool service will furnish the same is sub-

stance The fact is, that the sin of this failure in church-going lies at the door of those parents whose children fail. They are not conscis tions in this matter; they ere not as prompt in arranging for the Lord's business and Lord's school as for their own business and the secu lar schools. Time is conandered in sleep on the Lord's day, and in untimely and elaborate meals, which if wisely employed noder a worthy conscientiousness would remedy the whole matter.

CHURCH FAIRS.

WE have so often expressed our views u this subject that our readers know full well where we stand in relation to it A little item in a local paper informs us that a church in this vicinity made a "trifle over \$2,200," out of its "fair". Frequently we meet with such items going the rounds of the secular press.

All those who have "enjoyed" the varione delights of a church fair will appreciate the particular attention of certain young ladies to a bashful youth. The story is teld by the Brooklyn Esgle: It was at a church fair and and he came there at the special request of his "cousin," who was at the head of the flower table. He opened the door bashfully, and stord hat in hand, looking at the brilliant scens be fore him, when a young lady rashed up, and, grabbing him by the arm, said: "Oh, you must, you will take a chance in our

cake. Come right over here. This way, Blushing to the roots of his hnir, he ste ered out that " really he did'nt have the plea

sar- of knowing-'Oh, that's all right," said the young lady

You'll know me better before you leave I'm one of the managers, you understand Come, the cake will all be taken if you don,t harry,"and she almost dragged him over to one of the middle tables. "There, now, only fifty cents a clice, and you may get a real gold ring You had better take three or four slices. will increase your chancer, you know." "You've very good," he stammered. "But I'm

not fond of cake-that is, I haven't any use for the ring- I-" "Ab, that will be ever so nice," said the

young lady, "for now if you get the ring you can give it back, and we'll put it in another 'Y-e-e-s' said the young man, with a sickly

smile. "To be sure, out-'Oh, there isn't any but shout it," said the young lady, smiling sweetly. "You know you promised?

"Promised?" "Well no, not exactly that, but you will take just one slice?' and she looked her whole soul

hands as he handed her a dollar bill. "Oh that is too nice," added the young lady, as she p'astered another piece on top of the one she had just given him. "I know you would take at least two chances," and his dollar hill disapperred across the table, and then she called to a companion: "Ob, Miss Larkies, here is a contlemen who wishes to have his furture told.

"Oh does he? Sand him right over. swered Miss Larkins. "I heg your pardon, but I'm afreed you are

mistaken. I don't remember saying anything ahout-

"Ob, but you will," said the first young lady tagging at the youth's arm. "It's for the good of the cause, and you won't refuse," and on more the brautiful eyes looked sculfully into his, "Here we are. Now, take an envelope Open it. There; you are going to be married in a year. Isa't that jolly? Seventy-five cents, please." This time the youth was careful to hand out the exact change. Oh, I should just like to have my fortun

teld. May 1?" said the first young lady.
"Of course you may, my dear," said Mis Larkins, handing out one of her envelopes "Ob, dear, you are going to be married this year, too. S-venty five cents more, please," and the poor youth came down with another dollar note. "No change here, you know, added Miss Larkins, putting the greenback it her pocket.

'Oh, come, let's try our weight," said the first your glady, once more tugging at the hashful youth's cost slreve, and before he knew where he was he found himself standing on the platform of the scales. "One hundred and twenty-two," said the young lady. "Oh, how I should like to be a great heavy man like you, and she jumped on the scales like a bird. hundred and sighteen. Well, that is light One dollar, pleas

Now it is this kind of trickery which crushes all the spirituality out of the people who participate in church fairs. How low must be the stendard of modesty, say nothing about morality, in the yonag ladies who thus could make themselves familiar with a young an whom they never met. And what must he think of a religion which inculestes principles so atterly repulsive and shocking to his idea of modesty? If the Savior was ever wounded in the house of his friends, surely such scenes as the above described, must make unds which a life time may not beal-it may not only wound the cause, but ruin souls.

WOMAN

GREAT indeed in the task assigned to Not to make laws, not to lead armies, not to envern enterprises, but to form those by whom laws are made, armies are led, empires are cov erned. To guard against the slightest taint of bodily intiemity, the frail yet spotless creature whose moral ac less than physical being must he derived from her; to inspire these princi ples, to inculcate these dectrines, to animate these sentiments which generations yet unborn and nations yet ancivity dishall learn to bless to soften firmness into mercy and shesten conor into refinement: to exalt generosity into virtue, and by soothing care to allay the an guish of mind; by her tenderness to disarn passion; by her parity to triumph over sense to cheer the scholar sighing under his toil; to be compensation for friends that are perfid for happiness that has passed away: such is her ocution. The couch of the tertured sufferer the prison of the deserted friend, the cross of the rei cled Saviour-these are the theatres in which her greatest triumphs have been received. Such is her destuny-to visit the forsaken, to attend the neglected; whon monarche aban when counselors betray, when justice persecutes, when brethren and disciples fire, to remain un shuken and unchanged; and to exhibit in this lower world a type of that love, pure, constant and meffable, which in another world we are taught to believe the text of virtue .- Black

Would you teach for eteraity rather than faich in gra.

"We for the large and the result). The we for the large and the result). The paring day, seas the the result). The supering day, seas the throughly. The supering day and sight agreed in the result of the result and the result of the result and the result of the result and the result of the resu

MATRIMONIAL.

RALP-BUNGARO -By Eid, D D Horner, at his residence, April 2ad, Mr. David Relp to Miss Belinda C. Bungard, both of Fayette Co , Pa

FALLEN ASLEEP

WAMPLER -In the Moscow church, Augusta Co., Va., Mar. 29, 1882, sister Susan, wife of Bro. Dauiel Wampler, aged 71 years, 7 mouths and 19 days.

Funeral discourse by Bro. Isaac Long from H.b. 13: 14 to an attentive congregation.
LEVI A WENGER NEAD .- Jan. 2, 1882, Bro. Daniel R. C. Nead, born April 9, 1829; haptized Aug. 1, 1858;

elected a deacon July 6, 1861; advanced to the ministry, Aug. 30, 1862; second degree, July 28, 1866; ordained August 4, 1876 Funeral was preached by Daniel Vaniman

MONROE —In the Greentown church, How-ard Co, Ind., Murch 22, 1882, Bro. Thomas D Monroe, aged 58 years, 2 months and 23 days. rase, congestion of the stomach. May

this sad event he a solema call to others. A wife and seven children are left to mourn their OLIABR CAPSON GISH .- In the Limestone church, Jewell Co. Kan , Feb. 2, Albert Gish, infant son of Bro

John and sister Mary Gish, aged I month and 24 days. HENRY K. DALE. ALBERT.-In the Waddams Grove church Stephenson Co., Ill., sister Christina, wife of Bro John Albert, Murch 29.h, aged 68 years,

4 months and 25 days. Funeral services by the brethren from Heb. 4: 9, 10, ALLEN BOYER.

JUDSON.—In the Monroe church, Monroe Co., Iowa, Jan. 24, Ira N. Judson, von of Bro. Orin and sister Adelia Judson, aged 13 years, !) months and 19 days. Funeral discourse by the brethrea, H. Berkman and D. Miller. MARTHA A. BREE

Correspondence.

MOTEO. - Then they that feered the Lord spake often one to at other one the Lord heartwood and heard it, and a book of

Our Beloved Old Uncle and Brother Christ, Kerlon Leonard, in respect to the Con-solidation of our Periodicals. Your article is amisble and contains just

at every true child of God wants, but way to accomplish the much-desired effect is probably understood differently by different persons. But in our limited experience and ability we think, a better way to do away with partyism, is, not to consolidate our periodicals but to consolidate all of our preaching in hurmony with the Gospel, and our order in bar-mony with the councils of A. M., and when the councils are not respected, let the congregation deal with the case according to the Gosd,-Muth. 18, let the violation be individual or public and if the congregation will not take up the case at home, let other cougregati bring it up to A. M. through District Conference, and then, it it is a public violation, the A. M. can take the case in hand and do a seems best to it; and let the periodical stand as ou individual minister, and be responsible for what it preaches and its general deportment and we will further state that there are many other ways that have caused different elements and one of them is in the church election -adrancing and ordaining to the full min without the Gospel quelifications, and then push them shead in church work, which is an rror. Then this error continues until it brings about the different elements that we now have Much more might be said, but fearing the

we weary your patience, we will only say, Let us all try, by the help of God to be more careful in the future than in the past, and pray for on new and on the way to A. M., and until death and a Crown of Life will be our re-K HEGENAN Odell, Ill.

From South Pueblo, Colo.

Drav Brethren:-

We searched Puchlo to find some Breth-

any length of time. Upon visiting her, requested to be accounted, and her reques complied with by Etd. D J. Shaffer, who complied with by Eld. D J. Shaffer, who is ing with us at present. His family is yet the East. I also heard since that time there are three more in Pueblo, Bro. P. May and two sisters belonging to his family. scop es we can find them we expect to or a prayer-meeting. Our little hand will be eight in number. We think if five ririghteens persons may save our city of 20 inhabitants, which is almost a second Sode

We solicit the prayers of all God's po

who may chance to read this, for our sister McNulty to help her through her al tions; since it is said by the apostle that prayer of the rightsons availeth much. So firm in the faith. Mr. McNulty is standing outside of the ark of safety, believe that he is counting the cest, and soon come over on the Lord's sid H. J. BERKES

From Arcanum, Ohio.

Oa the 25th, at a council-meeting in I Painter Creek church, Dark Co., Onio, B. Jesso Stutsman was ordained older, David N wonder and Jacob Brumbaugh were put to visit. Tehras Crider was ordained this church, so m atter William Cassel resi ed. Silns Gilbert was put to the ministry Abraham Monich and Jacob Erkenberry put to the visit at the same time. The chi here is in a more prosperous condition that has been for years, tweaty-five being added the church by haptism and letter past four weeks. Since the division. charches are more caited, with stronger a tions for each other, than ever before, wi better feeling than is generally supposed.

From Bellville, Kan

Dear Brethren:

Our little church here is known as the Be ville church or congregation. We aum

about thirty-five or forty members, but scattered over a large territory. The calls ministerial belp are many, and who will co and help us work for the Master, and help give the Bread of Life to brugry souls? When we last met in council,

peace and union, and we stand firm in the fe for the general brotherhood. About three we ago, in company with our dear Bro. L. mitted to attend a council-meeting at White Rock church, of which Bro. Ja Switzer has charge, and we were much plu to see the brathren and sisters in love and per with each other

As Bro. John Kuisely requested the me bers to write to him, and tell him where find them, I would say, that our post-click dress is Belleville, Republic Co., Kan, and nearest railread station is Scandia. We liv miles east of that and would be truly glad

Oh, dear brethren and sisters, pray for that we may grow in grace day by day, a live for Jesus, and finally be saved in our Fa er's kingdom, is the wish of your nawo CATHARINE GOOGE

Notice is hereby given that at the late Di

Meeting of Northern Iowa and Minnesol missionary plan was adopted to supply in terial aid for the district. Isolated and others, who desire preaching by the Br reg, will take notice and make applicat any of the undersigned, who were appointe sionary board, and their wants will E. SHOWALTER, Waterloo, Ion M. Reder, Waterloo, Iowa.

S. ARNCED, Grundy Center, Ion WM LEWIS, Lewistown, Mmn. SIMON SHOOK, Preston, Miau-Missionary Box

S. H. MILLER, Clerk.

From H. P. Brinkworth,

Left Burr Oak the 10th just., and arrived

Republican City, Harlan Co., on Saturday at trans. Stayed with Stephen Workman. for Worship in the M. E. church. nuce. Noxt morning heard the M. E. spectrom Rom. 8th, lust verse. By requestedds

ted by haptism. From there we went to tted by we must have. Had none all Winter. dingly messengers were sent out and in the ings, and have sunounced for next Sunda From there went twenty miles south Edmond on the Selomon River. Here I exof to stay a week or so. Brethren, pray for that the Word may have free course and be cified and that sinners may turn to God. What think ye of missonary work? Is it abt? Who will come and help us? We need brother to help us, being alone

on Buffalo Springs, Texas.

In order to satisfy numerous inquiries in reand to our State, Texas, I will give this shor rairies are dressed in green again,

the of all kinds are doing well. thousands of cattle on the range, of all grades m a yearling to a ton-year old cow that coner was fed or salted, and are in good order Our Winters are short and mild and o Summers long and pleasant; most all the nights secool. High lands and prairies generally healthy. Low lands along streams in the lam ber are extremely sickly. With us it is healthy; we have prairie and timber and rather a sandy soil. No mud; wells from 20 to 0 feet deep; plenty of good water. Products are estem, wheat, corn, oats, rye, barley, millet, sorghum, potatoes, Irish and sweet, and melons the finest I over saw.

of the finest countries for all kinds of fruit .-The Fort Worth and Denver R. R., now b ing, will go through our county town this Sommer. Land is cheap here; raw, \$1.50 to \$3.00 per sere; improved from \$5.00 to \$8.00 per Brethren, come and see for yourselves. HENBY TROXEL

From Washington Co., Arkansas

The church here called the Round Mountain congregation met in council to-day, for the special purpose of making arrangements conerning building a church-house, as the schoolbonse where we met heretofore, was consigned to the flames a few nights ago, leaving us withont any place to worship. The expression of that being the chespest, as lumber is scarce to head Stones are here in about ages. It is essential to have a place of worship, and the agreement was to have the house thirty by fifty, a room to be cut off for the b est of preparing Love-feests, as the prospects are good for a large congregation here. Eld. George Barnbart of Grangerville, Newton Co. Mc. being present, they organiz d a church o twenty-four; others are counting the cost Shall we build a house, or shall we give it up for want of means? God forbid. Our prayer see want of means? Gon terms. Our prayer and heart's desire to God is that we have a church-house in Wishington Co. Artic, as there is none in the State. God has a people here as well as elsewhere. We exceedly solicit aid the Brotherhood as we are unable to build one correlves. Any help will be thank fully received, and reported through the papers The council chose a sycretary, a treasurer. hadding committee. The efficials of church are J. J. Troxel, in the second degr stry, and S. C. Meek in the first degree. M. Ennis and the writer, deacons.

S. C. MEER, | Building M. ENNIS, J. McUharin, | Committe

tunio, Treasurer. Primitive Christian please copy.

From Washington Territory

Those wishing to emigrate to a naw country. can find good and desirable homes in Week ingtoh T'y. There is yet much vacant land lying idle, to which we can welcome the tired lave no homes can secure them by coming tere. Those who contemplate moving to the by coming to the entern periof this Territory. We expect a great immigration the Summer and Autum The N. F. R. R. will then be completed and thousands of home-wekers be at once transferred into our midst. The wild made are not long to remain.

I can safely say, there is no State in the Un

on that can excel us in the raising of cerea Steck-raising is also good. Persons who are well situated, I would not advise to sell and come West. I write this for the benefit of those who would like to get land of their own, r that otherwise desire a change of location There are but few of the Brothren residing There are but few of the pretures results in the Territory, and here is a wide field open to munisters. I do not sim to give a description of the country in this article. If this is desired I shall do so in the future, setting forth facts, and viewing in an impartial light, things as they exist in the garden of the great North ERNEST HOPKINS

Dayton, Washington Ty. Evon Ahilene, Kans

I just returned from Stafford Co., Kans., where we had a few meetings, and one council meeting on the 1st of April. Brother Michael Moorhend is their minister in the second de-gree. F. M. Jolly, and Wm. Martin were obe-

en and installed into the office of descons in this church. It is called the Larned of Brother Moorhead's address is Great Bond, Bar m Co., Kans., and he lives twelve miles south They wish the ministers to stop when the through, and preach for them. This little church is at pence.

March 18th I met with the members of the Washington church in Weshington county, in council: this church is also at peace. Bro. Morkey was installed into the office of deacon to which he was chosen last full while ebsent Brother Absalom Deader is their minister Here they should also have one who could preach in the German language, as some of the nembers do not understand English. These two churches have no elders as yet, so the bur den rests on the writer, of which I would desire to be released as soon as possible

Levil 1th 1892.

From Salem, Oregon

Last Saturday we had the privilege of meeting with some of the dear brethren and sisters at Brook's Station. Brother Bashor was hold-ing a series of meetings there, with the assistof brother Leedy and brother Brower. Heard three good sermons; had good attention and good order. All seemed to be eager to hear the word of God. This church is in love and union. The society is generally good or far as I have learned, although I think a great many are ignorant of the true Gospel of The territory is large and only a few ministers, therefore we pray that the Lord of the barvest send forth more laborers into the field, as the harvest is great and the laborers

This is a pleasant country to live in; the clicate is mild, and the land rich and productive But I could not advise poor people to comhere to get homes, as good hand here in the SABAH NININGER. very high.

From Denmark

Dear Brother Quinter:

Thank you for your letter and what it contains. Am sorry if any reflection should fall on the church or the school at Hun tinedon from my remerk about sister feelings set forth in my letter to brother Eby. not the least idea that when it was known that she lamented what you and I, and many more lament, that any one should be able to get reflections on any church or institation at any certain place. From her letters to me I see she is well posted on the condition of offsirs all over America, and as a young Christian she may well lament the unsettlet state of our Fraternity at present. She was here in her native land before she was convert ed, a gay, proud woman, and it was no small trial for her to crucify sell and come down to plain attire. She however did so more au-Brother Edy knew about only intended to make him glad with what made me glad, that she had not only grace to be humble, but had come so far that she la-mented pride in others. This is all there is in

the sentence and all she gave me reason draw out of her private letters to me. As for the members in Huntingdon who ave taken her in as a stranger, cared for her a a child and given her two terms free at the

size in a created house and some outside, (re, has its advantages and dissirantages, yet) I then it is good and carried out pontally. As the cap of Josen and remer this tagetime and the property of the prop schools if I could. How then can such a sim ple statement cause harm? I hope, however that this will set that matter right. Should ever, have to suffer for it, please forgive me for wrong done you in that respect; and you, dear sister Saxield, forgive me if you are troubled in any way by my telling your feelings to others. Let us ever bear of you that you lament style and fashion in church members, and try, in humble and plain attire, to preach the renewing power of the Gespet of Christ, but love the erring ones, teach them with tears and kindness what you have bee taught, and back up your teaching with prayer and supplication in your closet for the When grace abounds in the heart ing souls. le will disappear on the body; when the Holy Spirit has full sway over body and soul, the devil will have nothing in us. Forhearane Furhearance cure a soul bitten by the serpent of pride; grace can cure the wound, raise and regulations never - you know that from experience. Try to obtain grace so that you may be a joy to all and a level in the Brotherhood wherever you

> Yours in Christ. C. HOPE

Veiled Dealings.

To Sister Nancy Workman, of Okio:-

With an aching, bleeding heart I read your letter, announcing that the Reder of the Pale Horse has again crossed your threshold, and taken away the last member of the family Were it not for the revelation save yourself. save yourself. Were to not for the revenued of God through the Co-eternal, nil-creating, all-sustaining Word, you would be wretched indeed. But God stands unfolded in a way that makes even death a blessing, and turns the desolution of the family into glorious gair and an occasion of unspeakable joy. You need a mighty Comforter, and all you need, and more, is offered by the Omnipotent Father and Son in the Gift of the Holy Ghost. heart would be ground into powder under you nutterable sorrow, were it not for the great and eternal meaning of God manifest in the Two years ago a beloved Christ-glorify

og daughter passed from your hallowed circle nto the radiant realm of ordless repture have not forgotten her message to me on her death-had. I will heed it afresh as a voice coming from the beest and lips of Jesus who no doubt spoke through her dying breath. About a year later, enother daughter, the last remain ng child, and also wedded to the Bridegroom Eternity, passed through the lark lattice in to the bright and beautific Beyond. Then you and your noble, realous, cross-magnifying hus hand stood slone on the crumbling the Mystic River, looking wistfully, Moses like, into the far-off yet proximete glories where you hoped ere long to mest sgain your sternal ly beautified and perfected darlings, who were uch sweet, fascinating ministeres of Christ earth. Now the cap of Gethermane is filled to the brim. The husband, the other self, high-hearted, self-ascrificing worker for God, is in the coffin. O how the bitter draught wrings the inmest soul. Children all under the sod and the loved companion reposing in their si lent fellowship in the embrace of death. wonder you gross in spirit. No marvel that you weep as it your soul were an exampless four When bearts are knitted and souls intwisted, and the intensity of very Deity used into the bond that unites the truly wedder and rightly begotten, death is a fearful wrench It made even the God man mingle his sacred team with those of the sisters of Bethany. All sorrow has its trans, even the sorrow of Godhead, but not all tears are material and tange In hell there is weeping and gnashing where both teers and teeth belong to the disamhoded spirit. two kinds of tears, two joys and the deepest grief, such as the Holy Ghost may feel, is but another form of the profoundest joy. Life is not emptied and dwarfed oud a

barren by such experience as yours. But rath er enlarged, filled, slaveted, and made fruitful with all glorious manifestations of the Holy Ghost. If you really believe in the all-com-prehending commy of God in Christ, and that death is his no less than life, and that in Him your great sorrows are part of the heritage while in your minority, you will not fail to blend the alloluis of praise with the thermody of your hereavement. Paul knew how to play both tenor and bass on the one string of faith

any other sorrow because more Divine. His knowledge and hatred of sin gave his sorrow an intensity which we can only mintly feel "My so al is exceeding sorrowful even unto de When your Elien breathed her spirst sway, He felt the pang that shot through your soul. When Resa crossed the love-bridged river, Ho shared the agony that rent your heart. when your deer noble-hearted, self-eaerificing husband was tern out of your levine embrace by the pitiless hand of death, the blessed Godmen Mediator steed at your side encircling you with the everlasting arms of Omnipotent Love. win the everishing priest who composed move "We have not an high priest who cannot be touched with the feeling of our infirmities." He is very man to porticipate in all that is ryserly humen. He is one of us in all but sun. No brot. er, no sister, no friend, however near, owever dear, however sympathetic, feels for you as Jesus does. He is the same yesterday, to-day, and forever, and his heart is as warm, b sympathy as intense, his sorrow and pity for the hereaved as real and keen as when he stood with brimming eyes beside the weeping sisters of Bethany. How lenely and heart-broken and sorrow-pierced you will many a time feel Often you will go to the grave to weep there. But in all your desolation and widewood your soul will look out into the great and gloriou and rapturous fortune where the death-divided will be rounited in the glad fellowship of death less love. Husband and daughters have only aso nded into fuller and more costatic life where they wait to welcome you at the Gate of Pearl. Live nobly, and let loss and suffering and sorrow and desth but exalt and purify and transfigure your being. Yet a very little wh and you will be with "the friends over there. Yet a very little while

For Reflection.

C. H. BALSBAUGH The following is an extract from a letter vom Bro, Hope:

I often wonder how it can be that so many mest Christians seek and pray to he cut loose from the world-to have an open entrance into bearen, yet seem to overlook the fact that "the love of money is the moor of all evil," and that money saved up for old age and children's outmoney saved up for old age and colidren's con-fits is such a harrier to the City of Rest. It is no easy to get rid of surplus money by doing good in the name of Christ, so that none in our fraternity need fear the declaration: "It is easier for a camel to go through the eye of a needle than for a rich man to enter heaven." The world is dying for the want of messengers; ministers go hungry on their way and suffer cold, editors have their napers so reduced in price as not to yield sufficient income for a living; ow ministers cannot even get enough stamps to mail their articles. What a pity, what n to mail their articles. What a pity, what n shame when we read; "Bro. Eshelman has lahored ander financial difficulties so long that his vitality is gone and his holly crippled." how sad when Bro. Balsbaugh must from time to time beg three-cent stamps in order to serve

the church in her best interests.

Some one said to ms: "How poor your churches must be in America." I asked.

"Because, you are their only foreign missionary, and their best writers cannot even get a stamps and their editors go to the grave noor and broken down." Well, said I, they are not so poor after all.

I think they are better off than many other

"If so, and they love their Master as th profess, they would use their wealth to spread the truth and help the nesdy. How awful must it he to possess saving knowledge, and for the love of money refuse to teach hundreds

to perdition. I could not answer this. May God keep all to do his will. C HOPE

From Burr Oak, Kansas.

It is raining now a little; prospects good for more. First rain-fall in six months; no seak ing rain since last Spring. Still the ground is moist and nice, and plows good. Small grain begins to show need of rain. Chintz hugs are plenty for this time of year. Some have planted corn. A. W. AUSTIN.

April 3rd, 1882. THE Greek Testament in the succent tonguis now, by order of the Greek government, read in ito 1,200 schools, which have 80,000 pupils.

The Debate. The debate between Theodore John

llite) and myself, commenc ed March 8th, and ended March 16th dlowing eight propositions were

1. The Supper in St. John 13th, t which feet-washing was connected, tool place the night Jusus was betrayed

J. Forney, Addrinative T. Johnson, Negative.

The Supper in the 18th chapter of John agrees with Mark 14th in the ho amon the leper, two days before Je-

sus was delivered up.

J. Forner, Negative. The bread and wine, as taken b a church, is the Scriptural Lord'

T. Johnson, Aftirmative. J. Forney, Negative.

It takes a full evening meal before connection with the bread and

J. Forney, Afternative

5. Feet-washing, as practiced by us according to the Scripture, and is ob ligatory on the members of Christ's

J. Porney, Affirm

6. The Kiss of Charity or Holy Kiss,

as taught by the apostles, is binding on the members of Christ's church.

J. Forney, Affirmative.

T. Johnson, Negative.

7. One immersion in water, to proper subject, is Scriptural Christian

J. Forney, Negative It takes three immersions in wa-

ter, to a proper subject, to constitute Scriptural Christian baptism. J. Forney, Affirmative T. Johnson, Negative.

It is not for me to say who got the victory on the different propositions. But I am told that Johnson and some of embers boasted that they would some of the brethren and sisters into their church at the close of the de My opponent was preaching over a week in the same house before the de bate, and said he would preach a week or two following. The Brethren bap tized two on Sunlay after the close And one lady about sixty years old, who was a member of that church since the

was fourteen years old said, she is no more a Campbellite, but would be bap tized soon too. The Elder gol no members, so he only preached on S night, and went back to Nebraska from JOHN FORNEY Mt. Jackson, Va.

Church news are appreciated by most f us, so I will give you a few item Bro. S. H. Myer and self visited summe rolated members in the countries of Clark and Jefferson. We had ten or eleven meetings among them. No addi-tions, but I think the members were od others made to think of the need of seeking rest in God's Word.

others simost pers ss. Hope the Lord will bloss B. W. NEFF.

St. Martins, Mo., Apr. 8 Bro. John Flory has been here and preached ave sermons, much to the edi-fication of the church, and warning sinners to turn to God. Two were made willing to follow Christ in the haptis is and we hope, to newness of life. The church is in union DAVID HOWHAY,

On the eve of March sth we met with the Brethren of the Donnell's Creek con-gregation. Our first meeting was in the Bretaren's house in New : arisie, where we continued morning and evening services with a growing interest, until Lord's day the 10th; we then went to their church-house on Donnell's creek, their church-house on Donners execu-six miles distant. Here we were en-couraged with a good interest and an annessal attendance. This branch is un-manusual attendance. unnsual attendance. This branch is un-der the care of elder Kaufman, who, in linear

his time has labored much in the minis ry; but of late, much of his time is taken up in that unpleasant task of "setting things in order that are out of order." The withdrawing erem-very schive in their efforts of procelyting, ents to build a he making arrengeme for worship. Our visit to Dennell's Creek was pleasant. As this was the irst continued meeting they ever held, we were pleased to see that they realized something of this advantage; all remed to give their prayers and inthnce in support of the meeting. In this hurch, as in many others in the valley, there has been a discordant element hat has rendered the progress of the church very embarrassing; at present there seems to be much unanimity

among them, and their prespects are er couraging. The meeting closed on the evening of the 20th, with twelve addi-I. J. ROSENBURGER Lenn III In No. 15 B. AT W., in the last column

of the first page, you wonder why the Mission Beard does not report, and think it should, quarterly. The Annual Meeting only requires us to report annually; said report to be ente the Minutes. But as brother S. T. Box an, our Secretary, was calle om the Annual Meeting last Spring the Board was not qualified to make the required report. See last year's report of Annual Meeting, page 50, for expla on. We feel not been done in the last two years in that direction; but experience has taught as some things in this, as in most all other business, that we could not well arn in any other way. We still hope fearnin any other way. We still hope for the better, and expect a satisfatory report will be made at our next confer-ence. The burvest is great but the la-borers seem to be few. Some districts

have been deing commendably, how

ENOCH EAV. Dallas, Kans . April 3.

The number of papers received for missionary purposes during the month of March is, B. AT W. sixteen, P. C. one. All papers gladly received and faithful ly distributed. Any tracts which the Brethren have read and do not care to read again, could also be used. Then send on those silent preachers, Brethren, there is a large Hold here

R R Moov Notice.-The Brethren of the Bethchurch, Holt Co., Me., have changed their Love-feast from the 17th of June, to the 13th of May, commencing at 4 P M., at the house of brother W. G. Ande 0 miles north of Mound City

JOHN H. MILLER

Sabetha, Kans., Apr. 8. We met in council to-day at Albany, for the purpose of organizing our new district, the Pony Creek church being rather large and inconvenient to get all the members together at church

For the convenience of all the memhere, it was agreed to divide the Pony Creek church into two districts, north and south. The district cut off is called the Sabetha church. Elders Martin My. ers and W. J. H. Bowman, from Morrel Kans, were present and organized the church. The church is in full union and love and is in a prosperous condition, for which we ascribe all honor and praise to Bim who has power to control all things. We have fine growing v

er; plenty of rain. Grain and all things are promising a heavy barvest at pr Peaches and cherries are in full bloom. From appearances the a very large fruit harvest. Health is conably good at present. E. J. Beroney

Notice.-The members of the Wad-dam's Grove district, of Northern Illioois have decided to have a Communion in connection with the D. M., on the 9th of May, feat to be on the 8th, commencing at 1 P. M. Also meeting at two laces on Saturday evening and Sa and Sanday evening previous. Hope the nembers generally will make a note of this, and especially the ministering brethren and come to our aid. Those coming by rail will stop off at Long on Illinole Central R R., two miles from Illinois Central R R., two miles from place of meeting. Passenger trains from the South and East arrive at 4:32 A.M., except Monday; and 4:20 P. M., except Sundays. Preight 12:35 P. M., except Sundays, Present 12: ov P. M., except Sundays, and 5:40 A. M. We hope there will be a good representation to our meetings, especially from Northern II-

ENGUR Env

Announcements.

District Meetings.

pril 24th, North Eastern Kansus, at Ozawkie, Jefferson Co. April 27th and 28th, North-western dis-trict of O., in the Silver Creek church, Williams Co., O. Come by way of Butler, Ind.

May 1st, at 10 A. M., Southern District of Iowa, in the English River church. ree miles east of South English and two west of Kinross May 4th and 5th, "econd District of Va. at new meeting-house, Page Co., Va.

May 4th, in Elk county, Southern Dis-trict of Kans. 1½ miles north of Gre-nels, at brother J. C. Ulrey's. May 0, at 8 A. M . Southern Obio in Sa lem church, Montgomery Co., about 4

miles north of Salem, about 5

east of West Baltimore, D. & W. R. R. about 3 miles west of the narrow guage railrond, Baker's station. May 9th, at s o'clock Δ. M., Northerr District of III., in the Waddam's Grove church, Stephenson county.

May 11, Southern Missouri, at Bro. S Click's, two miles north-east of Nevada, Vernon Co., Mo.

May 12, at 0 A. M., Middle District of Iown, in Fanther Greek church, Dal-las Co., Iowa. Dallas Center is the nearest R. R. station.

fay 22nd. North-western district of Kans. and Colo., in the North Solo-mon church, Osborn Co., Kuns. May 24, Michigan District Meeting in Newton Grove church, Gass Co., Mich., conveyance at Cassapolis and Down-giac, the day before the meeting.

Love-Feasts

April 29th, in the English River church ncing at 11 A. M May 12, at S. Click's, 2 miles north-en Vernon Co., Mo.

May 23, at 5 P. M., in Solomony chu at Lancaster church, 10 miles south of Huntington, Ind. May24th, Cherry Grove, Carroll Co., III May 24 and 25 at 1 P. M., at Hickory Grove, Carroll Co . .

May 20th, at 10 A. M., in the Panther Greek church, Woodford Co., 111. May 24th and 25th, in the Turkey Creek

church, at S P. M., at the house o brother A. W. Millers, seven mile South-east of Pawnee City, Pawnee Apr. 28th, in the Sand Brook church

Hunterdon Co., Jew Jersey. May 27th, at 10 A. M., in the Clea Greek church, Huntington Co. Ind.

June 2nd, at 10 A. M. in the Massains way church, Delaware Co., Ind. June 6th, in the Weester church, O., at Bro. George Heestand's, near Smith-ville Station. Is tack Steel. June 17th, in the Wabush church, Wa

May 13th, at 4 P. M., in the Buthel church, Holt Co, Mo, at the house of brother G. W. Ander, six miles north of Mound City. June 21 and 22, at 1 P. M., in Maquokets church, one-balf mile east of Lost Na-tion.

> Bultimore & Ohio Railroad Arrangements.

next Annual Meeting of the Oct an Baptist church will be held at Mil ford, Indiana, on the line of the Ba ti more & Ohio R. R., commencing Tues Arrangements have been made with the B. & O. R. R. Co., to sell tickets from all stations on the line of this road

from all stations on the line of this road at one rate for the road trip.

Tickets will be placed on sale as early as May 20th, allowing a stop-off at any point on the road, and made good to re-tern until June 20th, to accommodate those who wish to visit friends, before

r after the meeting.

The B & O. R. R. will also be prepare
furnish tickets at the meeting to thes who may then decide to exte

Mr. W. E. Reppert, Columbus, Obio passenger agent of the Trans-Obio Di-vision of the B. & O. R. R. will make all necessary arrangements to accommodate the Brethren residing on the line of con the Bretzere residing on the line of con-macking rultrends, in securing reduced rules of fare from such roads to junction points on the B. A. O. As the B. A. O. R. H. Co. has been lithwal towards our people, wo deem is but just that they give this road a liberal pattonage. These televies will be said only to mem-bers of the Brettren church and their families.

r other papers will please copy. W. R. Dickern, i John Arnold, i Committee.

Advertisements.

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BRETHREN AT WORK

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43

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every description done with men despatch. We sam to do come cleap as our reasonably be expe-

in Lafe, by A. Wall

Mount Morris College, In this column a their sumber of first-class adver-ments will be besented; nothing of a doubtful character will be adverted. TRIS institution has enjoyed a w

success under its present success The Summer Term of 1882 has a much by Agents Wanted dance than any previous, corresp term. Much of this

that it costs less to nitend echool here, \$120 per Year.

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April 7

The texchere employed are notified nd thorough in their work, men who ha bud from three to twenty years' experie feroking. The obsercter of the work here will compare favorably with that of t best schools in the country. Send for estate containing full particulars. Address all

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Brethren at Work.

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Vol. 7.

No. 17. Mt. Morris, Ill., Tuesday, April 25, 1882.

McLEAN, the man who attempted to murder Que \$1.00 WILL PAY for the BUXTHERS AT WORK from May be to Jun. 1st. 1888. Go to

Overlones have been quite frequent in Kannas this mouth. On the 6th, 7th, 8th, and 9th, different parts of the State was wisted by them, delag considerable durange to preparty, and eviding some loss of life.

THURR card monte men now use three business

Av the District Meeting for Southern In-hann, Hiel Hamilton was Moderator; John W. Metrger, Rending Cark, and Leviw T. Tette, Cliek. The meeting which elected the tollowing: For the Standing Committee, Jancob Rillo, philogate, G. W. Oliper, Missionarie, Jones Rillo, philogate, G. W. Oliper, Missionarie, Corp., Lewis Kinsey, J. H. Caylor, Wm. Harnblerger.

Wednesday, Apr. 12. It swept away forly bouses at Fansas Point, and the loss of stock, crops, etc., is enorm-ous. At New Blevia all establishments on the kayes were overflowed and also many bouses heretofere consid-ated asfe. At least 1,500 persons in Berin Parish are

On our desk in a copy of the Minutes of the District Meeting of Southern Indians, from which we gloss as few them for this page. We like the tone of the minutes the There was not one of both our force of the contract houses. The district measurement to have been well represented. Strength and produces the force the matterials of the Contract of the Minutes by addressing B. F. Churth, New Castle, Henry Co., Ind Price, 3 counts, or 26 cents per down.

As the small of his few year's such in China. Dr. Ne-vine counts 10 "Higher which have become centers of Christian work, and in these are thirty chardest. He pur-she and the country of the country in which he was the country of the country of the country of the the number of conversions has increased 20 per each, in the hast few years, there are still whole previaces, con-taining an average of about 20,000,000 inhabitants, an-entered by unsulonaries.

A TERRITHE Cyclose valled the form of Brewnsville, Salike Co., Mo., about 4 P. M., Apr. 18th, carsing unamene destroation of property and constantible for the control of t

In one of our exchanges we notice that a commodi-cation notification has been boild inter dashonerities that the control of the control of the control of the Manorat. That part is all right, but the writer eary, rouse of the members were very good solicitors, hence contributions were precured from secrytody in the com-munity, and that not even the saleons in Jacksonwith of very permitted to escope. Does it may be only in a very permitted to escope. Does it may be only in Christians must go to nations for memory to build in cherch? What is Christianity coming to when it does thereby? What is Christianity coming to when it does

So far, we have not braid of a ringle househopper in Northern Illinois lo-ing cent as delegate to the District Morting time year. Many will not permit the invites to be real, though they always attend the meeting, and take a very active part in the delethersing, intelligent that our District Mortings will have a better influence if, the delegates are selected from among the carnitions, dracoun, and latty. Then it marks that they draw of comes to selecting the nomber for the Bessleigh. One comes to selecting the nomber for the Bessleigh.

These is no Soundation, Dr. Schalf says, for the re-port that the dreamant for the Reviseal New Testament has almost sensed. On the contrave, the demand at present is greater than it has been for several ascentise past, This by editions have bean brought out in this country above, and 2,500,000 copies in all have been sold. The opposithave been sold. The opposited much you do think a ground

so, consorted the Legislation, counter, politics and some politics

ly closed its career at Napervitte, like. It was from South America in 1852, by Michael Hunes.

Watties from Huntingdo.; Co., Ind., April 19, brother Susual Murray says: "We have born having some very cold weather for the last week. Some hard frost-ual frecess or four some of the fruit is frozen, especial to peached."

Astonowers tell us that the new comet is Acronouseus tell us that the new comet is incoving to-wards the earth at the rapid rine of two million miles per day, and will likely continue in that course till about the middle of Jusy, when it will take a turn toward the sum and pass within one humbest thousand miles of that orb. It will take some weeks yet, however, to reach re-

One of the most effective formant against pulgrouns in the Auti-Telepowney Streakerd, published a Said Lake Gily, Uthah—the egune of the Woman's National Auti-Pelyapsay Society. Every woman in the Inod who is derinten a shiding to free many therasaris of the rese from a creek and degending beackage and adolphing the curse of Norman polygony from our lead should early account of Pol. Data. 365, Said Lake City, Uthah, for a

THE committee choses to labor in the interests of the Connecticut is beginning to wake up to I

Coorsecurer is beganning to make up to the island-of its loss system of greating divorces. A bill has been submitted to the Judiciary Committee of the Legisla-ture of that Scate which provides that six mentls shall claps from the time of fing the papers in a divor-cesse before it can be heard, unless the charge be subcane brings at one be hourd, unless the charge the sub-tery, used in that case there canoths must elapse before the heuring of the case. The bill further provides that where the defendant does not appear, the State's after row skall context the application for diverse in his dis-cretion. Thus is a move in the right direction.

Carr. Maswell, a Beitin, nava officer, who has been craining with his day in the Western Eucli, switze with the state of the state of the state of the state on a table to place of mras samang them. He did not sen a table or pour, or any overgon whalever, ciller in the hands of boose of three antiers. At Brough in the Caratannia and solidity of the emislences of former delit, power in this Care on the the Brough in the state, power in this Care on the the Brough fare case-glets squares build one in the other, with walls, some of these builty-state of the state of the state of the term brity-star feel hands and their least table.

Unless a great reaction soon sets in towards the

ELECURE Reservation, of Dunkirk, Ohio, has sold his farm near Engle Crede charab, Hancark Ca, Ohio, and has powered, such his family, to Gratelo case, which game, in the neighborhood of Eld. Daniel Cham-kers. Thought the property of the property of darts him at Carsen City, Mithigan.

CHARLES R. Darwin, the noted author of the threey of evolution, shed in England but Wednesday exchange He was perhaps the most noted scientist in the world, and talked of more than any other living mans. His threey of evolution gave rise to an extended and wide theory of evolution gave rise to an extended and wide-spread controversy, and was embranch by many. The mather is deal, and his theory will deabless pass into oldivious, not because its learned author is dead, but be-come it was not founded upon that truth which traches that God make of one blood all nations of men. He was senty-three years old.

Trune is a constant stream of testimony against the use of indirection. The latest is no order by the Preservations Related attention of the travelung public. It has instructed attention of the travelung public. It has instructed its agents to sail to tricket to furnish many while the gustrers have solven to milow no individuals to part. This more has been made for the individuals to part. This more has been made for the source of the propose of protecting the company against the sumer-propose of protecting the company against the sumerindividuals to pass. This more use over make in the purpose of protecting the company against the americas suits which are keength for damages restoined by such people while in that peculiar condition, while at the same time it will prevent decent people from being subjected to nanoyance by these dranken men-

Sour asy there is danger of a person being proud of his plane moment of dressing. Task may be time, but we would soose use a man person of a pand things of of a had one. We do not like to see a man person of anything, but would, it hundred times sooner read proud of his hosest principles than to be downwood of proud of his homest principles than to be downered the homest. We would muck soone see a wearan spood of her plain simple, nota thin them to one, her advanced with jewely and unbecoming display. As a great-tition, seeple who do right are not supposed to be proud. Of it, Profede close not generally run in that themsel. Only in the best pride exterminator or existence. A LATE issue of the Christian Standard of

A cut inself the Cubristics Number of cottake as the Ramedian Cubr. Number of Cubrist Cubrist, which is the twented in Washington, the money having her and cubristic cubristic cubristics of the cubristy. The above of credition of the cubristy of the cubristic district cubristics of the cubristy of the cubrist of credition of the cubristic cubristics of the cubrist

It is astronoming to what extent character may be ind in settling vain aumontment. The 'Intering name is called "The broom and line drill for young lattice," in the place of support, etc., and has been successfully attributed in one of the choracter is formal Rapoin, Machigue. An extract from the Tirer, of this place, wall serve the whove the author of the "innovent amountment," in the

The preceding 6 he form and Bottom Baselone from a linguist and key has been coloration. A M^* Giphate, a low, has long been an estimated in large distriction for colorate of the coloration of the coloration of the coloration of the field of the coloration of the coloration of the field of the coloration of the co

Thus diffice of the Manufacture rays: "I see some of the Eucler's present melitorising the divideability of the Eucler's present melitorising the divideability of the manuscience, despiting at the titudeability and poer. Yet may mell think it a good loke, and mus of the opinion that nextly arranged his will be in good lates and green in most loan to a hely's arguments on Eucler's plant Loans or two interest of the Eucler's Eucler's lower to the Control of the Control of Eucler's lower to the Control of Eucler's lower to the Control of Eucler's which are the Control of Eucler's lower to deleging the cent-week lat the load in their rainless." Some of the money wheel but are lead in their punies. Some of the react-papers predict that it will some be fashionable for Indies to appear at the opera and theater misses any head-gear at all. In the West so lady have been hold enough to follow the footsteps of the few in the Enstein this direc-

If the above is correct, our people will not likely be nanoped with the last question much longer. When hats once go out of fusion its persons introduces will be as quiet as steep about thom.

nding about three days out of each week becking after the contents of the B. ar. V he paper is properly filled with suitable ma-de reads for the press. I usually come or day and return to Lenark on Satorday. J. H. Moork.

CENNOR cays that the latter part of April and the en

Bao Eshelmen was in the "Mount"—that is a shore my we have of saying Mt. Morris—a few days has

Wn, Encentuse and Frank Meyers are the delegate on the Arnold's Greec church. They are both your

S. J. HARKISON and D. Kingery are the delegate

Four thousand dead men are picked up on the street of New York City every year, that come to their death through strong drink.

THEAR are fourteen churches in Nebraska, with a membership of about 655 communicants. The District Meeting for that State came off Apr. 14.

written in eighty-seven different languages, and not of the capies is like the prayer in the revised edition-

o. Abner-Bowers, one of our ministers in Montgos ery Co., Ind., has been quite unwell for several weeks. Be is getting too old to regan his former health again

Arran the 1st of May, a person using profane isan-gaage in the State of New York may be arrested, taken denetly before a magistrate, and, if convicted, sent to

Is consequence of sickness in his family. Hee. A. J. Bloom has left Ohio, where he had been consussing in the interest of the Arbhand College, and returned to his Bno S. C. Neilson lately virited Thyland, an Island outh of Denmark, and baptized one, and found two

others who deared to be received into the church in the Brother Hope was espected to visit the place The startling current display, which lighted up the stretchers sky last Sanday night, a week ago, had a perclar affect upon persons affected with nervous discretes, causing them to feel painful sensations throughout the hadron to feel painful sensations.

True District Meeting of the Western District of Penn sylvania will be held in the Jacob's Creek congregation one Mt. Pleasant, Westmoreland Co., Pa., May 16 The notice reached as just a tew hours too late for in Turn bady of James Gilliland, of New Branswick, N.

se weeks ago, was exhumed , who was buried three weeks ago, was count of efore last by his brother, and it was found that he had con braied alive. The body was turned on the ode, been buried alive. The body and the face hadly semtelsed. Where, we are rejoicing over an early spring, with fair pro-pocks before us, we bears that the copy in Arostra have suffered from inter-cold weather, accompanied by vors, hail, and foot. In some places the freithrees, time, and young wheat, are almost entirely destroyed.

The Mikhelgeville church, ten miles south of Lavark, will hold their Peast May 26 and 27, consumming at be o'clotk. They desire missisters, on their way to Amail Meeting, to stop with them, and will moct such at Lanark any time. Address Z. T. Livengood, Lanark

A STECIAL from Paris says: "A letter received here, alted January 16, from Heary M. Stanley, who is now messaged in his great exploration in Africa, was that the repedition in pro-pering, and he hopes to accomplish the thipset of the saketh this year. He was far up the Congre THE Ohio Strate has present, by a vote of 19 to 8, α and if forbuilding the use of milread passes by Stote office, a present of the Legulature, editors, matter outsides. The fine for violating the law is to be not outside. The fine for violating the law is to be not not one than 100 and not be set has 300. That is rather exceptionate for editors wiso five in that State.

BREVITIES.

By a strange contridence the graves of the gr rs of Abraham Lincoln and John Wilkes I sould in the same graveyard in England.

material of the customary playing circls, and peaked to be merely trying their skill as anothers. Victims are thus made of men who could not be decired by the

Religious Essaps.

GRACE OF GOD.

Grace does not steel the faithful heart. That it should know no ill; We learn to kiss the chastening red, And fee! its sharpness still,

But how unlike the Christian's tears To those the world must shed! His signs are tranquil and resigned As the heart from which they sped.

The saint may be compelled to meet Mesfortune's saddest blow; His hosom is alive to feel The keenest pang of woe.

But, ever as the wound is given, There is a hand unseen. Hastening to wipe away the scar,

And hide where it has been The Christian would not have his lot Be other than it is; For, while his Father rules the world.

He knows that world is his. He knows that He who gave the best, Will give him all besides;

Assured that every good he asks, In evil, if denied. When clouds of sorrow gather round, His bosom owns no fear; He knows, whatever his portion he,

His God will still be then And when the threatened storm has hurst, Whate'er the trial be,

Something yet whispers him within, "Be still, for it is He." Poor nature, ever weak, will shrink rom the afflictive stroke;

But faith disclaims the hasty plaint Impatient pature spoke He knows it is a father's will

And therefore it is good, Nor would be venture, by a wish, To change it if he could. His grateful bosom quickly learns sorrous to disown.

Yields to his pleasure, and forgets
The choice was not his own. lected by C. M. Coll

OUR FOOTING UP OF THINGS.

WY M. H. FOWLER.

HAVE been a careful observor of the werkings of our beloved broth. erhood, and when any general nnpleasantness arose, I have ever tri ed to find the cause, and in almost every instance the unpleasantness originated from very small things; and it is mess urably the case in our present troubles We are all fallible creatures and liable to err, but it is too often the case that we are not willing to exercise charity to our dear Brethren that may err or do wrong as we would like fer them to exercise towards ne under similar circum stance". This is the case in relation to our Annual Meeting, and more especially in relation to the Standing Committee; and because the Standing Committee has not always been perfect in all her work, some grasp at the imperfection of that body, and use it as a pretext to justify open rebellion against the whole matter. Where is charity? It is excluded by what law? We answer, by the law of sin. Where is consistency? It also is excluded. Where is good judgment? Nowhere seen in this. We watch, throw it away; it is worthless. Dear brethren, you who are farmers,

our A. M.: it may be a little rusty and litive beauty and her original power does not shine with that luster that it should, but don't throw it away. Take it through a process of scouring, and the very best material for that purpose is this: Less fault-finding and less trying to apply substances to cause it to corrode the more, and in its stead more tears and prayers in behalf of our An nual Meeting, and especially for the brethren of the Standing Committee. If we would do the latter, God would hear us, and give more of his divine wisdom in our Annual Councils, while it is true, in our judgment, that there might be a great deal of the dissatisfac tion removed by a little prudence on the part of Standing Committee in some things, which we will speak of. Brother Sharp, in an article, spoke of sending brethren from year to year

on the Standing Committee and also of that Standing Committee sending herselt out ou committee work all over the Brotherhood, as not being the best, and he was somewhat criticised. The apostle says, "All things are lawful for me, but all things are not expedient." Whether it be lawful for the Standing Committee to continue as it has been doing is not for me to say; but one thing is true,-it is not expedient under present circumstances. Brother S. Z. struck the key-note on this point. But who is to blame! Not the Brethren for heing sent; it is for the districts to change that matter, hence are responsible for brethren being sent from year to year. Every member in the several districts is responsible, but the Standing Committee is alone responsible for sending herself out over the Brotherhood on committee work. This is or may be lawful, but not at all expedient. It is one of the things that has caused as much dissatisfaction as any other one thing,-yea more, it has produced as much or more unpleasant feelings towards the Standing Committee than anything else, and it causes the many to lose confidence and mistrust and brings out harsh remarks. How often are we compelled to hear language (from some of our dear brethren) like this, It has come to this, the Standing Committee thinks there is no one competent in the Brotherhood to settle any matters but themselves. Whether this be so or not, it has the appearance. Dear brethren, why should not this 17: 10

ciog be removed? There certainly is no legitimate cause for it to exist. notice some one said the reason is that many asking for committee want some of the Standing Committee. This is a weak argument in its favor. Better nover offer it as an argument to justify the course; it only confirms the superstation. and when we see that evil is growing out of a course of procedure and a law ful remedy at hand, why not apply it and restore the confidence lost, and bring about a more friendly feeling towards our Annual Meeting, and especially the Standing Committee.

Dear brethren, while we are chasing the wolf out of the fold, let us also hunt up the little foxes and drive them We out, too. Or in other words, while we might as well say because a grain of are trying to get the wolf out, let us be sand has by some means got into our careful in the chase that we do not do as much damage as the wolf would have done by our own imprudence and imwhy not throw away your plows in the proper way of doing business. May Spring because they are a little rusty? God in his infinite goodness and mercy opring pretune they are a fifther tousty; two in meanmine goodness and mercy tentures have one made parameter or "Oho, to that is not precessary," you say; have compassion on his church, and their spiritual things their dru (Ophill and the present of the man and the spiritual things their dru (Ophill and the minister). Well, why will you purifier of gold, until all dross be purg. | carnal things." Rom. 15:27.

not use the same theory in relation to ed out and Zion shine forth in the prim OUGHT

BY O. F. YOUNT.

IS the term ought (Opheilo) binding as recorded in the 13th of John? We will give some corresponding words in the Greek without any comment, then let the reader judge:

"If I then your Lord and Master have washed your feet, ye also ought (Ophilete) to wash one another's feet." John 13: 14. "And forgive us our debts (Ophilemeta) as we forgive our debtors" (Ophiletais). Matt 6: 12.
"And whee he had begun to reckou

one was brought unto him which owed (Opheiletes) him ten thousand talents." Matt. 18: 24. "But the same servant went out and found one of his fellowservants which owed (Opheilen) him a hundred pence and be laid hands on him and took him by the throat, saying, pay me that thou owest" (Opheileis). Matt. 18: 28. And he would not, but went and east him into prison till he should pay the debt (Opheilomenon).

"And his Lord was wroth and deliv ered him to the tormentors till he should pay all that was due (Opheilomenon) to him." Matt. 18: 34

"Whosoever shall swear by the gold of the temple he is a debtor" (Opheilei). Matt 98 16 And to swear by the altar it is noth

ing, but whosoever sweareth by the gift that is upon it he is guilty" (Opheilei). Matt. 23: 18. "There was a certain creditor which

had two debtors: the one owed (Oph eile) five hundred pence." Luke 7: "Or those eighteen, upon whom the tower of Siloam fell and slew them, think ye that they were sinners (Opheiletar) above all men that dwell in Jerusslem "

Luke 13: 4. "And forgive us our sins for we also forgive every one that is indebted Opheilonti) to us." Lake 11: 4.

"So he called every one of his Lord's debtors unto him and said unto the first, how much owest (Opheileis) thou

unto my Lord." Luke 16: 5 "So likewise ye when ye shall have done all those things which are commanded you, say we are unprofitable

servants; we have done that which was our duty (Opheilomen) to do." Luke "The Jews answered him, we have a

law and by our law he ought (Ophei lei) to die." John 19:7 "Forssmuch then as we are the off

spring of God we nught (Opheilomen) not to think that the Godhead is like unto gold or silver or stone, graven by art and man's device." Acts 17: 20, "I sm debtor (Opheiletes) both to

the Greaks and to the Barbarians, both to the wise and to the unwise," "Now to him that worketh is the re-

ward not of grace, but of debt," (Opheilema). Rom. 4: 4. "Therefore, brethren, we are debtors

(Opheiletsi) not to the flesh to live after the flesh." Rom. 8: 12. "We then that are strong ought (Opheilomen) to bear the infirmities of

he weak and not to please ourselves.

"It hath pleased them verily and their debtors (Opheiletsi) they are, for if the

"Yet altogether with the fornic of this world, or with the coveton extertioners, or with idolaters for must ye useds (Opheilete) go out of world." 1 Cor. 5:10.

"For a man indeed ought (Ophle not to cover his head forasmuch as is the image and glory of God; but woman is the glory of the man." Cor. 11: 7.

"I am become a fool in glorying have compelled me for I ought (Opt on) to have been commended of 3 for in nothing am I behind the chiefest apostles though I be nothing "For the children ought (Opheilei) to lay up for the parents, but the pare for the children." 2 Cor. 12: 11-14

"For I testify again to every a that is circumcised that he is a deb (Opheiletes) to do the whole la Gal. 5: 3

"So ought (Opheilousin) men to k their wives as their own bodies." E "We are bound (Opheilomen)

thank God always for you, brethren, it is meet because that your faith grow eth exceedingly." 2 Thesa 1: 3.
"But we are bound [Opheilomen] give thanks always to God for you."

Thess, 2: 1: "If he hath wronged thee or owe Opheilei] thee aught put that on min account." Phil. 18

"Wherefore in all things it behoove Opheile] him to be made like unto h rethren. Heb. 2: 17.

"And by reason hereof he ough [Opheilei] as for the people so also for himself to offer for sins." Heb. 5:3.

"For when for the time ye ough Opheilontes] to be teachers ye hav need that one teach you again which h the first principles of the oracles of (dod." Heb: 5: 19.

'He that saith he abideth in his ought [Opheilei] himself also so b walk even so he walked." 1 John 3

"Hereby perceive we the love of Goo because he laid down his life for us and we ought [Opherlomen] to lay down our lives for the brethren." 1 John 3

"Beloved if God so loved us we ought [Opheilomen] also to love one another." 1 John 3: 16 "Beloved if God so loved us we

ought [Opheilomen] also to love one an-1 John 4:11

"We therefore ought [Opheilomen] to receive such that we might be fellowbelpers to the truth." 3 John 8.

SYNOPSIS OF A DISCOURSE. BY DANIEL HAVE

"Wherefore seeing we also are compensed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, tooking unto Je-sus the Aathor and Finisher of our faith."

1. The Christian's life is here represented as a race

2. He is encompassed with witnesses external and internal.

He is required to lay aside overy weight and sin.

4. He is to run with patience. 5. He is to look unto Jesus

In this race, all are invited to ruu and all may win the prize

I. It is not the will of God that one oul should be lost.

2. Many witnesses of the power of

faith are produced in Heb. 10th chapter, and attention is called to the fact that we also are compassed about hy a reat cloud of witnesses to make our hith strong,—the works of God in erestion, the Providence of God in history, the revelation of God through his word, in miracle and prophecy, the he and character of Jesus Christ, and

of his followers.

There are things that man must de and God will not do for man, man caunot ruu fast with a load on his back. He must prepare to run the race. He must "lay aside every form his habits, deay his carnal desires exercise his appritual powers, helieve in the Word and promise of God, shandon his sinful course, and enter upon the race by the "strait gate" iuto the "gairow way." Now the race begins fairly. The race is set before him, and the reward-eternal life-at the end of

4. The Christian is required to run with patience. If he should stumble and fall, let him rise up again and go on. If he should be so unfortunate as to get out of the way, let him retrace his steps to the way of holiness, look to Jesus and press onward. This is a life time race, and we become impatient h-cause we do not realize immediate results. We turn our attention to the affairs of this life because we obtain visible and immediate results in land and merchandise. Patient endurance is a great Christiao virtue. "Be patient, therefore, brethren, unto the coming of the Lord." James 5: 7.

We must learn from one who is sble to teach. Man's teaching is imperfect; Christ's teaching is perfect. His word is his teaching; his life is his example. He has set the race before us. and we are to look to him. If we fail to see a Christian model in the church, let us look to Jesus. In all our under takings, let us look to Jesus. Let us engage in nothing in which we cannot look to Jesus and ask his blessing in its performance.

Of the Christian's faith, Jesus is both the Author and Finisher. He is the originator of it; no one conceived it be fore him. It does not say of his faith but "of our faith." It is a mutual faith. It descends with time; it reaches heaven. Men have originated faiths, but never finished them. The author of the "Age of Reason," started a "faith" (?) but failed to finish it. It became wreck at his death. But Jesus lived by his faith (our faith) died by it, and rose triumphant in it, and God praised, millions of Christians have lived and died in that faith-lived and died happy.

The world are spectators in this race and seeing the missteps that Christians make, they begin to wonder whether their chances for the prize are not as good as many whom they see striving for the prize. Unconverted souls, let me undeceive you. You have not the least claim to the prize. You have not submitted to the first conditions. You have not entered the list. You are not running, and have not the least hope of a title to eternal life. What keeps you from Christ? Your associates? you waiting for them to start first? Move, and others will move; get out of the way, and others will follow after. Look not at the missteps of others Look unto Jesus. Enter the race. Run there is plenty of room; run patiently and perseveringly, and the prize will be

Wz wield words so casily that we are apt to forget their hidden power.

IS "POURING OUT," BAPTISM? WE SAMPLE SALL

THE Herald of Truth, Feb. 1st, '82. page 41, says, "For fifteen centuries or more have immersionists here trying to make the world believe that baptism means immersion, whilst at the same time God says that he will pour out of his spirit, and that this pouring out is haptism." But the Herald failed to give the chapter and verse where God says that this "pouring out" is baptism. A very significant failure, in-deed. The apostles were baptized with the Holy Spirit on the day of Pente cost; but by no means do we learn from the inspired account of that occurrence that pouring out is baptism, because the pouring out took place in heaven, while the haptism took place on earth in Jerusalem. From this we can plainly see that ponring out and haptism are two different things. When this spiritual baptism, with which the apostles were haptized on the day of Pentecost occurred, the Holy Spirit filled the house where they were sitting; hence they were entirely surrounded or immersed in it. So in water baptism which the Herald says is the type of

In another item on the same page the Herald gives Chrysostom's cure for swearing; hence I conclude that Chrys ostom must be pretty good authority, else the Herald would not go back 1400 years and recommend his cure for

the spiritual, must Christ's disciples be

entirely surrounded or immersed, other

wise the type would he destroyed.

Chrysostom is said to have been the most renowned Greek scholar that ever lived: that he could repeat the entire Bible. He read and preached the identical language in which the New Testa nent was written by the apostles, and he says that "Christ delivered to his disciples one haptism in three immerions of the body."

Wakarusa, Ind. FROM C. H. BALSBAUGH

Dearly Beloved Eshelman, and heartbleeding fellow-sufferer in the kingdom of God. YOU are not forgotten, notwithstand

ing my protracted silence. I am in constant pain, and a huge pile of work on brain and heart, and my pen goes daily as fast as my vitality an nerve and muscle can impel it. My inmost soul groans over your sillictions. Perhaps no one feels your retirement from the editorship more keenly than I do. You have in very deed been a brother to nie, although you did reject some of my cssays.

You say you would send me stamps but have none. No, my noble brother I want you to keep all your money for your personal comfort, and the use of such meass as may contribute to your recuperation. I pray for your restora-tion to active usefulness, and am willing to share my last dime for this end Stamps I need as urgently as my daily bread, having not one left for to morrow, and know not whence any are to come. But I have learned to helieve and to wait.

God has called you into the solitude of Cherith, and He will have ravens for your service no less than for the fiery, chafing Tishbite. I know how hard it is for such an carnest, enthusiastic nature as yours to be idle. And

you need not be; but the cessation of mental labor for the present is imperative. You sre like a drained mill dam in a season of drouth: you must let the

sluices down, stop grinding ideas, and sllow the vital current to fill up by slow degrees the exhausted reservoir. God now calls you to practice the religion of muscle, which requires as much grace as the higher service of brain and nerve. Magnify your office of preaching with the hoe and axe and rake and mattock, and let mee and angels be cognizant of your patience and humility in being buried alive for a season, and comparatively forgotten. It seven times must pass over you hefore your resumption of public labor, so be it. Let these words be ever in your heart and on your tongue: "Ever so, FATHER." The proximate and frag mentary has vital connection with the remote and absolute. Rest assured, my dear brother, that John 13: 7 is for you Natural law brings disease and suffering aud death, and no less health and joy and efficiency. There is a vast stretch of numberless causes and effects between the Great First Cause and the last result, so that we we have ample room for prayer and faith and hope for recov ery from physical ailments. Do your hest in the whole circle of physical, social intellectual, and spiritual life, pray earnestly, unceasingly, and in the calm confidence of filial trust, and the sequel will prove the continuity of the faith marvels recorded in the eleventh of He brews, Psalms 103: 3, is a universal and eternal truth. Let not your fervent interest in the issues of the day carry you beyond the hounds of pru-dence. Hold still. Let others work who have organic ability. God has said, retire, rest, and "glorify me in the fires." I believe God has work for you yet after you have shown yourself wor-

thy of the cross. Thousands of hearts offer up meense in your behalf, and if their prayers are the fruit of the Holy Spirit, they will not only ascend to the Mercy seat in the Upper Holy of Holies, but they will also appear at Lanark in such form as your physical and pecuniary circum stacces demand. The reality of re demption means sacrifies. God not on ly loved us, but gave Himself even to the death of the cross, as the evidence of his gracious Paternity. Less than this among the saiuts for each is hypocrisy. We are not our own, we are bought with a price. Our money is all the Lord's. Christ's blood claims every cent. None to spare for tobacco, or fineries, or gewgaws. Love one another means help one another. So God

spells the word in the Incarnation. Let us not lisp L-c-v-e, and pronounce self-interest. Be of good cheer; pain and poverty

and death are ministers of grace, and are needed in the seminary of the higher advertion.

SUCCESS. BY J. S MONLES.

THE word success falls very pleasant-ly upon the ear. It has a large application. It means to realize in full, all that we had anticipated in any business that we have engaged in. The captain who brings his vessel safely into port has been successful. The merchant who from small beginnings, es tablishes a large trade from his own financial basis has been successful. The farmer, who through his industry se-

cures a home and the comforts of life, has also heen successful. This kind of success, however, is merely temporal. Its blessings end with this life.

Sometimes we hear the remark, "that we should so live as to make life a suc cess." This saying is susceptible of various interpretations. Riches, with many, is considered the ultimatum of

To be really successful is to so live as to lay up tressures in heaven. Earthly treasures at the expense or neglect of the heavenly are comparatively worthless. It ought to be our highest aim to be successful as Christians. Better be worth less by one-half, in this life, than

he unsuccessful in heavenly riches. Successful as we may be in this life even to the gaining of the whole world we can take nothing with us. But if we lay up treasures in heaven, these will never be taken from us; but eventually we can go to enjoy our treasures. The good are the only ones who are successful in the real sense of the term, no matter how little they may be worth in this life, so far as earthly riches are concerned

The regenerated person, who subdues his will, controls his temper, purifies his desires, corrects his motives, regulates his appetite a nd propensities, and cultivates the graces and virtues of our blessed Christianity,—that man is making life a success.

The term success is sometimes applied to ministers. If through the efforts of a minister a number unite with the church, we are ready to say, That meeting was a successful meet ng," or "that meeting is a success. We are always glad to hear of persons uniting with the church, and would by no means underrate the missionary ef forts of the minister; but it is our opinion that the pastor who holds together the discordant elements of a church. (and such elements exist in all churchs) and through patient effort, longsuffering, and moral and spiritual training, lifts the church up to a higher and purer life, thus lifting them to glo rify God, and to glorify him in the world to come is a greater success than the evancelist, who may be instrumental in bringing hundreds into the church To train a soul for heaven is a more difficult work than to bring a soul to

May God enable us all so to live that we may make our life a success in the Gospel sense of the term.

While the term success is pleasing, the term failure grates harshly upon the ear. Earthly failures we may correct; but who can remedy the failures of those in the final day, when the great Judge will say, "Depart from me ye cursed into everlasting fire, where there is weeping, wailing and guashing of teeth?"

WE never reach the true nobility of our nature until we are anointed sons of God. A nature so ennobled is self-poised. It is not swerved by interest, nor disturbed by opposition, nor fretted by disappointment. Passion does not sway it, nor fashion betray it, nor flattery nor fear move it.

Moses with his decalogue could never accomplish what has been achieved by Christ and his cross. The bonds of the old morality could, like green withes, he easily broken; but the ties of this new morality are strong, just because they are tender.

BRETHREN AT WORK

Published Weekly - Publishers and Propr B L WILLER A DISSREASURE .

JOSEPH AMICK J. H. MOORE, Corresponding Editors.

SPECIAL CONTRIBUTORS

A W Sceen, S. S Mobbie D. H. Balabau

YOUR PAPER.

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ZEAT.

MOST persons pursue some object with a good amongs of zeal. Often the object is not a good one, and their zeel will have no good result, even if it enables them to reach the desired object. Zeal will only result in good when it nerves our suorgy in some good work. But it always needs to be watched, to see that it is tempered with the Christian spirit. It sometimes runs into enthusias even into fanaticism; thus it may injure a good cause, by leading men into extreme views and radical measures that are not "according to knowledge." But without zeal a man may be neutral to such an extent, that he is a donothing. A lack of zeal shows a lack of inter est, and results in a lack of energy. Of all the subjects in the world in which we ought to have zeal, that of doing something to save sinmers is the most worthy. All of God's holy men had a zeal in that work, which no power could stop in this life. Poverty and want, cold and hunger, persecution and death, were too feeble to destroy their zeal for the cause of salvation. The fires of the stake, the tortures of the rock still burn and live as witnesses made in their halv coal to call sinners to repentance. Our real should always he for the rightenuspess found in the Gospel, making us living epistles in which all its principles could be read and known of all men. When our zeal snows in us, and in our actions; on us, and on all subjects; every truth and principle of the Gospel manifested so plain that they cau be seen and known of all men, then it is that onr sal works for the glory of Ged. But when it leads a men to use the most hitter language about his brothren, when it leads him in conduct and actions to show forth the morld the flesh, the evil spirit of sowing discord, until there things are read and known of all men when zeal leads men thus, it is not according to koowledge, and is sure to result in evil to the cause of Christianity.

ONE REPRESENTATIVE FROM EACH CHURCH

BERE is no way to maintain the po and insure the respect that is essential to permanent union, so well as that which m made by delegates direct from the churches; and there is no way of doing the business of A. M., 'so well as as to divide these delegates into subcommittees, and to commit to their consideration the numerous queries, to compose them care fully for the meeting, with their advice, amendment and engenetion. This would give time to the consideration of each query, that no work need to be hastily done." There has been some work done at A. M. so hastily, that it had no half the consideration or time taken that its importance demanded. When, we look for some plan to settle our troubles, we need not look simply to the things which we must de cide, or the hind of a decision we must make but look to that form and nower in our charel rement that will be just and fair, and allow the churches to speak for themselves. If we had one delegate from each church, to meet and delib rate upon our troubles carefully, and

make special arrangements in the council for these delegates The Stauding Committee has more to do than it can do wall, and there are some disposed

to find all the fault they can, and blame the brothren who have been serving on it. Most of the work done by it, should be given to the delegates or sub-committees. в в. м.

TRINE IMMERSION

I seed you some copies of the Brethran and work chaining that tries immerson is more by early Charlesh helvery. In it are a second tries immersive, in the control tries immersive, in Tetelulan, whealed A. Do. His leagues does not imply that this it was the craston, and common in his time. At that time they are Trinishrance controvery, At that time they are Trinishrance controvers, the control of the tries of the control of the tries of the control of the trinishrance in the control of the Trinishrance in order to emphasize the time persons in the more in the control of the Trinishrance in order to emphasize the time persons in the way to be a support to the control of the Trinishrance in order to emphasize the time persons in the control of the Trinishrance in the Control of the Tries in the Control of the Tries is control of the Tries in the Control of the Tries is the Control of the Tries in the Control of the Tries is the Control of the Tries in the Control of the Tries is the Control of the Tries in the Control of the Tries is the Control of the Tries in the Control of the Tries is the Control of the Tries in the Control of the Tries is the Control of the Tries in the Control of the Tries is the Control of the Tries in the Control of the Tries is the Control of the Tries in the C with spittle and oil, and immersed three times. It has is authority for trine immersion, he is equally so for the use of spittle and oil. The Fathers preceding Tertullian who allied to haptesm, show planely that it was dipping, but never silede to more than one action. No well, informed person doubt that time immersion is a corruption of the encient practice, jo much as sprickling. They represent the extremes, and the true haptism lies between

TBE above is clipped from The Evangelist. Desciple paper, published in Chicago. Tertullian died A. D. 220, instead of 240. He wrote near the close of the second century. perhaps about A. D. 204. The following is his language:

"After the resurrection, premising he would send the promise of the Father; and lastly, anding that they should immerse into the Father, and the Son and the Spirit; "not into one name, for we are immersed for each name, into each person, not once, but thrice.

Here Tertullian ettr:hutes trine ummersion directly to the commission itself. The Eron. gelist says that Tertullian's lauguage dors not tuply that trine immersion was the ancient or universal custom. How could the man have expressed it plainer? Does he not pleinly say that Christ commanded that they should immerse into the Father, the Son, and Holy Spirit, not into one name, but into each, not once but thrice? That is as pleid as language can state a thing, thus showing that Tertullien be lieved that trine immersion was the aucient custom. It was the naivereal and only way of baptizing described by any historian of that

The Evangelist commits a remarkable blu der when it says that "There is little doubt but that trine immersion was introduced by the Trinstarians in order to emphasize the three persons in the Godhaud "

If that he true, then will the Examplist toll its readers why those who opposed the Tripitarian doctrine practiced trine immersion also? Is it willing, as a journal of intelligence, to place itself on record by saying, that while this controversy was reging, in the second, third and fourth centuries, that one party practiced single immersion and the other trine? Does not the editor know that during the first three centuries there was no difference in the mode of hantizing in either the East or West what ever may have been the differences otherwise? Does he not know that those who embraced the doctrine of the Trinity, as well as those who opposed it alike practiced trine immersion? But next to the last sentence is unjust, to sy the least of it. He says, "No well-informed person doubts that tripe immersion is a corruption of the ancient practice, just as much as sprinkling." Chrysostom, the most omizent Greek schol-

ar of antiquity mays: "Christ delivered to his disciples one haptism in three immersions of the hody when he said unto them, Go, teach all nutions, haptizing them in the name of the Father, and of the Sou, and of the Holy Ghost." Here Chrysostom says that trice indecide upon them, it would give the A. M. more mersion was taught by Christ bimself. Will

power among the churches. Then we should the editor claim that Chrysostom was not a well-informed man? Is there a men in his own church, half as well rend in Greek literature as Chrysostom was? We might multiply similar quotations, but

for the present we wish to see whether the editor of the Evangelist is a "well-informed person." We have shown him that Chrysos tom, the most renowned Greek scholar of the age, says that Matt. 28: 19 teaches trine immersion-and in this he is supported by the testimony of many others-now we want the editor to find just one Greek scholar, or Latin either, prior to the reformation, who says that Matt. 28: 19 teaches single immersion. By the time he gets through with this problem he will perhaps had out on which side of this question all the "well-informed remone" of an tequity stood. Since we are in search of what "well-informed persons" think, will be be as kind as to find just one case of his backward single immersion prior to the year, A. D. 1522? Perhaps this will be lesson enough for one week.

THE DRESS QUESTION.

UST now the dress question is receiving more attention among our people than any other subject connected with our faith and practice, not because it is thought to be more importance than other questions, but he cause it has been assailed by its opposers, and the loyal part of the church must either defend it, or forever surrender what has long keen considered a very essential part of our doctrine in church government. Brother Onioter has published an excellent article in the Primitive on this subject, and we take pleas ure in laying it before our readers, believing that it will have a very good effect upon the minds of all who read it. It is a satisfaction to know that able writers are placing them solves favorably on record, in defense of our church principles concerning plainness, that others may be induced to adhere still more closely to that which has so long characterized us as a people. Brother Quinter says;

The Quakers, the Mennonites, the Episco pal Methodists, and all other branches of the Methodist family, and other hadies of profess ing Christians, have recognized the gospel principles for the governing of Christians in their apparel, and have applied these principles to some extent, so far as even to give form to their contume. The following section oc-curs in the Discipline of the Methodist Episcopai Church.

Queet.—"Should we insist on rules conceruing dress?"

Ass .- By all means. This is no time to give encouragement to superfluity of apparel Therefore receive none into the church til they have left off superfluous ornaments. order to do this: 1. Let every one harge of a circuit or station read Mr. loy's Thoughts upon Dress, at least once a year in every society. 2. In visiting the classes, be very mild, but very strict. Allow of no ex-

empt case; better one suffer than many 3. Give no tickets to any that wear high heads, enormous honners, ruffles or rings Other Methodist hodies have the san strictions in their discipline in regard to dress From the fact that we see that other I professing Christians have recognized the gospel principles of plainuess even to the giving per principles of produces even to the giving of form to Christian apparel, our own Chris-tian Brotherhood has not been the only hedy of professing Christians that has done so. propriety of doing so has been acknowledged by intelligent men and founders of Christian communities. But while the Methodist church retains the above rule, it is not carried out. The Quakers are struggling as is our own Brother ood, to retain their feature of plainness. Al though we have lost in some degrees, in some localities our peculiarities of plainness, we me we may say that no Christian Frater oity that has been characterized by plainness of apparel has retained that characteristic to at an extent as has our own considering our numerical increase and our increase is towns and villages. Within the last fifty years our increase has been considerable, and principle of plainness has been tried, as have many of our other principles. But the pocu liarity of our Fraternity that we are noticing

maintaining has been retained to

considerable degree throughout our Christian

and n

We have said that we are struggling to m our peculiarity of plainness in appare Our Brotherhood as a bedy are anxiously de sircus to retain it. It is a part of our written history, and understood to be a characterist of our church by those who have any knowl edge of ns. But it is not only because it has horetefore been considered one of our peculi ities that we desire to retain it. We regard as having a salutary influence upon us. W. ing to the extreme of extravagence and vauje in dress that the world with such a reckless ness in regard to economy and moderation is running to. Should we lose our general form of plainness, the principle itself will be mon endangered than if we retain the form with the principles.

Who that looks at the divine type of help Christian character as taught in the principle and precep's of our blessed Lord, and exempli is own heantiful life, and then com peres that type of character with much of the Christian character that we see around us in the Christian world, and in our own Christian community as well, will not great in Spirit a did the Savior at the grave of his friend Loze rus? Oh fee, there is much to make as gree How much levity, how much frivelity, how much idle talk, how much desire to gratify
"the lust of the flesh, the lust of the eye, and
the pride of infe," do we see in those who profess to have come out from the world, to be fol owing him whom the world hated because in testified of it that its works are evil! While the church is the "ground and pillar of the trnth," it is also the gourdian of with what core and concern should the church and ministry watch over souls! And every re straint that will help to prevent Christ from following the foolish fashions of the world, and from the drinking of it spiritually poisonous waters of carnal pleasure to the exicating of their minds with its ungodly spirit, should be directly applied. It will be readily admitted by intelligent, reflecting and andid persons, that the removal of the restraint to worldliness which we have in the gospel principles for the regulating of our ap-parel, by neglecting those principles, will open and prepare the way for Christians to go with the world in its vanities, its pleasures, and its extravagences, greatly to their disadvantage to their growth of grees, and in their enjoy ment of the divine lite in communion with

Whenever Christians neglect the gospel principles of plainness of dress, and follow the fashions of the world in regard to dress, they vill thea he very likely to follow it in other respects, and thus make the church worldly and carnal, and it will then lose its divine pow r, and become a stumblingblock to the world instead of being what it should be, "the salt of the earth," and "the light "of the world."

Looking at the subject of Christian apparel and the gospel principles designed to govern from such a practical view, the view which it should be looked at, it assumes a de gree of importance which presses it consideration of the church as the helper and protector of its members, and upon the con ration of all who are aspiring after a divin life in the grandeur and expellence of its charact ir, and in the purity and fullness of its en-And hence on: Brotherhood cent with safety or consistency in the presecution f its work in taking out of the world ple for the Lord, (Acls 15; 14) nor in fidelity to its divine Master, lose sight of the principle plainness in our apparel, which has oue of the peculiarities of our Christian com-numity, and which is one of the peculiarities of the suints of the Lord.

THE MEANING OF BAPTIZO.

A FPER quoting near a half pege from the Campbell and R co Debate, concerning the meaning of the Greek word baptize, the the editor of the Christian Standard cava:

Passing the other New Testament lexic to which Mr. Campbell refers, we call attention to the testimony of a few lexicographers ater date, well known in the world of letters, and of whom no man who has any reputation of his own to care for, will venture to say that their testimony is worth nothing.

Grimm's Lexicon of the New Testament, one of the highest authorities now in use,

Baptizma -A word peculiar to the New

Testament and the church; immersion, sub-mersion. It is used first, figuratively of disas-"ters and distresses with which one is from all "sides overwhelmed; second, of the haptism of third, of Christian bartism; but this ding to the apostolic ides, is the rite of animarsion commanded by Christ, etc. -L. First, properly I immerse re its, I immerae, I submerge; second, by seing or submerging, I cleanae, wash, with water, equivalent to tabul [Heb. 2nd Ki 4: 14

In the New Testament it is used ly of the rite of holy washing, established by Jehn the Baptist, after this, through command of Christ, received by Chris and conformed to the import and nature their religion; this is immersion into enght for the purpose that it might he of faults and crimes wiped away; un gn of faults and o wished to be a mitted to the privileges the Messianic kingdom.

case. Let us illustrate: The young man or Now, if Grimm's Lexicon of the New Tests at is one of the highest authorities in use dit says baptizo means to properly immerse tedly, how is the editor of the Standard ig to care for his own reputation, by saying this testimony is worth nothing when it ors to deciding the number of actions reand to constitute the Christian baptism com oded in Matt. 28; 19? Does he believe that to properly means to immerse repeatedly? he does not, then how does he account for s best Lexicon giving it that meaning? We ently eweit his answer.

COMMITTEES.

WHAT are committees for? In the solu tion of this important question, I would by go means ignore the order of the churchhe right of appeal to the higher authority for pal settlement, when absolutely necessary fity, if not eighty per cent. ct the cases, conle settled just as well without a committee, it the parties just thought so, and would go to work and do even half as much as the commitwill advise them to do. Sometimes it would ni the matter; and time, money, and so nes hard sayings and hard, unpleasant feelas would be saved. Remember the commit can only give you sounsel how to preceed. and you must still do the work at last; and it is just as easy to do it before they come, as fier. The brethren sent, have no more wisdom s more of the spirit of Christ, or are in any way better qualified to make peace after their apcontinent by A. M., than before. Why not gree to call in some brethren to help you, if on differ in judgment; and then agree to stend by their decision, as you are compelled to do by at Annual Meeting Committee. The only difference is, the one is voluntary matter, th other compulsory; and the Lord is always best versed with voluntary service. Generally boot the first thing a committee discovers, is a wrong spirit manifested in one or the other, and not onfrequently in both porties; a spirit of hatred, instead of love; a spirit of revenge, unstead of forgiveness; a spirit of victory, instead of truth; and when the committee succeds in getting the contesting parties to see that noint, the work of reconciliation is soon torounlished. Get the right spirit, and your judgments will not differ much. There are cases, we admit, that assume a form or magnitade,-hoth with individuals and churches, which can not well be disposed of justly and estisfactorily, without calling in disinterested parties, but I think they are rere-

With the above considerations before us, we hone that brethren desiring aid in connsel, will at least give the matter due consideration, and first try with brothren of their own choosing; if not, apply to the Dietrict Meeting tor a co mittee, and agree to have the decision final, and eare the A. M., or Standing Committee much perplexing labor end conence of being partial and selfish in the appointment of committees After doing ell for the good of the cause, ac tording to the heat of their judgment, and their knowledge of the circumstances in the care, they must bear severe censure and repre from those of whom they should receive sympa thy. It is generally, if not invariably, those who have no experimental knowedge of the perplexing labors and responsibilities coonected with affection hote units, and it will then be on

that body who speak so lightly and improdently about it; therefore while such things give us pain, we willingly hear it, knowing that " judgment is with the Lord, and our work with our Ged."-Isaiah, 49: 4. Execut Env

THE WILL, THE JUDGMENT, AND THE AFFECTIONS.

THE shove being the principal attribute man, the question may be asked, which of of them shall be sovereign or ruler, in deter mining the course man will pursue? It is clear to my mind, that either the affections or the judgment will rule, and the will must be bent to the one claiming the sovereignty in the

woman determines to pursue a certain course

in life, but the parent, having more experience advises to the contrary, and apprises them of the dengers in the wey, and the evils attending their proposed enterprise. They step and view the case, and in their minds are satisfied their narent is right, their judgment is convinc ed that the advice given is good, but their affactions for the proffered project ere strong. and they say to their judgment, "You may sit in the back ground; my effections shall be so ereign in this case," and the will is forced or the side of the affections against the judgment end so they go on, only to resp a miserable harvest of sorrow and disappointment. But again others act directly to the reverse, and by following their better judgment, instead of their affections, they soon rise up in the scale ot moral worth, and roon become men and women of fame and affluence; simply becthe will was bent to the udgment as the ruling attribute. Is this not a true picture of many in their religious life? They, like the Pentecostions, are pierced to the heart by the ower of Ged's Word and spirit, and they be gin to look into the law of the Lord. their judgment is convinced that they ought to obey the Gospel. Their judgment says that i ight, and not only right, but is infattibly safe But here is where the contest begins. Th affections are strongly attached to the gas n'easures of this world, and cannot give up their claims to those milded toxs of earth, and the man or woman begins to look around to see the course of others who are professors of eligion, and they at once begin to selilequize, "Yes, I see it; that preacher is a little proud, on, and that brother deacon, he has a good deal of taste about him; and sister A. is a little starchy, also"; and so they go on, and all this may be true, but will their weaknesses he excuse for you? No; they have only done as you are trying to find some excuse to do; that is to give the effections the sovereignty over the judgment. Thus hundreds of cases constantly occurring, all of which only declare that they are not willing that the man Christ Jesus shall reign over them. They are just ike the men who said to me once; "I fully be lieve your church has the apostolic mode of worship, but I think I could enjoy myself better in another church, where they are not so much circumscribed in dress, etc." Now what oes this argue? Nothing, but that the judgment must take the back seat, and let the sficetions have free course and be glorified. The desire for gay pleasures must be gratified, and the affections for sinful plessures must rule and the will is bent to the affections, and they he sovereign over all; and on they go till the blackness of darkness convinces them that they have made an unwise choice, and all they can do will be, to repeat that doleful sentence The hervest is past, the summer is ended, and we are not saved." Jer. 8: 20. This doleful cry will doubtless be made by many in the last day, simply because they allow their offections to rule, instead of their judgment. Now what we have said refers to enecs where the affection are set on things that are not in keeping with

the divine will. To occupy safe ground, we

should "set our affections on things above, no

on things on the earth."-Col. 3:2. When

this is done, then the judgment and the

easy task to have the will to conform to the two end the man or woman who thus conse erates all of their powers to the service of Christ, will be happy in time and sternity. Who then can be so unwise as to suffer that brief pleasures of earth's vain amusements to rnle their destiny, and forever keep them out of the heavenly home which Jesus has prepared for all who will set their affection on him May each reader be so blessed as to enter into the joys of our Lord, is my prayer, A HUTCHINGON

HERESIES

A LEXANDER Compbell uttered no greater truth than when he used the following

Factionists or orinionists, or those wh neck to attach men to themselves because of their origines or talents or personal actions, whatever they may be, are to be regarded as the very roots of hitterness in the Christian Church-as seeking their own interests, honorn and profits, and not the things of Jesus Christ. By such spirits as these the ancient cisms and secte began; and by kindred spirits, of which every generation can furnish its prop er ratio, they are kept alive. All such person have not the power of effecting much: but nov and then one srises and succeeds in drawing away disciples after him. We can suggest no better remedies or preventative then those com mended by the apostles. Let us hold fast their traditions; contend only for the faith; allow differences of opinion; suffer no dogmatists countenance none of the disciples of Diotrephes and walk in love, guided by that wisdom which is first pure, then peaceable, gentle, casy to b persuaded, full of mercy and good fruits, without partiality and without hypocrisy." M. M. ESHELMAN.

SOUND DOCTRINE. BY J. C. PLORY.

OCTRINE to be sound must be free from defects, solid, firm, pure, and in the mean ing of Paul's language, (second Tim. third erse,) the word of God as applied to men under the Gospel dispensation. To Timothy the pjunction was to "Preach the word,. prove, rebuke, exhort, with all long suffering and doctrine." Doctrine then must be preach ed, as it is the fundamental principle or foun dation upon which we build the house of Christion toith. If the foundation be sound, and the building erected in accordance with the gener al principles of the teachings of Christ, wisdom will dictate in regard to the minor details, that there should be a harmony existing, consistent with the general plans or specifications. Sound doetrinal principles are one thing, an applica tion of the same is snother. Sound doctrinmust first be preached before it can be expect ed that it will be used in the building of e house of faith, and its application he manifest in the finishing touches of Christian character A builder is governed by the place and speci Sections of the architect; if his employer wants a house after the order of a Gothic design you will see a boilding erected in harmony with the desired plan, and the builder in applying the principle of adaptation, to such a build jug, will see that everything even to the last Suishing touch, is in harmony with the building itself, that nothing inconsistent or unsuit

ed mare the appearance of the huilding Just so with men and women accepting and doctrine-Bible doctrine, the teachings of Christ, the "faith page delivered to the aints," all of which is THE sound doctrine His or her house of faith will be builded after the neavenly pattern, according to the princ ples governing this style of architecture, a that the man of God will stand approved Him, who Himself is the foundation, as well a the chief corner stone. In all the details o Christian character, or as the finishing touch of the "new man" there should be a harmoni ous blending of the same principles that govorn the general plane and specifications. Prin- work.

ciple applied is where the beauty comes in, in the appearance of the Christian.

To undertake to put op a building following nlans and specifications of two designers, oninconsistent with the other, a miserable, un sightly looking hebitetion would you have; the vestibule built by one rule, and the inner chember by another. In our jedgment of the fitness of things, we would be disgusted with such a state of affairs. The foundation of a hense may be stone, laid in the best of mortar, but if the rest of the building be not of good meterial, can we expect the habitation to continne, or he available as a safe re reat when the rains Jescend or storms best open it? So sound doctrine may be a basis upon which we undertake to build for eternity, but if the rest of the building is shaped after the order of carnel de sires, following the plane and specifications of worldly architecture, the designer of which is the "prince and power" of this sinful world, we become painfully conscious of the fact, there is a sad deficiency in the house of faith. Inconsistencies are of such a glaring nature, that he who runs may see them, -yes to be sure! for opon the pinnacle floats the streamer of worldly pleasure; self-applause, and the mot to is, my will not thine be done; as it comes in defiant terms in answer to the demands of the true principles of the Gospel, and the applica tion of the same as required by the church The church se the body of Christ, only renires, that the principles of sound doctrine be applied to the lives of its members from an in

and sense of the Singus of things, in harmony with the general terms of a holy life And when this loyal inwardness permeates throughout the whole being, we notice an an plication of the principles of sound doctrine to character in a way we can readily discern what it takes to live a christian, what a separation from the world means; what is the significance of, "Be not wise in your own conceits;" "ye are not of this world;" "stranger and pilgrime;" and so on to the end of the ept and logical sayings of Christ and his apos Where this light is wanting, and all the tles. exhortations with "long suffering," feils to convert the heart, or "make wise the simple;" why should there be forbearance with a dead member, or "what agreement hath light with darkness:" or what concord hath Christ Belial." That the unconverted world might see the light of the Gospel reflected through the mambers of the church all should be an exexecution of its with in that onemen of mind and obedience, so cheracteristic of Christ. and all who have His spirit. Thus sound destrine would be something more than a theory-it would be a reality, in the lives of Christians. The Gospel truths would be a written epistle in the lives of Christ's followers.

What the age wants, what the church wants, what the Lord wants, is, a house of faith in the hearts of the children of men that is of sound doctrine from the foundation, to the top round of the attic ladder .- yee that the banuer of a Christ eracified may wave o'er it all and under its folds we may rest in prethough suffering the reprosches of a sinful world, or the barsh judgment of "captives" within the church, who led by their perverse judgments, would add demoralization to the long continued peculiarities, as true to the order of sound doctrine, as the needle to the pole. May sound doctrine be the Alpha and Omega of our faith.

Lonamont, Colorado

THE Presbyterian says, and we think wisely. that tendency of church fairs and suppers, and strawherry festivels, for the purpose of raising oney for church work, is to produce Christian salfishness, it such a term may be used. people purchese pleasure, all love for giving to the Lord is lost, and charity out up by the roots. Let all the members of our churches he trained even from childhood, to give to the Lord from the love of it, and they will receive a rich blessing on their own souls, and the church all the money needed to earry on her legitimete

Home and Family.

I'LL TAKE WHAT FATHER TAKES.

"Iwas in the flowery month of June, The run was in the west.

Met at a public feast. And garlands fresh and gay;

The board was filled with chooset for ome called for "bitter." some for "atout

A modest youth appeared aree sixteen sammers had be : No specious same he feared.

An empty glass before the routh Soon drew the waiter near; What will you lake, sur?" be inquired

We've rich supplies of foreign p

And soon a conflict deep and strong

The father looked men his se Then gured upon the wine.
Oh God! he thought; were be to taste

The fairest led astray? Bestow a curse this day

No; God forbid! "Here, waiter, bring My drink shall water be.

EASTER IN JERUSALEM

BY MISS LYOIA M. FINESISTEIN

ASTER is observed in various forms by the Christian world, but nowhere is the seaore exciting than at Jerusalem. The Roman Catholic Church perform a ceremony of crucifying a life-sized image, which is bornon a large cross through the charch, and taking it off they lay it in the tomb, amidst the reping of the deluded pilgrims. But the Church does not recognize images They perform their services by carrying larg anners, bearing, painted on them, repre sentations of the crucifizion. Their great ex citing day in Jerusalem is that of the Holy Fire. There is a tradition which says that once, centuries ago, fire was seen issuing from the tomb of Christ, and ever since then it breaks out every Satorday before Easter.

The city on that day is in great excited Thousands of pilgrims and spectators harried ly wend their way through the crowded streets to the church of the Holy Sepulcher. Almost every language is heard, and every style of feature, complexion, and attire may be studied in this motley a semblage. Every gook and coreer of this great complex church is filled with crowds, having hardly breathing-room; for they are packed against each other like sardines Gallerier, windows, balconies, chapels, the rotonda-in fact, all standing-room is occupied. B.ys and agile young men climb up the lofty pillars and cling to the capitals in a mars

The domed chapel enclosing the tomb stands the middle of the rotunds. A m ss of pilgrims are pressed against its walls, totally encircling it, and a narrow space as kept clear h tween the pressure crowds on the other sides he Turkish soldiers, with hazonets, who stand against the multitude like a solid wall. This would be lane is kept clear for the proto pues through. All the lights in the church put out, and every pulgrim carries a large confusion is terrible. Hurdreds of young are miserable."

men, bare-legged and scantily clothed, rush, in the clear space, round and round the tomb, yelling, clapping their hands, and shouting in Arabic: "Oh! Jews! your feast is the Davil's Our feast is Christ's. He redeemed us with his blood. He bought us. To-day we are happy, and you Jews are miserable."

Jews are not allowed ever to enter the Chu of the Sepulcher, and would be driven out and beater if one accidentally strayed into it; but on this Holy Fire Day the fanaticism of the socalled Christians is so great that a Jew would be torn to pieces if recognized there

A great many gymnastic fests are performed by the young men such as standing on each other's shoulders, sometimes four at a time, and then they thus run round the Sepulcher at bazardous rate, shouting, yelling, and clapping their bands, some throwing their caps up in the air, while the women sing that p culiar Oriental "Lu, lu, lil" in a very high key. service commences by a grand procession of priests and choristers, gorgeously roked, some swinging golden cansers, the income rising in ds of smoks; others bearing immense silk hanners, with representations of the sufferings of our Lord. Following these are a procession of laymen, who are descendants of the oldest Greek families in the country. Each one hears his family I noner, having pointed on it representations of the Passion scenes. There b rs have descerded from family to family for generations, and some of them display real aristic taste; many of them are also elaborately embroidered in gold.

Then comes the Patriarch of Jerusalem, an old man, with a long, white beard and snows locks hanging down his back. He is clad in pure white, flowing robes and wears a jewsled crown on his head. Bishops, priests, and dencons follow, in their megnificent canonicals of purple and gold, and their long hair stree wa their backs. In the Greek and Russian Churches priests and monks cultivate the growth of their hair, and some of them have such beautiful, thick, long tresses as to rival any woman's. This grand procession goes around the tomb three times, solemnly chanting. the Patrierch stops before the entrance of the Sepulcher, and a hishep removes his crown while two others lead him to the door, where he kneels for a swond; then, riving, he crosses bimself and cuters alone, and the door is closed Ten thousand of exultant voices are hushed

for a moment, and only prayers are uttered in whispers. Everybody is holding their bundle of tapers in readiness. Near the two apertures on each side of the trmb-one belonging to the American congregation and the other to the Greek-stand the shouting young men, with outstretched arms, holding the ta lear, parrow passage is formed through this crowd, so that the first one obtaining the fire can rush out. This person is a priest, from Betblebem, who stands with a large bunch of tapers near the sporture.

Suddenly a light shines out, followed by shout from the vast assemblage and singing of the women, which seems to shake the whole stone building. The priest rushes madly through the crowd, waving his lighted terch over his head, and, mounting his horor, sta ing at the court-door, bartily speeds off to Betblehem. The pilgrims and worshipers seen frantse, as they dance, leap, and shout, rushing at headlong pace round and round. In a few moments the Holy F re spreads from hand to and, and the whole Church, from top to hettom, blazes with trousands of lights. corner and crevice to ableze and the yelling, screaming, shouting, ringing of the bells, and singing is deafening. An artist, weeking to paint a picture of hell, would have a perfect ilustration from one of the balconies overlook ing this scene. The glaring flames; the clouds of smoke; the glittering gold on the robes of the priests; the gleam of the soldiers bayonets, who were trying to keep order; the frantic yells of men, women, and children, clothed in

most every imaginable costume; people of ail entions and colors, dancing and waving then lighted t rehes around their faces, as they firm ly believe that it is a pure light from Heaven. make such a picture as cannot be seen anywhere else in the world. Handreds rush out into the packet of wax tapers, waiting to light them afreets, wildly waving their lights, as they with the holy fire. Meanwhile the noise and shout: "We sre juyful to-day and the Jews

To an unexperienced eye it would seem as if You may see the President driving dom this excitement would never abate. The whole city seems in an uproar; but an hour after this, a stranger coming into the city and church would never dream that such no exciting scene hes taken place, for the church is now empty and a perfect calm rests everywhere. streets are crowded with quiet people, and those

young mou who made the most noise are calmly attending to their business in their stores or quietly smoking.

At night the church is again crowded and is brilliantly illiaminated from top to bottom. Thousands of lights appear in the ince cut-glass chandeliers, which are suspended from roofs of the chapels, and cast quaint and weird reflections on the worshipers. At minnight, again the grand procession encircle the tomb three times; then the Patriarch, raising his je sled scepter, stands near the tomb door and sings, in a clear voice: "Christ is risen! Halle-ulia!" All those carrying banuers strike the murble pavement several times with the suds of the poles and whirl them round, singing: "He is risen, indeed! Hailelulis!" The hells ring, and then all proceed to kiss each other-me women, and children-with the salutation: 'Christ is risen!' No person can take off-ass at being kissed on Raster Day, for in the Greek and Russian Church it is permissible on that day and the succeeding week. Anywhere and at any time any one can go up and kine wh he pleases, saying, "Christ is risen!" and tho party kissed must return the salutation, answering: "He is risen, indeed."

ABOUT OFFICE

HERE are different kinds of offices. is the newspaper office, the bus flice, and office in the church. It is not of these that I write, but of holding office at Washington and of the smaller kind, such as cleckships, etc.

There is no means of telling how many h dreds of thousands of young and old men and young women—there are no old women, you know,—are willing to sacrifice themselves on the altar of the country in the way of a clerk-

Now I want to tell you something about clerkships and clerical life. I know something about it for I have held the position and very nowillingly, too, strange as it may seem.

First about getting into position. It is not very easy to secure a place. There could mustered a hundred for each place, and, course, at least ninety and nine must fail.

If you want a clerkship and write so, to, say he Hon. Secretary of any of the departments you stand shout as good a chance of success as you do of drawing the grand prize in the avana Lotlery. If you go to see a bout it per sonally be sure to take money enough along to pay your railroad fure bome the week after.

How, then, do you get in? Tun higgest thing about Washington is what they call In ce. Observe that Influence is a palled with a capital I, and merit has only a small m. I will tell you what lafinence is, and how it comes ehon?

Suppose you have a representative in Co gress, and the supposition is that you have. If your venerable father has hawled himself hourse at conventions; if you have carried a spattering lamp in the sickly procession in bosor of your congressmen; if you can con that the perpetuity of the republic, or what is the same thing, his return to Congress, depends apon the votes your cousins and uncles, and the influential voice of your aunts and relatives generally, he will take hold for you.

Now mark my words. If you have no it nce you are lacking the first requisite and you might as well stop before you have begun, or omething that has less of the Ireland about it, never think of it. But it you au make your honorable representative think you have the whole Smith legion at your back he will haunt the Secretary's office and nover stop till you are appointed to a nine hundred

Suppose you are a nice young man, able to our district school, and something of a chara ter in your own social peck the cross roads. You will feel that You will feel that you have s hig thing of it. Your younger brother will ook up to you with awe, your mother will be broud of you and your father will remark, "Yes, Jake, he got an affice down at Washington along with the other congressmen and sens-

When you get to Washington you will, if

avenue. You may see your henoruble hanging around the lobby of the hotels esa't look anything like the men whe ed over the plowed ground iast Fall t He has on a silk hat and he will think more of you if you keep away from him. I forget though, that he owns you, accor the tacit agreement that you would hold to the best of your ability to the rack; in sideration of your browsing on the offel. The first thing your honorable wants is a boarding-house. Now in Wast ton there are hearding-houses by the hund There are hotels and hotels. If you you will exercise care in the selection boarding house. A good many, the u among thom, occupy a room, and hourd where. Now again, there are roome and r Don't be too fast about it. It is well to be cidedly a policy man and a dyed in-theold order man in this matter. About e third house has its sign out, "Ruoms will without Board," and to say that some of the will take you in, is only a double truth.

A peculiarity of Washington boarding is, that everything goes by the month

landledy charges so much per month, and will rise and fall in her estimation just as get away with much or little coal and sats The room the writer occupied was a g cheappeas at fifteen dollars per mouth and hotel at which he hoarded at lifteen dollar mouth additional, was a fair one and not us then ordinarily assty. The advantage of room is that you can come and go at any of the night and that at an hotel you can all you can get a hold of, and novody objects, In the capital of your country you will a very anchristian honrs. When you awake the morning at five o'clock, you may as we

turn over and sleep for two hours and a his for nobody is up and only the milkman and ti early street-cars are on the move. yen may at eight o'clock and then at nine yo go to-work in the great hive. You will find sorts of prople about you. Briefless lawye preachers without charges, college professor gentlemen, ladies, fools, bullies, the sickly w dow, the brazen woman and all that elec--all of them have smartness above the area

ege, but they have no beart in their work, fe not one knows but that he or she will be turn ed out on the fifteenth or thirtish of and mouth If you were somebody at the crossroads, you

are worse than nobedy now. The work you have to do varies, of course, with your pleas but none of it is hard and it is mainly re and you are of about the same value as a lea on a tree, or a pin on the street. If you co have got a school at home, or worked on a farm you would be a king compared to the average department understrapper, who is liable to be turned out at any time.

Work, or what passes for work, begin nine and there is a half hour at noon for lauch which you may bring along or do as most do. go out and buy it. Then work till four, exc n Saturdays when you get off at three. Then you can go and get your dinger at from five to

Dinner in Washington is what is called in Christian communities, supper, and is the chief meal of the day. Dinner as you understand it there is none, because of the department and egislative hours.

After dinner you can while away the hours to suit yourself and go to hed when you please. But a hundred to one, from the healthy nine o'clock home hour, you will fall into the customary eleven and twelve babit.

The President is not going to invite you to his state dinners; your Senstor you see sfar off, your landlady about the first or the fifteenth of the month, has more interest in you than any-hody else. From heing an honest and reputsble youth, the chances are, that you will part your hair daudy-like, buy a cane and an ey-glass and become a fool generally. Not all who go to Washington do this, but the chances in that direction are many and good.

Ten years of a Washington clerkship are ten years of your life lost. At best it should be regarded as you would a plank to help you er a muddy place. When you are over, let the dirty thing lie.

The only odvantage there is in it, is in the access to literaries, schools, collections, etc. —
Outside of this, the whole shair is a juggler's show with repeating scenes.

But you can't hold on forever. gic of politics will send your Influence back to Frontown, where he subsides into a thord wyer and then, one afternoon, the mess get to Washington you will, if clearance papers. Vanished is your dresm, rant, see a good many new things. likely most of the money you counted on has

gone through the thousand holes and leaks, a doors are shut on you and you are of the sime importance as a big dog

I will give you some good adv is all summed up in the phrase, Don't Don't got don't think of it. Better stay at home and he a king among toads, then go to Washington and be a toad amo ong kings. Finally Howard Miller. Don't Go.

JARRETT.—In Cedar County church, Cedor Co., Mo., March 25th, 1882, of typhoid mal arial fever and spinal affection, Marion W Jarrett, son of Bro. David and sister Sarah Jarrett, aged 19 ve rs. 1 month, and 5 days Services by the writer from 1. Pet. 1: to a large assembly. T. J. ALLEN.

Correspondence.

other: and the Lord hearkened and breed at, and a book percembrance was written before him for them that for the Lord, and that throught upon his name. Malacha S:

To Our Relations in America

Your kind letters are at hand and we feel to aise God that it is so well with you spiritual ly and temporally as you express. We seel for you, and sympathizs with your longings and wante for a Danish minister, as we well know that the Gospel proclaimed in our mother tangue has more power and comfort than in any other, and we can readily see how desirable ould be for you all to see Mary and or children and perhaps me too as you always have manifested real love towards me. On the other hand we are subject to similar longings and feelings, and especially is this hard on Mary at Emes, and no wonder it is so; but as to when the Brotherhood will say, "Come home to us," is as unknown to us as when death knocks as our doors.
It we look at the Brotherhood earding us, as

God's doings, we should let Him, through it mark one second longer than be wants us, nor to start before he releases us of our work. True dear triends, the year we were called on to go God's ways are not always our ways Perhaps if the Brotherhood had anticipated

would take so long and require so much money they would have dreaded the task, hence God in infinite mercy put a veil over their vision as well as over ours, but undoubtedly it was all for our good and is still, as well as it was for the good of the cause. God has shown, howrear, by this that the last will of Jesus, "Go ge and teach all nations," is yet binding on the church, because God has in every nation those who fear him and are righteous Rence, if the church now, like in the begin-

ing, does not fally understand her liberty and bir duty in this respect, he will make it knows de. For me there has been a necessity to la-tor, and thank Ged, the Brotherhood has ac-cepted the fact and taken hold of the work. True, we have soff-red, and in many ways Aros, we have soil-red, and in many ways, This as or dering for so great an end, I feel mar our dear e-laborers with us will feel that our dear Mather has made all our trials and imputations, so that we could endure them. If means failed us from America, God grac custy opened other channels for a season, so we only much more learned to confide in him. In a way we are not to be pitied, for we have a thou and fold more learned to know God and his children's love than we could in any other fluation. Then, too, we have our spiritual hildren here; we love them and are concerned our own children, and stand at a late where it naturally is hard to stay or to The education of our children prompts to leave more than anything else; is corruption of old Europe shall enter into the corruption of old Europe shall cuter into their young hearts before we get ready to go. Then, on the other hand, we feel than when we go, all who can go, will go along or follow that a short time, and while all this would be good enough to holld up a Danish church America, and he very desirable and usefu many ways, yet it would nearly or altogether rey our labor, as well as our beloved Broth end's effort to evangelize old Europe. It ble, qualified brother were sent over to take

suppose you can understand from what I written that we are slow to take on ourves all the responsibilities and consequ stopping the work so well begun; which has oced been built up by great expense both temporally and spiritually. I have decided, at present to leave all in the hands of God, and you will please do the same. Perhaps arer our release than we think Let me admonish you to one thing: "Go re-gularly together to worship God; do the very best you can to build up one another by song,

prayer and words of comfort, and you will find Him in your company who promised to be present where two or three are gathered in his name. Speak only of plain and simple things—things you all can understand and all need and let de sep things and doubtful questions be between you and God personally."

We are all prone to force on one another some personal hobby, and this always destroy: social meetings and makes us dread instead of long for association. Let not any one thinh think hard of the other if you discover some ult or infirmity.

We all have faults and we curbt to know

that others may think just as hard, and hav-just as hard a load to bear with us as we with new, and further, we ought to believe that s we with our wants and wrongs can belong to the Lord, others have the same privi Let us so live that we can make all our our

roundings happier, parer and better, and we will soon be very happy ourselves. How swee once more to meet and have attained to Chris tian manbood and to perfect stature in this respect; let us live in the hope that if it is good for us, and to the glory of God, then he brings us together once more, and if it is not, let us patiently submit and say, "Thy will be

I hope the brethren will take care of you as well as they can and see the necessity of mak-ing some effort to centralize our Danish emigrants, as facts show that if they get parted and spread all over America before they can speak the language, prevalent in the country it often causes spiritual death.

Now may the l alessings of God rest on ye and all the churches, and may we soon have on established Danish church among you is onr prayer. Remember us at a ti throne of

Copenhagen, Denmark, Europ Bro, Eshelman's Fund.

In response to an appeal to help Bro. M M Esbelman to meet his linancial obligations, the following sums have been received: J. C. Lahman 5 500

J. D. Trostle	1.00
Dr. P. Fahrney	10 00
Silas Gilbert	2.00
Naucy Workman	12 60
Jacob Acker	2.00
A Brother. *	5.00
D. S. T. Batterbaugh	5.00
Ahram Young	3 00
D Heiro	2 00
A. B. Underwood	1 00
W. K Simmons	5 00
D. D. Horner	10 00
G:0. Schudt	5 00
Daniel Vaniman	2.00
Samuel Harley	1 00
B. F. Moomaw	5.00
J. R. Spacht	2.00
Catharine Supplee	5 00
Wm. Isenberger	2.00

G E S..... 200

D. L. MILLER.

From Cherokee Co., Kan.

The Cherokee church, (formerly known a

the Fly Creek church) met in coaucil to-day at Liberty school-house and reorgeniz-d. The without a discenting voice, agree stand by the principles of the general involver-hood, non-contormity, uniformity, etc. Eld. Geo. W. Studebaker has the oversight of the church. Brethren Jacob Appleman and S. Edgecomb are unintetor in the second degree the writer in the first degree, James Adamson, deacon. We number about 40 members.— Brethren Robert and William Edgecomb of stand by the principles of the general brother Nessho Co., were present. Wa elected G. W. Studebaker delegate to the District Meeting of

The weather is here—just ram shough to keep crops growing. Health is good. The prespect for frait is promising. Wheat hids fair to be a hountiful harvest. The farmers are in the midst of corn-planting. If any of the breth-

Southern Kansas.

any of the Brethren living in the county. We have a beautiful country and mild climate. not very good. Pray for us, Brethren, that we may as a church remain in peace and harm and united on the principles of the Gospel.

From Mt. Jackson, Va. Dear Brethoon -

I have been reading a good deal for the last year. I have attended the last conference, and I have gathered many important things. But, whilst this is a fact, I have been pained to see in some cases, not that Christian forbearsee in some cases, not that Unristian iorosear-mace manifested that belongs to our beloved brotherhood. I do not claim to be wise or per-tect, but I do claim that if my Bitle means what it teaches me, we sarely lat our light be-come dim, in some of our processing. We claim to be the children of God, not only by creation, preservation and redemption, but by edoption, and I feel confident we are, when we curry out the principles of the church. But I do fear we loss sight of those principles some-time. If we would speak more of love and union, and carry it out, I feel confident we would not have so much trouble in the church.

and we would be closer united, and, I think, nearer to God. I don't mean to consure any one, as I has no one in view. But I hope it may do some good, as there are all kinds of elements in the One thing I would suggest and that is Brethren, do not bring so many queries to our Annual Conference; for the following three

1. Our Conferences are expensive and hur-

2. It is always easier to settle a question among a small body than a large or 3. Those who are not acquainted with the acts are not as well qualified to attend to the trouble as they who are acquainted with all the attending circumstances

I think much time, trouble and expense could be saved in this way every year; and the amount saved given for the advancement of the Gospel would be better for all and meet God's approbation. May Ged help us to love each other more, live closer to His Word, work the church, pray for one another, so that last we may be received of Him, is my rever.

B. W. NEFF. at last we may prayer.

From Mill Creek Church, Ill.

Dear Brethren:-

Bro. D. B. Gibson commenced a series of neetings on the 24th of March, and continued two weeks. At first the attendance was small but the brother soon awakened an interest in the community which increased as the meeting progressed. The brother is gifted with great resconing powers, through which he holds the

ettention of his audience very closely.

The manner in which he presents the condition of the sinner in his unconverted state, is truly astonishing,—only the most depraved can withstand such powerful appeals and still refuse to turn in with the people of God.

After the brother's sixth discourse up for Jesus and on the following day, after a ort discourse by the brother, the tion repaired to the water near by, where preer was wont to be made and the applicant huri-ed with Christ to walk in newness of life. May the sister prove a taithful servant in the Mas

The following evening one more stood up for Jesus. The next day being Saturday, bap tism was restponed until Suuday. Saturday evening two more came out on the Lord's side, and the following day, being Sanday, after the and the following day, being Sunday, after the morning services, the multitate again repaired to the water side, and three young-solders of the cross followed Christ in haptism. This was truly an impressive scene. The condidates varied in age from eleven to fifteen years, but all three went holdly into the water. Some thought they were too young, but they strongff; and I will say right here that all t e converts were Sunday school scholars, and probab ly better informed in regard to their duty to God than many of maturer years. Our prayer is that they may prove faithful sisters and con-tinue steadfast in the service of the Lord.

The brother continued services till the even ing of April 6th, when one more was re-claimed that had left the fold for a sesson. Thus ended Bro. Gibson's labors among us; be takes with him the prayers and the best wishes rod desire to come and see our country, I would takes with him the prayers and the best wishes refer them to Bro. G. W. Sludehaker who lives in the city of Columbrs. He can directly out of cided both thy the church and the community

at large, and prospects are good for additional

one in the near future Right here I would state for the henefit of this church, and for information of ministers traveling from East to West, that this is one of the oldest churches in Illinois, and prohably receives less calls from traveling ministers than any other church in the State, owing probably any other courses in the country owing presents for being a considerable distance from the rail-road station. Any one traveling on the Wa-bash & Western or C. B. & Q. R. R., by stopping off at Coatsburg or Camp Point and drop

ping a card to the undersigned, will be met at those stations. Fraternally SAM. S. HUMMER. Liberty, Ill.

Death of Wm. Proyent. Bro William Provent was a native of Pa.,

and while young in years, his parents moved to and while young in years, his parents moved to Ohio, where he spent about twenty years of his life, afterwards moving to Carroll county, Ill., where he resided until the time of his death, which took place the 7th of April 1882. He was a very consistent member of the church for twenty-eight years, and a minister

course for tweety-eight years, and a minister for twenty-two years. During the twenty-eight years that he lived in the church, he nev-or was brought before its councils as a trans-gressor. This speaks loudly for the churacter of the deceased brother. Not many brethren and sisters who lived so long in the church can trathfully say the same.

The ministerial labors of Bro. Provent were

mostly in his bome district. Although he was not gifted with extraordinary oratorical pow-ers, yet he was an earnest, unflinching and devoted minister of the Gospel, and the Gospel only, and, what is more to be prized, - a troe

hristian! His life was not a life of extreme please because in later years he was often very sick, once meeting with a rather serious accident. ones meeting with a resider serious accident.—
The brother has perhaps are this realized the
fact that this earth is not the home of happiness, but the place where a character is formed that can and will enjoy the joys of true
happiness beyond. While his body rests in the Militedgeville cometery, his spirit has made a step onward and upward. He bares a widow and four children to mourn their loss; but their

His last hours were bright and or Oh! what oy to the Christian, - bright pros-prets for eternal life. The ber-aved family has the sympathies of the entire neighborhood.

Z. T. Livenogop.

From Brownsville, Me

as has been his gain.

Jost bome from a visit to sister Mury A. Turner's, who lives twenty miles north of us in this county. Sho is located in the midst of th finest section of country that I ever suw in all baset section of country that I ever saw in all my travels. It is known as the Kechaw Plains, and lies on the Missouri River, in the North-west corner of this country, and could properly be termed a "third bottom." It embraces a large scope of country and richly remunerates the farmer that til's it. Land here verges from \$40 to \$60 per acre, and is decidedly chann in consideration of its vast richness, its aband ance of good water and the branty of its gen-eral appearance. It is strange that there are not more brethren here, — only four members are here now, one brother, and sister Turner and her two daughters. The youngest of them we united in marriage to one Robort Ute last Thanksgiving day in November. ' are formerly of the Brush Creek church, (and related to the Garman's. Sister Turner and family, has been living here for twelve years; has been a widow for about ten years.— Brethren that are able to buy land, will find it to their advantage to examine this part of the country. We would love to see a good, efficient minister or two settle in this locality and esta-blish and build up a church. Cau it not be so? DAVID L. WILLIAMS.

Call for Help.

While the church was devising ways and means to have the Gospel preached in the cities, that old voteran over at Cerro Gordo, accompanied by the Lord, without a Secretary or Tressurer or any program, went down to St. Louis and commenced the work. Many he-lieved and were baptized, a church has been pranized, and now this little band of believen asks the church to assist in mying a nouse method to worship. Let every brother and sister that has the prosperity of Ziou at heart, send in as the Lord has prospered them.

N. C. WORKMAN. aks the church to assist in having a bonse in

Tidings from the Hield.

department. Reports of bapti

Liberty, Ill., April 8. Will close meetings here to Four have been baptized and two wh had wandered away, last night asked for admission again into the fold. The cor gregation has been very large at times Bro. J. H. Moore was received into th church here, when quite young.

D. R. GIBSON | Not quite correct, Bro. Gibson. We were bartized in the southern part of St. Clair Co., Mo., about two years before we moved to Adams Co., 111.—En.]

Covington, Ohio, April 7 Arrangements have been made for all Arrangements have been made for an in Southern Ohio to go to and from A M. by way of the Toledo, Delphos & Burlington R. R., to Helgate or & O. R. R., thence direct to A. M parties living along the line of the Toledo, Delphos and Burlington R. R. car go at greatly reduced grates. A special train for our accommodation is offered on both roads. For farther particulars apply to the undersigned or W. S. Maapply to see this, Toledo, O. A. S. ROSENBERGER

Wayneshoro, Va., April 10.

The time of District Meeting has bechanged from the 18th and 14th of April to the 4th and 5th of May. The agent the S. V. R. R., will now give us the same excursion rates on the 3rd, 4th 5th of May, good until the 18th. It is probable that their time-tables may be

changed before that time. E. L. BROWFE Novice.-My post-office is changed from State Center, Marshall Co., Iowa, to Millburn, Marshall Co., Ia. A. H. Fire.

Warsaw, Ind., April, 1882. We had our quarterly council on the Love and harmony prevailed Ten added by letter since our last coun -two by haptism and one reclaimed Quite an interest seems to be manifest Had no queries for D. M., neither are we having any factional tro-Hope we may not. Gur prayer to God is that our difficulties may be adjusted at the coming A. M., and union be established throughout the brotherb "In union there is strength." Heace the importance of being firmly unite in one faith. N.B. HESTER.

Davenport, Neh., April 12-Un to the 3rd of this month we have had nice weather for some time past, but on the evening of the third it rained and it has been rainy or cloudy near-ly every day since. Yesterday the and was white with signt but it dis appeared and this morning we have half an meh of anow on the ground. Peaches seeding and health is good A. M. HOENES

Lens. III. Our notice in last week's paper is given en in real earnest. Our several meet ings are at Chelsen; school-house north of the Grove; and at Rock Grove, Satur day evening, Sunday and, I suppose, or afternoon instead of evening do hope our manistering brethren will sepend on each other and disappoint Members and others coming of Monday should inform us if they de eyance from Lena, so we can pre pare accordingly. Remember, on Mon P. M., and as we expect this meeting to be of unusual interest and importance both at our Fesst and D. M., we say to all, Come,-not with much work, with much love and unity of the spirit, and in the fullness of the blessings of Gospel of Christ.

Brownsville, Mo., April 7. The season here is much earlier the The wheat crop is very promis There is a line prospect for fruit cots looks well and farmers have com-menced to plant corn. Health is good; our church is in peace, and in has with the general brotherhood. DAVID L. WILLIAMS.

Odell, Ill., April 19 Odell, III., April In.

The Brethren of the Vermillium congregation, Livingston Co., Ill., met in quarterly council-meeting, April 10th, and after the business of the meeting it was upanimously desired to have our Love-feast June 30th at 10 A.M., to con

tinue over Lord's Day. Place of meet-ing at Rro. Paul Dale's four miles south ing at Rro. Paul Dale's four miles south of Cornel! Invitation extended to all Hope the Brethren will not forget us

Logan, Kans, April 7.

At the home of Bro. heary Dague I ave just read B. Ar W. of 4th inst. 1 gedby am sincerely and heartly encou the words of counsel and advice by Brethren Jus. R. Gish and C. H. Balshaugh and others, especially Bro. S. S. Mohler's missionary article. Would to God that for the preservation and safety of the church we had more such brethren. "Contend earnestly for the Bro. Balshaugh is "quite sure that if we got above the flesh and live in the spirit the church will be a unit." These are

Gospel declarations. am now holding meetings over night among the isolated members.

H. P. BRINK WORTH-

Carleton, Neb., April 15, The Nebraska District Meeting cor vened yesterday. All the churches were represented by delegates except It was found that there are four teen churches in Nebrasks,—in all abou 626 members The meeting passed off with the best of feelings. All the bustness was transacted in one day. weather is cold and wet. I found los this week five-nighths of an inch thick by actual measurement. It is supposed some fruit escoped. LEVI HOTPERT.

Sundeld, Mich., April 17. We were made to rejoice again Sunday the 16th inst, with three addi-tions, two by letter and one by haptism and the prospect very encouraging for more in the near future. Hope the Lord will bless them that have made the good confession and help them to hold out faithful to the end.

BENJAMIN FREFOGLE.

Loraine, Ill., April 14. ning Bro. D. B. Gibson start or home, after having faithfully die charged his duty in the couse of his Moster. Owing to sickness in the little town of Loraine, the attendance was not very large, but very attentive, and despinterest was manifested. We are compelled to stop on account of the panic caused by the appearance and ropid spreading of scarlet fever.

H. W. STRICKLER

Dunkirk, Ohio, April 10. Our Sunday-school in town closed its first quarier. The average attendance was 100. Number of papers distributed (50. The future prospects of the school are fair; 178 were present lest Sanday S. T. BOSSERMAN.

T DIVINORNAN

Walkerton, Ind., Apr. 16. In peace, attended with the blessings of God, we are steadily moving on in the house of God, which is the church of the living God, the pillar and ground of the truth. ions through latter-day progression has ly breathing its last without effect. Our district at present, numbers 375. We feel eafe in saying that all endeavor to maintain the decisions of A. M. how sad that a few leading ones have created such a disturbance in the comof the saints. May God bave mercy on such as are inclined to sow discord mong the brethren, loving the w hetter than the humiliating way of Christianity. The time of our Annual Meeting is rapidly approaching, and may all the saints of God attenting that meeting, lift up their voice with many prayers, that God may grant us in annual blessing, attended w dom from above; first pure, then neares ble, gentle, and easy to be entreated full of mercy and good fruits, without partiality and hypocrisy.-James 0:1 Let our conduct and conversation be such on our way to and from the meeting, as is commendable in the sight of God and wan. Jeeting, joking, and loud laughter does not become Wherefor gird up the loins of your mind, he soher, and hope to the end for the grace that is to he prought upto you at the revelation of Jesus Christ -- | Pet. 1: IS. JACOE HILDERBUAND

Baitimore & Ohio Railroad

The next Annual Mosting of the Ger man Baptist church will be held at Mil ford, Indiana, on the line of the Ba ti

more & Ohio R. R., commencing To-day, May 30th, 1882.

day, Moy 20th, 1882.
Attangements have been mode with
the B. & O. R. R. Co., to sell tickets
from all stations on the line of this road
at one rate for the round trip.
Tickets will be placed on sale as early
as May 20th, allowing a stop-off at any
point on the road, and made good to retora until Jane 20th, to accommedate
those who wills to visit friends, before

FOUNDATIONS OF SUCCESS

The R & O. R. R. will also be prepared to furnish sickets at the meeting to those who may then decide to extend their trip.

Mr. W. E. Reppert, Columbus, Ol assenger agent of the Trans-Ohio Di-ision of the B. & O. R. R. will make all necessary arrangements to accommodat the Brethren residing on the line of cou the Brethren residing on the line of cou-necting railreads, in securing reduced rates of fare from such roads to junction points on the B. & O. As the B. & O. R. R. Co. has been librari towards our people, we deem it but just that they

give this road a liberal patronage.

These tickets will be sold only to me bern of the Brethren church and their The Rallroad Co their own expense iny a track from their male line to the piace of meeting, so that passengers will be taken direct to the grounds without change of cars.

W. R. DESTER, Committee. Announcements.

District Meetings

May 1st, at 10 A. M., Southern District of Iowa, in the English River church three miles east of South English and two west of Kinross May 4th and 6th, Second Distric

at new meeting-house, Page Co., Va. May 4th, in Elk county, Southern Dis-trict of Kans. 11/2 miles north of Gre-nols, at hrother J. C. Ulrey's. May 0, at 8 A. M., Southern Ohio in Sa-lem church, Montgomery Co., about

miles north of Salem, at miles north or Salem, about 5-; miles east of West Baltimore, D. & W. R. R. about 3 miles west of the narrow guage railroad, B.ker's station.

May 9th, at 8 o'clock A. M., Northern District of lil., in the Waddam's Grove church, Stephenson county May 11, Southern Missouri, at Bro. S Click's, two miles north-cest of Neva

da Vernon Co. Mo. May 12, at 0 A. M., Middle District of lows, in Panther Creek church, Dal-las Co., Iowa. Dallas Center is the nearest R. R. station.

May 16, Western District of Pennsyl-vania, in Jacob's Creek congregation, near Mt. Plessant, Westmoreland Co. May 22nd, North-western district of Kans. and Colo., in the North Solo-mon church, Osborn Co., Kans. May 24 Michigan District Meeting in Newton Grove church, Cass Co , Mich. conveyance at Cassapolls and Down giac, the day before the meeting.

April 20th, in the English River church Is, commencing at 11 A. M. Apr. 20th, in the Sand Brook chi Hunterdon Co., Jew Jersey. May 12, at S. Click's, 2 miles north-east of Newada, Vernon Co., Mo. May 20th, at 10 A. M., Eagle Creek May 20th, at 10 A. M., church, Hancock Co., O.

May 23, at 5 P. M., in Solomony chorel at Lameaster chu Huntington, Ind

May 24th, Cherry Grove, Carroll Co., 111 May 24 and 25 at 1 P. M., at Hickory Grove Carroll Co. 111.

Iny 20th, at 10 A. M., in the Pr Creek church, Woodford Co., 111. May 24th and 25th, in the Turkey Creek church, at 3 P. M., at the house of brother A. W. Millers, seven miles South-east of Pawnee City, Pawnee

May 20th, at 10 A. M., in the Ma way church, Delawaro Co., Ind. May 27th, et 10 A. M., in the Clear Creek church, Huntington Co., Ind.

ane oth, in the Weester church, O., at Bro. George Heestand's, near Smith-ville Station. Isaac Syner. June 17th, in the Wahnsh church, Wa.

May 18th, at 4 P. M., in the Bethel church, Holt Co., Mo., at the house of brother O. W. Andes, six miles north brother O. W. June 21 and 22, at 1 P. M , in M church, one-half mile cast of Lost Na-

une 30, at 10 A. M., 4 miles south of Cornell, Livingston Co., 111., at Paul

od Pag, Small Capital, Scott for T

Stein and Ray Debate

BOOKS AND TRACTS.

ermon, by J. S. Mohler, Scopi su weighed in the Enlance Wenting, by J. H. Moore, 2 co-ermity to the World, by J.

Quinter I copies

House We Love In, by D Vani
Why I left the Haptist church,

A Beautiful Colored Picture

SPECIAL OFFER! We have on hoz

\$200 Agents mented to sell good sub-poke, Bend for full descriptions Case soke sent from

It is of the highest importance that

suitable remedies be furnished the pos-

will be accented between now and July

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Advertisements. Mount Morris College

In this column a limited number of first-class adve-ments will be inserted, neighbor of a doubtful HIS inetitation has enjoyed a wonderful ccess under its present managemen

The Summer Term of 1882 hea s much large Agents Wanted attendance then any previous, correspo Much of this success is due to the facmany other institutions

that it costs less to attend school here, then a \$120 per Yes

In advance, pays for boarding, furnished room and tuition, and by plain dressing very much is saved to students The tenchors amployed are native ever

ad thorough in their work, men who have had from three to twenty years' experi terching. The character of the work des here will compare favorably with that of the best schools in the country. Send for co conssining full particulars. Address all can

> Mount Morris College MT, MORNIS, ILL

Bro. B. A. Hadsell





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The Brothren at Work,

BRETHREN AT WORK.

-- St. Set for the Defense of the Gospel."-Philippines 1: 17.50-

(Single Coples

Brethren at Work.

No. 18. Vol. 7. Mt. Morris, Ill., Tuesday, May 2, 1882. \$1.00 WILL PAY for the BERTUREN AT WORK from Bloy let to Jan. 181, 1881. Go to Ay present, we are out of manuscript tablets, but will BREVITIES.

81.50 Per America)

Form weeks till the Annual Meeting.

INSLAND pays more money to its liques sell-

Ears. D. P. Saylor is on the Standing Committee Inc Eastern District of Maryland. Tunna will be a total oclipse of the sun, May 17th with contribution Europe, Asia and Africa.

Sao, John W. Brumbungh, of Clover Creek, Pa., fell from an apple tree a few weeks ago and broke his arm. Taxocon the efforts of agents in Europe, a vast tide of the caugements will likely be turned into the South

Facus the Prisoltier we leave that brother J. T. Mey-

Monoy and Sankey are gathering enormous congrega-

at which place he is now living.

THE Western District of Muryland sends David Long a the Standage Commetter, und Nicholas Martin as del

Enrièteo Bucher, of Comwalls Pa.," has again takes to laured? a life partner. He has add his form and now expects to give himself more fully to the work of the

A LECTURER once said, when he looked at to

Are you doing anything for the St. Louis meeting-care? If not, please act immediately, and send your cartions to John Metzger, Cerro Gordo, Piatt Co., 10.

Sunday school weekers everywhere should send

ADDLY \$40,000 worth of leaf tabacco is sold in Loui sill-, Kentucky, daily. How many hungry, starring and hear-ties children would money thus more than fool-uhly wasted, care and provide for.

The Friend of India says there is a wonderful roligies movement in Eastern Bengal, and that sovered borrand native Christians have second from the Catholic communion and become Protestants.

The next District Meeting for Southern Indiana-iesd-will beheld in the Beech Grove house, in the Book Creek congregation, near Onkvulle Station, about dress males north of New Castle, Indiana.

Bno. Even Wimmer, of Harveysburg, Fountain Co., lot, would ble some of the Brethren, on their way to A. M., to step and preach at his place. He lives about twelve suiter south of Covington, Indusna.

Titz cyclone which proved through Brownsville, Mo. work before last, came very near kelling elder D. L. William's son Joseph, and entirely destroyed the farm

Bno. Wm. M. Lyon, of Williamsport, W. Va., his new coovered from his egolf of sickness. In his lettle dated Ape. 21st, he rays. "Since my hat communica-tion to you'l have been down mair to the "Gates of the ilest city," but now, thank the Lord, I am able to get

Buo, S. J. Harriron spent a few days in Waterloc, lows, we're brore last. He expressed binnelf us being will pleused with the members he met, and says he was mid-to ford at home among them, and that as a body they will stand as firmly for the church and her partial the among congregation with while he in requalated.

Buo, A. B. Sayder, of Cerro Gardo, Ill., loss just in-formed as their Illd. Bord Fronts, as few shapes and which is fing on a load for blong, left from the years, which is fing on a load for blong, left from the years and both who she passed over his body, greatly injuries lim. Ills suffring/vers great, but when last keard from wax own better. May the Lord spairs the zendom she failer.

In 1853 there were 361 native Christians in Chi 1881 the number had increased to 19,060.

A music which for fifty-three years has been used in

The Hame Mirroy has not been published for several months. We learn that it is not sleeping at present, and will in course of time make its appearance again.

rill soon be time to view the new council that i coming towards our little speck of matter at the arte of 2,000,000 miles per day. Look in the vicinity of the

WRITING from Cerro Gordo, Ill., Apr. 24th, brother John Metager says: "General health good here. Weath er pleasant. Prospects for frust, good. One more was added to cus number by baptism lately. Hope some more will come som."

The Boman Catholies of Nepley, instignated by the 30,000 priests and meaks of that sate, are manufesting spirit of the "Mother Church" by threatening those who attend Protestant meetings, and seeking to prevent them

NEARLY for cyclemes visited different parts of the country during the month of Aprifi causing an immensa destruction of property and less of fife. About 140 per-sons have been killed, and many others wounded. Most of the storus were confined to the South and West. Last year there were 187 lives lost in thes manner.

Wirm nathress this nation must look up to a President who, at time, has on he wishs seven different kinds of wine, and it is now mid that the large portrait of Mrs. Hayes as to be removed to some less public room in the White House, as her strong opposition to the use of wine does not accord well with the way things are corried on

THE presecution of the Jews in Russia has given in 1888 prevention of a seed known as the "righers." This for the revenal of a seed known as the "righers." This seed believes that the time has now come which was fore-told by the prophet, when there should be no true church on earth, and what all men can do in to semiwas their sights to heaven and pray for salvation. "Sights" have no churches, priests, or religious o monies of any kind.

Tim Mermous are beginning their war, brightly, bit-terly, without facer or wisdom. In harmony with the observation of the late consuct the burstes of all the dis-courses in their tabernetes are that so more patronage or trade should be given to the Gentles. The families, man of the people will follow the word of their bedwe-and isometic treatment of the property of the contraction of channes will distinct gain their Merone coupleyers.

Wino should appoint the Moderntor and Glerks at our District Meetings? We assower, the delegates from the chounter. The letter way would be to balled for the officer. This may be done by ranh delegate writing on a n slip of paper the name of the person derived for need-enter or clerk. The ballets thus taken may be counted by a few letters and the result reported, or they may be read in the braning of the meeting as we do here

In connection with the amount of talk there has been

same with 560 insenter had some, and the county huspi

THE Pine Creek church, near here, has infermed Bro John Metager that he could count on them for \$50.00 to wards the St. Louis meeting house.

Tunopou letters from brother M. V. Sword, our ren-

We have received a report of the Datriet Meeting of the First Divinite of Virginia, which will be published next week. Elder Jool Noff was Mobrator of the meet-ing, and older B. F. Morano, Clerk, Joel Neff and John Eller are on the Stunding Committer. Wm are in receipt of a neatly printed tract, by elder

Will use in recognif of a featury pursued tract. Go contains S_i . Mobiler, published in reply to brother Banbac's truct in defense of H. E. Holsinger. Its tone is mild, and S will likely under an impression wherever it may be read, and it ought to be examined by those who have read S_i . However traces S_i for further particular and dress S_i S_i . Mobiler, Cornelin, Johnson Co., Mo.

A TERRIVIC kall-stores burst upon Dultar, Teras, on Tursley, April 18th. The Bill of hall was preceded by mappilling rows, reconsputed by shone masses of black clouds and a powerful wind. High-better ranged in size from the ison durbants to beau balls, and many weep plobed up measuring cover ten inches in electualistic cuts. Transars may be the streets, and under persons were knocked down and dangercom'y injured.

SUTTABLE APPROMEDIATE ARE BYING MAD be for special rube on the Chicage, Milwackee & St. Paul malgrad for all who may want to pass over that road to Annual Mexising. As there will be a Food at Cherry Grove on the 23rd of May, and another at Milwelgaville on the 23rd, if it is looped that it will be convenient for maintern and others from the west to stop off and attent these meetings, and then heave Lannick for the A. M., May 75th.

Own of the most interesting papers coming to this ef-fice is the New York Independent, which is not only

See is the New York Intelgrantical, which is not only happen and neweys, what has a most extensive circulation. In a lattle view B stays:

The Intelgrantic of now being called for in every quarketing the control of t

lonomaxem, and not correct knowledge, is the real fossibilition of initicity and arbeium. It is the fool that sayeth in his beart there is no Goil. True, some infidels sayeth m his breat there is so Got. Tree, some insidels are forely closed, but this is by an enum to see the masses. Indicate are not the real Federer in closestion, though some of them are at the best of Heship inside the contract of the size of

the people in all that pertains is instantiary.

"That were planted we just which a usedy softled Methodic transister instructs the criticism of the people in the congregation to which he had been such. Jesteed of getting aneay about it, or evaluation that they aim and the such as prescribed with the people with the people in the under the prescribed version it is used. I have that it I could presch discherated we should be about the people with a large wit a large with a large with a large with a large with a large wit neutron the attended tange in register of the samuel-ble modificity of Methodists for inhapting means to each? The foregoing has in it a grain of good scare, oven if it does appear a little "pert" or rule. It is not laiff to hard to overlook us if the paracher had become angry and scoked the people.

Megres-relatives has agreed upon a bill providing for the transmission of minery through the made by order for sums less than \$5, and as high as \$100, through no or-ders exceeding \$50 are issued under the persont law. A On his way to Trainblybis, Butter Batter super-scription of the Commission of the C ticle if they will only take the time to do

BRETHREN John Prior and Jucob Line are delegated

A MILL passed the Texas Legislature, requiring the rail-roads of that State to carry passengers at the uniform rate of three cents per mile.

ELD, Grobill Myere is now at his old home at Eldero, Pn., and is enjoying good health and as much interest ed in the good cause as ever.

The rollroad companies are quite accommodate our people this year. Nearly, if not all the read which any considerable number of members are to travel, have agreed to sell tickets for half fare. THE Brethren at Johnstown, Pa., find their meet

bose in town quite a bracell, as it induces traveling ministers to stop off and preach for them more than they would otherwise do. They have services every Sunday morning and evening

A FIRECE Indian outbreak is New Mesico and Ariso-na is creating intense excitement among the hondre set-thements. About hirry white a work willed and massa-cred bast week and it is feased that the trouble has only put commoned. The citaters in many places are odd in a condition to defend themselves, and further loss of life may at any time be reported.

Lexy Saturday a week the Berthren of the Maple Grave church, sear Ashbad, held their quaterly com-cile. Elders Semuel Graver and D. N. Werkman, were pristed. Everything passed off very pleasedly. Berth-gers Insight Everythy and Genger Schlieb very chosen des-con, and betthern Wm. Saider and I. L. Rody were extend adequate to D. M. "Days also decided to have a Love finat on the 28th of May.—Preacher. The panyer meeting in the upper room, last Thursda

evening, was about as indeventing a meeting of the kind as we ever attended. The subject, "The effects of an unbridled tongue," was not only profitably, but interestunknilled kongue," was not only profitably, unknileterelingly hamildo, many were the good impressions made.
The meeting was led by a young sixter. At these markings young members are rainable to compute religious were
ship that it may not prove a cross to them when factor
circumstances made in decreasing for them to exercise in
that way. In addition to their regular liber-of saids,
they are frainced in wead music, careful filled below do
judgious weeding their printail wants use than attended
to with special care.

thought, and have concluded that it will be most advise-blue to leave all most questions for the Anneal Merting it settle. The Brotherisooi is getting sick and tind of the very things have been going for the last the mounties, and are marked for the counting. Merting to do contribing that will put an insunchate check to the unsufficiently state of rather in the first therebood. Our object is to do what is right, and shelp the conversion to mother of the contribing that contribing the contribing that the contribution of the contribing that the contribing that the contribution of the contribing that the contribution of t

east it as metrice, and scent it mere sore planeterson, assumit the collictor concrede nisteaks and publish, it is a pleaser, raying they did not have time to look over it rafter writ-ing it. As a general thing, the older consolates that if the writer does not cause cannels for his own articles to carefully read them serve before owning them, here, that it will not make much debreacee with how if we gratly

Religious Essays.

BEHOLD HE COMETH

As were the days of Noah's flood Shall be the coming of the Lord.

The Savior told us clear

We should be wise and understand The day of Jesus is at bend, When all these signs appear The midnight cry, just now is her "Go out, ye souls, to meet the Lord; In Jesus' name go out."

The walls are crumbling down, The virgins are returning gov To Jeans' word alone. The Lord showed Daniel in the night How Christ the rock would come and smite The image great and tall; The kings of earth he broken down;

The king of glory take the crown And reign as Lord of all. And tribulation's loudest cry The son was dark as India's dve: The tidal wave did roar;

The moon refused its shining, too; The stars have proved his word is true; Christ's coming at the door. The forest trees are budding now: ol i the sight and humbly hor To Jesus sacred word.

He will descend from worlds on high, And all the armies of the sky Are coming with the Lord The time sarely is not far off,

For Anti Christs now mock and scoff: Oh can it not be seen That men are loving celf too well, And by their actions loodly tell

Their love for Christ is co The infidel is getting hold; The faith of Christians growing cold; Iniquity abounds, And soon we'll lift our ears and hear

The crashing in the clouds so near, By Gabriel's trumpet sounds. Oh brethren, cen we not unite As hand in hand to stand the fight? In Christ's own appointed way

Let's step upon the gospel ground, Proclaim the seventh day ory to God in Jesos' name

The Son of God will come and reige And give them all a crown, Who soff-red here for his dear name. Renouncing all the works of man Accepting Christ alone.

Then alt our friends will meet up there But wee dear sinners unto you

Who all your wickedness pursue, For you'll be turned away

THE SAME OLD THEME

To an aged Sister in Illinois:-

TE will never, never get done with it, the theme of the cross. Through all Eternity it will still be-"The Laub that was slain." heights and depths and infinitude of Divinity are bound up in it. No platitudes, no surfeits, no ennui in the Cross God incarnate hung there, and for a purpose. Immortals had been poisoned by the virus of Hell, and this was the only antidote-the blood of a Divine human Propington Who ean sigh for fiesh-trappings and lust gratifications and world homage when this great and awful truth is once burned into the soul by the blaze of holiness that flashes into the very heavens and over all the earth and into the pit from the summit of Golgotha? And this monster of cernality vaunts itself as the vanguard of the Christian host. God has not forgot-We need not worship

light of the present day. Beecher, Tal diator, whose very agony and blond mage, and ingersoll get more honor today in the United States, than Father, Son, and Holy Ghost. Man-worship is devil-worship, for we are all infected with en and need a Savior. The infinitely pure and good and mighty God has himself become man, has revealed His life, his very ego, in the flesh of Emmannel, so that we may see what kind of character and deportment will qualify us for the fellowship of the Allholy. In Him we may know all we need to know in our probationary state. No danger we will be progressives overmuch in the direction and under the im pulse of the Incarnation. Here I am a progressive of the most radical type, owheit I am far from the shiping, Eternity-piercing goal of "the high-calling of God in Christ Jesus." I am in very deed not meet to be called a saint. But I believe in the possibility of knowing God even as we know ourselves. This is my hunger and thirst and constant endeavor, and I humbly trust, in some measure, though very imperfectly, my attainment. This much I deem it discreet and necessary to say of myself in answer to some who regard my constant reference to personal holiness as unseemly boasting. Let such take note that my holiness is never in considera tion in recommendation of the charac ter which God has given us in Christ as our standard.

The higher and deeper love is reserved for the unending schoolterm of the Seminary beyond the seen and temporal. live is Christ, and to die is gain, is worth ten million times more than all the wild guesses and ravings and babblings that have gained currency in the name of Christian progress. rules the scientific world, and holds Christendom about in even scales with orthodoxy. Darwin and Tyndall and Huxley, et al, must be glorified even if Genesis must be pronounced nonsense. and Jesus Christ, the son of Mary and Joseph, the son of David, the son of Abraham, the son of Adam, the son of a baboon, the son of a tadpole, the son of a moneron, THE SON OF DIRT. Allelulia, mud and slush and fire and vapor are Omnipotent. This is progress, this is the new gospel which is to supercede the New Testament of the Son of God, the Man Christ Jesus. Nothing is progress in the higher life but what enters deeper into God and molde us more like God. Be it understood that I mean not the higher life apart from the low-Man is a unit, and must go this way or that in his totality. "Our high calling" is to live as Christ lived, and trust God in the dark, and we need not fear the issue. Is. 50: 10; Ps. 112: 4. You and I need not battle long: life is but a span at longest, and we are nearing the western horizon. But the coming conflic's may be the sharpest of our Christ fought the devil hand to hand all along his mundage pilgrimage. but when he reached Gethsemane, Gab batha, and Golgotha, his own prophecy found terrible fulfillment: "many bulls have compassed me; strong bulls of Bashan have beset me round. They gaped upon me with their mouths as a ravening and a rouring hon. I am poured out like water, and all my bouce are out of joint. Dogs have compassed me; the assembling of the wicked

and God-satisfying, sin atoning cruci fixion are made the loud and elamprous plea for earnal license. 'that grace may abound." "Let us sio This is the substance of many a sermon, many a book, many an article, many a private conversation, and the real signification of thousands of lives nominally Chris-Our solemn armaggedon, the death

immediate audit before the tribunal of Jehovah will shortly take place. It behooves us to keep our eyes steadily fixed on the cross where the blood of atonement flows, and on the Throne of Grace where our Great High Priest intereedes for us. Holiness to the Lord must be written by the finger of God in our immost hearts, and on our foreheads, so that earth and hell may read our Divine linenge. "Living epistles known and read of all men, as the hand-writing of the Holy Chost with the blood of the Lord's Christ. The saints are a peculiar people; and this is their peculiarity, that they inshrine very God, and walk the earth as minia ture Emmanuels, and are not ashamed of the reproach of the cross. The pure in heart are so close to God, so like God in the integrity of their purpose, have such a clear, self-verifying, exalting in ner-beholding of God, that they are n rest when all the world goes upside down. Ps. 46: 1, 3. "Hereby do know that we know HIM, if we keep his commandments." 1 John 2: 3 'If any man will do his will, he shall know of the doctrine, whether it be of God " John 7: 17. "Why do you not understand my speech? even because ve sanuot hear my word." John 8: 43. "Do good, O Lord, unto those that be good, to them that are upright in their hearts." Ps. 125: 4. Here is the Alpha and Omega of salvation, the whole philosophy of "the peace which passeth all understanding," even the sweet, in effable, eternal peace of God. This car be ours only in one principle, by one more, Fab. 8th. "However Ismentable method-"not as I will, but as Thou The consummation of God's purpose in the Incarnation is at one ment, the indissoluble wedlock of the Divine and human

SCIENCE FALSELY SO CALLED

BY D. P. SAYLER.

"O, Timothy, keep that which is committed to thy trust, avoiding profune and vain bab-blings, and oppositions of science falsely so called." 1 Tim. 6: 20. THIS charge is as applicable to the ministry to-day as it was the day

Paul addressed at to Timothy.

rule of practice given by Christ in Matt. 18 is given to all before admission into the church; and a covenant promise to hear the church required of all. The church being the pillar and ground of the truth, the gospel is committed to her charge, with authority to teach all nations, and "no prophecy of the Scrip tures is of any private interpretatio We must hear the church in the inter pretation of the Gospel and in the ap plication of its discipline. And the preaching the Gespel must be commit ted by the church unto faithful men who will be able to teach others also All this Paul charges Timothy to keep and to avoid profane and vain bab have enclosed me; they pierced my blings, and apposition of science falsely hands and my feet." Ps. 22: 12-16.

authors had seven sciences, which wen grammar, logic, rhetorie, arithmetic geometry, astronomy, and music. perfect knowledge of these is attains ble, and I fail to see how a knowledge of these would or could oppose itself against true religion, or be termed so ence falsely so called. But to tead that all animal life is of spontaneous origin, and that man evolved from the bed, is not far distant. Our personal, lowest form of animal life through gradation of millions of years; and that our earth evolved from a molter mass, and was millions and even billions of years in forming, are sciences in direct opposition to the teaching of the Bible. This is seignce falsely so called and is infidelity; and not to believe the Bible unless sanctioned by such falsely called science is atheism. All science apart from the Bible is guess work, and may be all classed with falsely so call-

> Witness the science of the wave the ory of sound as taught by scientists has stood as truth for 2,500 years; now comes Wilford and proves that the theory is not true, and substitutes another which at once seems reasonable. But how long will it be till another scientist will come up and prove that Wilford's science is not true? Newton's law of gravitation is showe not to be faultless. All systems ignoring the Bi-ble are talse sciences, and are all the fancies of educated infidel minds. I venture the assertion that in no age of the church has there been so general a elamor for a college educated ministry as the present. It is urged as a ne-cessity to combat infidelity. To fight the devil on his choice of ground with With his own weapons is sure defeat. Paul it was, "King Agrippa, believest thou the prophets?" In this armor the world must be combatted. In testimony I will give a short editorial from the Daily Herald of Balti-

it may be considered, it is not surprisieg to learn that Rev. Mc M-Chicago, has announced from his pulpit his disbelief in the personality of a Deity and the immortality of man. The pulpit is teaching so many strange doctrines at this day, and the world is so satisfied that the shove appounce ment is neither strange nor startling-There is but one shelter this side of the sulphuric lake for those who 'leave the old landmarks, the plain doctrines of the Savior, and that shelter is infidelity It is the sure ultimate retreat. The world, wicked as it is, is thirsting for the truth. It don't care for particular systems or churches, or dogmas, and has no faith in those who make these things their meat and theme. The world can be reached and reformed only

Here is another from the same paper Feb. 7th: "It is not alone in the memo ry of the old whon any person who failed to kneel in a Methodist church during prayer was classed among the godless, and was considered on the borders of heathenism. Something has changed the minds of the pious about this matter, for in many Methodist churches, kueeling is no longer a popu lar attitude. The Herald will not pro tend what has caused the change. may be that the ladies are afraid of gettiog their costly dresses soiled, and gen-Paul, or Peter, or John, as our Model [And this is Jesus: this is He who died] Science fulness of called. Science tlemon do not care to take the trouble and Guide, and much less any dimmer [for our sine: this is the immaculate Me- literally is knowledge. The ancient to brush the dust from their spotless

by the truth as taught by the Redeem

To which I say Amen and Amen

he that a goodly number do not want to not hypocritically so far as asany thought of entering into its spirit. ture, my faith, my belief; Lord, only this Whatever the cause, the change is gradcongregation of perhaps 300, only eleven were observed to kneel. Most of the audience reverently bowed their beads, while some sat upright. No reflection is intended by this statement, but it is given to show that tempus fugit (time flies) and enstoms fly with it."

The Herald does not protend how this change has come about, but many know that while the ministry was with the humble, pious and z-alous brethren of the Methodist church it was not so, and when we read the warning and ear pest protest of the fathers of the church. and their predictions what would follow the introduction of a college ministry, the cause is not hard to know. It is a notorious fact that infidelity is with the learned; but for them, infidelity would be unknown io the world. The heathen in the most abject and benighted state of heathenism, without letters or a written language, knows by instinct that there is some great over-ruling Power, and some grand destiny for him in the future; hence he buries his dead with the implements of the chase with him, to have them ready when he enters the grand favored hunting ground in the future. Yet this learned Chicago pulpit-filler knows not of a personal God or a future state for man. And all the result of false science. The science of the Bible would have taught him to know all he is ignorant of.

THE LORD KNOWETH THEM THAT ARE HIS.

PW W P SSINEWOOTH

BELOVED in the Lord, allow me the privilege of talking to you a short time upon the fact contained in the quotation of our old brother Paul to his sen Timothy. It is a fact, it eaunot be denied, that the Lord knows Man forms an idea, builds upon what he sees, hears, etc.; the Lord knows. Man has often a great reason to change in his belief, to turn from, to form snew, and build upon another founds tion. "The foundation of God standeth sure." You ask, why? It has this scal: "The Lord knoweth them that are his," "Let every one that nameth the name of Christ depart from iniquity. 2 Tim. 2: 19. "Continue thou in the hast been assured of, knowing of whom 2 Tim. 3: thou hast learned them." 14. "But," says one, "don't you believe in the right of private judgment? Will you destroy my interpretation of the hely Scriptures? Won't you grant me my opinion, my belief? Is it not as good as yours?" Alas! my brother, my sister! Hear Peter, he is far better on this than Brinkworth, or Moore, or Balsbaugh.

"We have also a more sure word of ye take heed, as unto a light that shinoth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpre-For the prophecy came not in old time by the will of mau: but holy

say, Our Father," etc. "Thy will be our neighbors as ourselves, we should done." Oh Lord, no! Not thy will in try to concent their faults just as we alsaming the attitude of prayer, without this matter that is contrariwise my naonce: not Thine, but mine. "But," says ually being wrought. Yesterday in a one, "have I ae rights which cannot be of being such. The Scriptures describe respected? My belief toru entirely the good man as one "that backbiteth down by those who intend to Lord it over God's heritage. I caunot, I will they class together, "backt not submit." Thank God, the church haters of God." Rom. 1: 30. doesn't save. Christ saves. Paul Eph. 4: 5. "One Lord, one faith one bantism." I think Paul was a little inelined to be narrow-minded; brother What I think has noth-B., den't yeu? ing to do with the matter, my opiniou must be submitted and criticised, but will stand no test. Jesus says, "Pray, Thy will be done." Whose will? The Father's. Well, then, how stands my opinion against the will of high heaven. "The Lord knoweth them that are has." Blessed be God he knoweth the secret thoughts of all hearts. We may dissemble and hide before men, but God knows. He sees, and not as man. Shall I start out and organize another belief, another faith? Why I have a perfect right. Other good men before is have done so, and they have died in the triumphs of a living faith. Brother, sister, what did you vow to you God once? That you would be faithful until death. Have you broken that vow? Before God and these witnesses, the world, the Brethren,—yes before all, I ask solemuly, in the fear of God,

EVIL SPEAKING.

BY TOTTLE EPTRING.

Have you transgressed this pre-requi-

THE sius of the tougue, are, perhaps, more numerous, than any of our other outward offences; and faults of this kind are very common with some persons. We aften meet persons that re very fond of talking, and where there is much talking, there is commonly much sin. Very few persons feel the importance of keeping a strict watch over their tongues; hence much of their time is employed in idle, nnprofitable, and wicked conversation. I will not speak of lying and profaneness; but there are vices allied to these, and partaking of their character, into which some persons are very apt to fall; their wickedness is not so open, and therefore they are committed with

out compunctions. When persons are talking together in high spirits, nothing is more natural than for them to converse about their neighbors and acquaintances; and they are more likely to epeak of their faults than of their excellencies. In this way the habit is formed of remarking too freely on personal character, and thus many, before they are aware of it, fall into the vice of slauder. Even when we know of an offence committed by another, it is right to say nothing of it,

prophecy; whereunto ye do well that except where silence would plainly be n sin. "He that covereth a trausgression eceketh love." Prov. 17:9. Charity or true Christian love rejuiceth not in iniquity-"helieveth all thrugs, hopless we speak of their faults. Some all around us know that it gives us no

head-doth, and the old veteracs may way! Oh yes, you can. Hear the praved temper. We may slander even an sorry to say we have them in the be getting stiff in their joints, or it Lord's (Luke II; 2) "When ye pray, by speaking the truth; and if we loved Brethren's church, and when we come ways try to conceal our own. The character of a slauderer is justly abhored; try to avoid even the appearance not with his tongue," (Ps. 5: 3.), and they class together, "hackbiters and

In order to keep clear of this vice eware of tattling. There are some things which are our duty to reveal, and this eught not to be called tattling, but faithfulness. What I mean by this, is te guard against the disposition to tattle about every fault or misdemeanor of our neighbers and friends. So far as it is practicable or lawful, let us be the last persons to earry the bad tidings of a transgression. How careful we ought to be not to say anything about others. which we would not be willing they should hear, or which we would not be willing they should say of us. Harsh and reviling language used to wards others is a kind of elander. It injures the feelings and the character of those to whom it is addressed; and it is perhaps more common among quite young persons than among others, for as we grow up to maturity, we lears the imprudence and the danger of abus ing our neighbers with violent words Let us always bear in mind that revilers shall not inherit the kingdom of God, (v. 1: 10). A very crimson sort of indirect slan der is the ridicule often bestowed by

site of bantism? If so, for God's sake some upon the foibles of their neighreturn. He promises to heal your backsliding, and to love you freely. Hoses. We often hear persons laughing at the peculiarities of some unfortunate persons, and amusing themselves with their looks, walk, pronunciation or their dress, and where there is a talent for mimiery, this disposition is still mere encouraged. Very tew persons seem to regard this as wrong; but a little consideration will convince us that it is so; for we always think less of any ene who is thus held up in a ludicrous point of view, and this is the effect produced by slander. The offence becomes a crime when the ridicule is aimed at the natural defects or misfortunes of ethers. None but the most hard-hearted will sport with the infirmities of others, and I think it would be advisable to have little to do with persons who are in the habit of laughing at, or mimicing the natural and unavoidable peculiarities of those around us.

Dear brethren and sisters, let us be very careful how we censure the faults of others. Perhaps we are guilty of the very same; or, if not, perhaps the report we have heard is natrue; or even if it is true, there may be circumstances of which we are ignorant; or even at the very worst, if it should be all that we might imagine, it can do ne good to remark upon it, and we may be inflicting an injury which we can never repair

There is nothing in the world so dear to man or women as reputation; and when this is once stained with calumuy, it is hard, and often impossible, to remove the spot. We are forming habits for life, hence we ought to avoid the habit of evil speaking. It is one of the most wicked size, and therefore very necessary that we avoid it. eth all things." The less we speak of necessary that we avoid it. We absent friends, the better; especially the ought not even to listen to slander. Let on the order of the with 0, mass, fill noty less we speak or their name. Some in council to know that it gives us in me of God updots as they were moved persons are in a burry to repeat every; believes the barr our neighbors traductly the Hally Ghost. 2 Pet 1, 1: 19, 20, thing they have a bout the mix-decks of 12. What? Peter, earl't law my noval their acquibless. This shows a few, do true; we find a darkers in all common the council of men and women abandon the Gospel and trust in their own feelings.

tell them of their faults in a kind man

Last of all, the surest way of avoiding this bad habit of evil speaking, to te maintain sincere leve and respect for all our neighbors, brethren and sisters. We never willingly injure these we sincerely love, or we never speak slauderously of our dear relatives, and so far as we have true charity for all persons, we ought to avoid the very appearance of evil-speaking.

For the Breches at Work DIFFERENT SECTS

SY SAMPLE SALA.

"There is a way that seemeth right, but the and thereof is death." Prov. 14: 12.

N the 13th century, there was a religions sect in Germany and France and other parts of Europe, called the "Brethren and sisters of the Free Spirit." They maintained that the children of Ged were free from all law, treating with contempt the erdinances of t Gospel, alleging that they were perfect and had no need of such things. They went frem place to place singing and shouting, and begging their subsistence, respecting with horror all kinds of labor and industry. When burned at the stake by the Catholics, they enjoyed i with cheerfulness and joy. Another branch of this sect who claimed to be wholly sanctified, held their meeting in a state of nudity or nakedness, say ing decency and modesty were signs of inward corruption and depravity.

About the middle of the 13th centu ry, there was a body of Christians in Germany called "Flaggelants" or "Whippers." They believed that a good whipping was of equal virtue with beptism or the Lord's Supper, and that a whipping severe enough to cause the blood to flow from all parts of the body was a haptism of bleed, and would atoue for sine without the merits

of Christ. In 1373 there were Christians in the

Netherlands called the "Daneers." In their meetings they would spring up suddenly, hold each other by the hand and dance and sing until, entirely ex-hnusted, they fell, fainting. After-wards they would declare they had seen wonderful visions and received extraordinary revelations.

There was in Scotland a sect called the White Brethren. They elethed themselves is white lines garments down to their heels and had white caps drawn over their faces with holes cut in them for the eyes, nose, and mouth, which certainly gave them a bideous appearance; marching from place to place in gauge of from ten to forty thousand, singing hymns, praying for mercy and begging bread.

In 1523, some Ana-baptists in Holland, were engaged in worship, when one of their number, fell into a trauce, preached and prayed about four hours, tore off his clothes, threw them into the fire, exhorted his brethren and sisters to do the same, which they readily did. He thee marched at the head of them through the town of Amsterdam, shout Woe to the inhabitants of Baby inc. " lon," When clothes were offered them. they refused saying they were the nak-ed truth and needed nene. When brought to the scaffold they danced and sang with the greatest enthusiasm. Such are the fatal consequences when

BRETHREN AT WORK. Published Weekly.

B L WHERE & BOSTH ANDER. . . Publish R H MILLER Relitor

J. H. MOORE, S. J. HARRISON, Corresponding Editors

SPECIAL CONTRIBUTORS

WHERE THE WORD IS SILENT.

UST we keep silent where the word of the Lord is stlent? That depends upon cir comstactes. There are things concerning which the apostles kept perfectly silent, yet we dare not do it in this age. Had we lived in their day we too would not need to have said some things that we must now say. But let us panse and explain.

Not one word is said in the Gospel about infanth ptiom. It is a subject concorning which we have not a single thus sayoth the Lord, or any of the apostles. It is a subject about which they did not need to say anything, it was not then introduced. But we dare not be silent concerning it. It is preached in our own day, and we must meet it, and show that it is not Scriptural; show that such a doctrine was never taught or practiced by either Christ or any of his apostles. We dare not plead siles on a subject of this kind just because the Bible is as silent as the grave concerning it. If w did, then men could introduce and teach any error not mentioned in the Scriptures, unop posed by the faithful ministers of the Gospel Take the questions of horse-racing, gambling and billiard playing. Neither Christ or the

anostles over said one word about them; concerning these things the good Book is as silent as the grave in words. If some of our mem here should aftend these races, camble and play billiards, must we keep quiet about it? If we must keep silent where the word is silent, and ter nor the church dere say one word ing these evils. If the Gospel and that alone, without any interpretation, is to he our only rule of faith and practice in every particular, then there is no way under the heavens of preventing these things. A man was ones brought before his church for having a billiard table in his house. He simply asked his church for a three saveth the Lord against the ass of a billiard table. He held that the Grenel was no silent as the grave on that subject, and the church should remain squally silent. Lake for instance a steeple on a me-

house; the Bible is as silent shout it. It is only a waste of the Lord's money to build such things, and it is of no practical use under the ly to encourage vanity and custivate pride. It is a worldly offsir, which a Christian in the apostolic age would never ha thought of doing, hence there was no necessity of the spostles saying anything concerning it Must the church now keep silent, and let swile of this kind he introduced? If she must, then I would like to know what is to finally become of her! She would soon he as corrupt as the world itself If no one had ever introduced infant haptism

we then could keep as silent as the grave concerning it. The same may truthfully be said ming other things. If that man had never used a hilliard table, there would have been no necessity for his church saying one the way it is rendered in the common vers word about it. If no one had over placed a steeple on a meeting house, we could be as a limited sense, and apply it to sacred silent as the Gospel concerning steeples, and only. But if we allow the word to have its the cases would not be injured by our silence. general meaning, and mean anything that is

the church dare not keep silent concerning of God," would imply that there is some scripthem; she must take some action concurring to the cause of our holy religion. If none of the members would ever do wrong by practicing the evils never mentioned in the Bible, then he su duty-hound to keep silent.

No organized hody of people on earth of exist and prosper, without consulting together regarding the spirit and intent of the law hy which thay are governed. If they will allow the members to do any and every thing about which the Gospel is filent, it will not be long till the church will be worse than the world for some of these things are so evil in their nature and tendency, that even the world will not permit the people to practice them. exercising proper judgment and prudence we may know what to condemn, and what to ap prove of

CRITICISM.

N the Basthasn at Woak of April 11th, I have read an article written by brother Bashor, in which he took the position that there were some things written in the Bible that were not given by inspiration. marks objecting to his premises I also noticed Are you sure you are right in your objections? When men spoke by inspiration, they told things which exceeded the powers or lave of nature, being imbiled into the mind through the power of the Almighty. Many things are written in the Bible which transpired, were een and understood in a natural way, by the enses which men in a common way possess and without the aid of supernatural power You say that Paul settles the question, 2 Tim I was instructed many years since that our translation in this does not agree with the original. I once asked brother Stein in regard to this Scripture. He also said it was not cording to the original; but did not recollect how it was. I then said, "All Scriptures that are given by inspiration of God are profita-ble." He at once said that was it. I have a Scripture inspired of God is profitable for teaching " etc. J. FAHNESTOOK.

STMATES In my own mind I am confident that the eaored writers were inspired to write agen the things of common occurrence that they men tion in the makeup of their part of the work Any other conclusion would give us a large hook with only an occasional patch of inspira tion. Since they wrote only a very small part of what they actually knew, it would seen most reasonable that the Spirit would aid them in selecting the very things that would best answer the object of their writing. Take, for stance, that remarkable sermon delivered by Stephen; nearly the entire discourse is historic al, narrating things that were learned from the Old Testament. Stephen was full of the Holy Ghost, and we must conclude that his words were the words of the Holy Ghost, which the Jews resisted. 707-11 we say that the greater part of the ser mou was not inspired just because the most of the things therein contained sould have been learned by simple study? If we do, then much that Peter said on the day of Pentecost, must also conclude was uninspired. This the ory carried out would teach that at least four fifths of the book is without inspiration. Th greetest trouble that I see in the theory is, that when we once commence applying it, we neve know where and when to stop. It con near denying the inspiration of the whole book that very little is left to be credited to the Holy Ghost

2 Tim. 3; 16 may be opplied in either of two wave, and the result will be the same. Scripture is given by inspiration of God," i and is correct if we take the word scripture in There, and many other thing: that we might written, then the other rendering would seem name, are never mentioned in the Gospel; yet, proper. "All Scripture given by inspiration

ture not given by inspiration, which is a corsuch things that they do not prove detrimental rect idea, but does not prove that the script ure uninspired is in the Bable, for the original word can apply to writings not in the Bible as well as there that are in it. To make this the church and her ministers of course would idea a little plainer, I will give the quotation in the following form: "All writings that are given by inspiration of God are profitable. The phrase, all writings that are given by inspiration, would mean the Old Testament, and so much of the New Testament as was then written; it would mean nothing ontside of this for all outside were writings not given by in spiration. Paul did not aim to show that one part of the Bible was superior to the other but that all divinely inspired writings were st perior to those not inspired; the inspired writings are what we call the Bible, while all unin spired writings are ontside of the Bible. Paul meant to teach that a part of the Scripures is inspired of God, and the other not. he would likely have expressed himself about this way: "All of the sacred writings that are inspired of God," etc. Had be said it that way. then I would be compelled to admit that there are portions of the sacred Scriptures, that are not inspired. 2 H M

WORKMEN WANTED

THAT our readers may see how things are moving in the religious circles of New York, we give the two following items clipped from Zion's Watchman "Many of the churches in New York who

can only afford to pay small salaries are without ministers. Many "calls" are extended hul none are accepted. Can it he that the spirit of the times is more commercial than theal "While the secular papers tell us that pastors will not accept work unless large salar are paid, the same sources of intelligence in form us that New York is full of pastors ou of employment-men who have had charges, good salaries, and have known hetter days, but who now have a struggle to keep soul and body together. Men old in service, who have all their days lived well, are now poor and many are in want. They peddle hooks get insurance policies, write a little for the press, get a clerkship, and do anything the can. One of this class, who had been a city missionary, suddenly the other day, died in want and destitution. It would be harsh to say that he was starved; but he came ucar it And yet, how many churches are praying the Lord to send them a pastor!"

SOWING AND REAPING.

MOST people use wisdom in temporal mat ters, but seldom think of spiritual things from a reasonable standpoint. In temporal things they are careful to consider the outcome of all their actions, but spiritually ar not inclined to look so far sheed. Permit us to relate a circumstance that illustrates the lesson forcibly:

"A Christian gentle lays with a farmer, who, though a man of ound sense and many nuishte traits, was a neglector of religion, and known to be both passionate and profune. He was an excellent farmer, priding himself not a little on the fine appearance and thorough culture of his form and evidently well pleased with his guest, who was a man of winning mouners and extensive information. One day, as the gentleman walked out where

the farmer was scattering his seed broadcast in the field, he mornived:

"What are you sowing, Mr. H---?" "Wheat," was the answer

"And what do you expect to reap from it?" "Why, wheat, of course," said the farmer. At the close of the day, as all were gathered in the family circle, some little thing provoked the farmer-the husband, the father, and the head of the family-and at once he flew into a violent passion, and forgetting, in his excite mont, the presence of his guest, he swore most

The latter, who was artting next to him, at mor and in a low and serious tone, said: "And what are you sowing now?

The farmer seemed startled. A new mean ing at once flashed on him from the question of the morning. "What!" he said in a sub dued and thoughtful tone, "do you take such serious views of every mood and word and action 2"

"Yes," was the reply, "for every mood help: to form the permanent temper; and for every word we must give an account; and every ac but side to form a habit, and habits are to 'the soul what the veins and arteries are to the blood, the courses in which it moves, and will move forever. By all these little things we are forming a character, and that character will go with us to sternity, and according to it, will be our destiny forever. It was a new and startling view to the farm-

er, who, though sensible and thoughtful on most matters, had given little thought to the subject of religion. And it led him to a train of thought which, it is to be hoped, left him a wiser and better msu. The lesson is one that is full of meaning to

all, ond especially to the young; that probation extends to everything, and everything is but part of our prohation; that in and through and by all, we are forming character; and according to what that character on earth shall be, will be our destiny for eternity. "He that is faithful in that which is least, is faithful also in that which is much," and "he that despiseth emoll things, shall full little by little." "Whatsoever a man soweth, that shall he also rean,"

PERSONALITIES IN THE CHURCH

T is deplorable to see the efforts made to injura the reputation of some of our leading Brethren. Brethren who have spent thirty or forty years of faithful labor in church, who have worn out their health spent their means and given a hosy life for nearly half-a century to build up-the cause, and have so long helped to hold the church together and spread it from the Eastern States to the Pac.fic coast, are now to subfer ottacks spread broad-cast before the world against them, not taking the Gospel of Jesus: to go and tell your brother his fault between thee and him alone, not bringing the case hetore the church where each one must stand accountable for what, her been done by him or her; but hunting up old things that never have been brought up for trial in the church. Are these old brothren to be smitten down and roined? We believe an houest, public, and a faithful Brotherhood will love such old brethr. n better and stand by them closer when they se such unfair and unscriptural means need to break them down A certain sister has went for in this work in some articles in the Prog. Christian against brother Quinter and myself. We shall not attempt a reply to such attacks. We are willing, and we have no doubt but brother Quinter is willing, to be tried for all we have done. She thinks a kind of inspiration leads her to do, what she calls it a "God-ordained work." When persons re far into extremes as to believe God ordain what they do, we feel that often they are more to be pitted than blamed. But we are surpris ed and grieved that some brethren commend such work, and at the same time plead for INFANT SALVATION.

BY JOHN WARSHBARGER

BY the request of some of my hrethren, I

have undertaken to write an article apor the subject of Infant Salvation. Some persons couclade that they need salva

tion on account of original sin; others think it necessary on account of the flaming sword having been placed at the East of the garden to keep the way of the Tree of Life, thinking that infants were also deheared by it. Salva tion signifier, to make safe, or the not of saving from destruction; to redeem from bondage

and eternal death. This would imply that the little innocent infant is not safe, but is expos ed to eternal death, which would involve the the ungodiike doctrins of infaut destruction or damnation. We may perhaps be able to bring this matter out of obscurity, into daylight and tee sunshine of the Gospel. In the first place we notice that there is no such a thing in exintence as original sin, but there is actual sin. There is one sense only in which the term ariginal sin is proper, and that is to speak of the first sin, as having originated with Adam primarily, and it was the result or effect of having transgressed LAW. To hold that origisel sin existe in children, would require an inpate or inhorn principle entailed or transmit ted from Adam to the present, and would reagire a special providence or miracle to remove it; this would destroy the whole Bible doctrine of free grace and free moral agency.

If the time and means unnecessarily spent to the imaginary theories of miant selvation were appropriated in preaching the true Gospel doctrine to adults, there might be many more souls saved, which otherwise are likely to be lost from the fact that the influence of this humen invention of inlant salvation prerents hundreds and thousands from owning Jesus Christ upon the terms of the Gospel; after having arrived at an adult age. Out of this infent salvation dectrine have grown all these erroneous ideas of applying the means to save them. It only wants a little commonsease thinking and every same mind must from the teachines of the Bible be made to see that infant children were never stained with sin but ore now and elways have been innecent sinless, and as holy as the angels of Heaven in fact in this respect they are a part of the Divine Being homself who created them through his divine law from Adam to the pres-

The greater portion of the religious world hold that they are to he regenerated, canctified, cleansed, and saved somehow or other through and by the blood of Christ. There can be good sense in talking about saving enything that is not subject to destruction, calamity of loss, and as all hoaest Bible students must con fun that infants who die in intancy are not solited to either: hance there can be no sone in traine to establish jufant salvation upor any principle when the fact is, that they are already safe and always have been,

We think the Savier's language directly to the point here, "Suffer little children, and forbid them not, to come unto mo; for of such in the singdom of Heaven," Matt. 19: 14

Now the flaming eword to keep the way the Tree of Lafe, was directly to Adam and Eve and did not concern the then unborn infant children, neither one way or the other; no does it concern them to the present, but they still remain entirely free from the sin or trans gression of Adam, for he did not entail o transmit sin upon his infants or posterity but through and by it came death which s mortality, and has cutailed human depravity which is only brought to perfection by the transgression of rational adult beings; hence requires an application of the blood of Christ through the Gov pel to bring them back again into a state of innucence and harmlessness like infant chil-The Savior's language to adults is the "Except ye be converted, and become as little children, ye shall not enter into the kingdom Matt. 18: 3

OUR CONSTITUTION AND LAWS. BY S A SMARL

THERE is at this present time a deep interest felt in our chure . p slity, and an earnest inquire made to know what our constitu tion and less are by which we are governed As for as we can ascertain there are three view advanced. Some held that the New Testament contains all the fundamental principles which govern us as an organized body, aua, at the same time, contains all the laws we need to

and church code: that any decision made by District Meeting or by General Council, should be regarded simply as advice, unless such advice is embodied in the express language of the New Testament. They further hold that each congregation is a complete scelesiastical hody and that neither the District Meeting, nor General Council has now right to pass decisions and enfo them, but may express opinions on queries presented and give advice, but neither of thos hodies contains legislative authority. Another portion agrees with the first in maintaining that the New Testament contains all the fundomental principles of our church government, but the manner of applying those principles is not always written out fully in detail in the New Testament. That the District Meeting and General Council exist by virtue of their necessity, and having been created by the conent of the entire Brotherhood, their decision carry with them a certain moral if not legel force, which demands that they he duly respected and, as far as practicable, be carried

A third portion of our church agrees with

the others in saving that the New Testament

is our only church constitution, but holds that to the entire church or its representatives in General Connoil, is entrusted the power to bind or loose Mutt. 18: 17, 18; and matters not explained in detail by the New Testament, it becomes the duty of the church at large through its representatives at General Council, and according to Act: 15, to decide such matters according to the spirit the Gospel where no express language can found in the Scriptures to cover the case, and such decisions should be made "mandat and enforced in all the congregations. It will be observed that there is no difference of opin ion as to what consti utes our church constitu tion or body of principles on which our church rests. We only differ as to what should consti into our laws or rules by which those principles are applied. A careful study of the New Pestument will convince any intelligent unhi and mind, that it is an expositor of principle which from their very noture never change but the application of same of those principles may vary according to the age in which live, and the circumstances by which we are surrounded. The principles of Christ's church do not command circumcision, yet Paul circumcised Timothy, that he might conform to the demands of the age and circumstances and he in hermony with the sentiment then prevailing in the church; laying down a prece that we should sowform to the general program of the church even if there is no command is violation of any Gospel principle, and the omis tion of the act would do more harm than its per formance. On this principle our church actes a bundred years ago. There is no "thus saitl the Lord" against the slave trade or the holding in bondage as a slave a human being Paul may even he said to have given countnance to it in his day, by sending back Onesi mus to his master Philemon; but in 1782 on church decided that it was wrong according to the unigit of the Gospel to own a slave, hence passed a decision and made it "mendatory that no member of our church could hold human being in bondage, yet we believe the entire membership endorses that decision all though it is nowhere said in the Bible. "Thou shelt own no slave " In like menney did the General Conference decide that the manufac ture and sale of intoxicating drink be made tort of fellowship, and the church has cerried it out as a law for over ninety yeers. word "grange" as applied to a secret order is not found in the Bible; yet by the decision Annual Meeting, no one can remain a memb of that secret order and be held in followship

oveny congregation in the Brotherhood;

ractically conceding that there are sown

that are enforced as a law of the church. But the question may now be asked, "Are all the decisions of Annual Meeting to be con-

vione which the Hanaral Conference can m

carry out those principles. In short, it is both | sidered as legal enactments, or should some be | Such conduct does not come from a pure, regarded simply as advice, and if there is a dif- adulterated breast. Nay; but a heart full of ference where is the dividing line? That some are intended only as advice, may be readily seen from the language in which they are concined, Others that were for a time enforced, at least in a mild way, are by the General Conference declared obsolete as will be inferred from the answer to query 18, minutes of 1880 which is as follows: RESOLVED - That all the brethren should labor as far as they ago, to obthe decisions of August Meeting, and that the officers of the churches should labor carefully and indicionaly to have the churches carry them out until they are changed, if a change is desirable and will bring us nearer the Gospel. In the above we have reference to decisions that pertain to the present condition, and circumstances of the church, and not to those that time and circumstances have made chadete (Italies ours.) On this point hinges the diversity of opinion in regard to the decisions of Annual Meeting. With some, these decisi become ubsolete in an exceedingly short time; while others hold them sacred through lifetime and enforce them almost as well as

do the commands of the New Testament In regard to our church constitution, was em agreed; while in regard to some of our rules of church government we differ. grant that all ere sincers in the views hold, and the fault lies largely in this, that we did not abrogate those rules when we found they did no longer serve our purpose, but left them stand in statute book. Now, does it not strike every reader forcibly that a committee ought to he appointed by next Annual Meet ing to revise those decisions, setting forth which are based on the letter and spirit of the Gospel, which are simply advice or judgment in regard to matters on which the Gospel is entirely silent? Could not next Annual Meet ing expoint such a committee, making it suffi ciently large to embody some brethren repre senting the verious shades of opinion, and thus bring into harmony all the elements of our should and report their labor at the following

LOVE

Annual Meeting.

"We know that we have presed from dea to, because we have the brethren. He that los

WE learn from the above that the apostle declares in plain words, easy to be un derstood, that if we who have been translated out of the kingdom of darkness into the kingdom of light, do not love our brethren, we abide in death. Then we should be careful that we poerers mutual love, and that must be connected with the love of Christ. We should love as brothren to the extent that we should be ready to "lay down our lives" for them is circumstances should require it. Dear brethren and sisters, let me bere remark, if this mu tual love existed among God's children everywhere it certainly would produce mutual fellow-hip and communion, combined also with lose to God our Eather and with Joses Christ our Savior, which is wrought through the me dium of God's Holy Spirit, which he hath giv en to abide with us forever. O could we by the power of God's Word awake these who cout to be co'd and indifferent toward their dear brothren and sisters to a true knowledge and a deep sense of their future danger, it seems to me they would try by a renewing of their first love show to the world that they have passed from death unto life. The apostle has given us a test whereby w

may know whether 'we possess life or not, and that is if we love the brethren. Again, "Whonever buteth his brother is a murderer, and v know that no murderer hath eternal life abiding in him." Ver. 15. True evangelical love does not consist only in word, but in deed and in truth, which is exhibited to the world is acts of kindness. Do not tell me that you love your brothron when at the same time you are trying to tear down their reputation by circu lating false reports, and also wound their feel ings by harsh words, and unkind setious to wards them, and ever finding fault with them

envy. Such persons have not peace with God, but their own hearts condemn them. God is greater than their bearts, and knoweth all things. (Verse 20) "My little children, lot ns not love in word, neither in tongue, but in deed and in truth," "But whose bath this world's goods and seeth his brother have need. and shutteth up his howels of compassion upon him, how dwellath the love of God in him? (Ver. 17). The Scripture just quoted is a test whether the love of God exists in the hearts of professed followers of Christ. Therefore if we possess the love of Christ, it will be imitated in our affection for each other; but if we leck this love it will be made manifest by selfishness of heart; especially of temper, and a lack of benevolence. O what a false candor, or rether a loose, vague profession of religion which exists among many. How many live or Paul expresses it, "without Christ," and at the eame time profess to know him

It should be remembered that to know Christ, is one thing; and to know him is snoth er and vastly different thing. If we have a knowledge of Christ which is real and perwe certainly will love him; and he says if ye love me, keep my commandments. Again be says, "He that saith I know him, and keepeth not his commandments, is a liar and the truth is not in him." 1 John 2: 4. He rejected the fasts of the Jews as solemn mockeries because they did not loom the hands of workedness and undo the heavy burdens and let the oppressed go free. Nor would be accept their offerings, "till judgment ran down like water, and righteonsusss like a mighty stream." Amos 5: %. Hence a due regard to the works of eternal truth is d-manded; for nuless we adorr the holy doctrine by a holy life, our religion is vain. Then let no man hate or defraud his brother, for the Lord is the avenger of all such Beloved, let us love one another, for love i of God; and every one that loveth is horn of God and knoweth God. He that loveth not,

Innometh not God for God is love 1 John 4: 7 8. God will surely accept and reward every labor of love. "Inasmuch as ve have done it unto one of the least of these, my brethren, ye Aid at mate me." Come we blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

> That meets with a brother's rounnl; Then do not despice one smother, Gire honor, where hence is due. MARY C. NORMAN

A GOOD PLAN

CORRESPONDENT from Connecticut to A the Manchester Mirror cays: When I moved from New York to my small farm, everyfrom noise and hustle, and I thought they would soon get tired of farm life. 1 purchased a flock of hone, and as most of my cennied away from home, I wanted the children to take care of them. They did well fore time, but soon grew weary. The thought came to me that I could get them interested by giving them a share of the profits. We made a stock company of it. I became President, and Vice-President, my son the Tressurer. my wife and my daughter the Secretary. The book was of the company were colled to order by th President and reports anhanted, and impor-tant questions discussed, such as "how to break tting hens," and "would the company be able to pay quarterly dividends? came very much interested in our company and it was very encounful. The children purchased all the stock of myselt and wife the company themselves, they taking the whole management of the hone, and disposing of the It occupied their leimire hours when not at school, it gave them a start for a business education, and now that the children are grown up and away from home, I look back and feel a atisfaction in the little trouble we were put to nd the amount of pleasure it conferred on cur household. And this lends no to say that it'is ar first duty as parents to make our homes at pleasant that our children will not want to go

away until they start for the meelves in

Mome and Pamilu.

Morro. -And the fruit of righteencores on a them that make peace. -James 3, 16.

VIOLETS

BY M. ASSESS HARTS

In a neat country school-he One bright, samey more in May Stood a slender girl teacher, On the fields rich and fair, She was thinking of a house And her friends "Over There

In nature's fair bowers. 'My tencher, you look and, I will give you my violets, Perhaps they'll make you glad."

Was as forous as the bird's She placed the flowerels fair And they brightened the school-room And she forget its care.

The flowers the child had given, ry soon did fade away And the types of modest truth, Are, to a friend, a token,

If to the wenry and sad To each and every one. We may speak words kind and true For littse deeds make up the sum

DIVORCE IN AMERICA

A UGUSTA Moore, writing to the Erangel ist, says: I took up a daily paper one day and saw graeteen divorces in it. I kook or another and saw five. I went to a certain charch and found there in full communion a woman who has two husbands. I visited the house of a "leading member" in a church and found there a minister who has divorced one wife (a virtuous woman) and is married to another woman. I know of a minister who married a doctor to a woman for whom he had divorced his exc-llent wife. This was in Clinton, Conr. Time would fail me to particularize the cases of this sort that I know, and I live among the best people that are in the world. These cases are as plenty everywhere a they are about me-igdeed, much more so is some localities. A friend writes me from Califormia that it is hardly safe to say "divorce, so many of "the very nicest people" have two or three hashands or wives living. Now, is not this an encouraging state of things? Is it any wonder that some ministers are telling us how fast the world is growing better, how the very millenium is noon us? It is to be feared we ardly exert just the moral influence that as acceded over the Mormons till the States are reformed. Prof. Austin Phelps says: "We are not half awake in the fact that by our laws of divorce and our toleration of the social evil we are doing more to corrupt the nation's heart than Mormonism, ten-fold."

A HAPPY THOUGHT.

THES happy thought was desply impressed upon my mind, since I am isolated from the church, that it is prophesied by the two augels or men "that this came Jesus which is taken up from you into Heaven, shall so comin like manner as ye have seen him go into heaven. Acts I- 11

This may seem a strange text to huild a con-solution on in an isoluted condition. But since see a promise of the coming of our blessed Lord and Savior in this, we believe that we will be permitted to come forth with his mints though we are many miles from any organized church,-just so that he finds us in Christ when

What a consolation to think that we will be permitted to see that Jesus wore the thorny crown,-yes, to see that Jesus that walked and talked with the saints eighteen bundred years oro? Yes, that Jesus that washed the snints' feet, ate the Lord's Supper and gave to them the Holy Communion. Yes, a hoppy thought to think that we will be permitted to see the Lamb of God that taketh away the sin of the whole world No matter where we are or what we are, -if we do the will of our Father which is in heaven, we will be heirs of God and jointheirs with Jesus Christ, of whom it is written by the Word of Inspiration that was taken up into heaven, and prophesied, that he should so in like manner, come again

Brethren and sisters pray for as that the God of our salvation may keep us cafe in the midst of an ungodly generation of ten thousand, as he did Duniel of old in the dea of lions. are praying the God of hosts that he might seud us a David to slay the uncircumcised Phils, that I rael might mhabit the land or at least, that he might lay hold of the jsw of the lion of sig that pollutes the people and lay him waste, that at least a little sweetness may come forth out of this adulterous generation to the honor and glory of God.

Now, we greatly desire that the mission it was superseded by some patented proces board will consider our case, and if they think us worthy, send us some brother that is and afraid to preach the whole truth, and is able to stand the test when assailed. We will find the house, and will kindly entertain any such brother that give us a call. H. J. BERKEY. South Purblo Steel Works, Colo.

PRAYER DRAYER is one of the most important duties that we nwe to God. We are told that we should pray without ceasing, also to be theakful in all things. We should not fail to thank Almighty God daily for the many bless

ings we are receiving and enjoying. When we think of the many blessings we are receiving duly, we find that we are not thankful enough to God. Although we have troubles sometimes, still they are nothing com pared with what our Savior did for us while here below. Christ says that if we ask in faith we shall receive. Whatsoever we ask to his name, he will give it unto us. Then let us try to be more watchful and prayerful to God for the many blessings he still hestows upon us. and not forget to pray without cessing.

Sm.rp Mirrore

A TIME FOR EVERYTHING.

ES, there's a time for everything. To do anything to perfection, it must be done in the time allotted to it. For instance, take the farmer. If he wishes to raise corn to perfec tion, he must plant it in the Spring, (the time appointed for it) of course he wouldn't plant it in the Fall; if he did, you would think he was quite silly.

So it is with everything else. If we wish to get the beaesit of our sowing, we must reap when the time comes. There is a time for us to sat, a time to sleep, a time to talk, a time to keep still, a time to laugh, a time to weep there's a time to be merry, a time to be sad. and a great many others; in fact, nature has set a time for everything, and we all know how much better it is, to do each thing in that

Reader, there's a time to turn to God. Did you ever think of it? You, signer, and you, my dear young friends who are yet out of the Ark of Safety, do you not hear that still, small oice whispering to your soul?

Do you not often hear some one knockis your heart? If so, that time has come, and you should give your hand and heart over to him who was so kind as to give you life.

There is a time appointed for you to close your eyes in death. And there's a time un pointed for this world to come to an end, and that time may be near at hand, yea, much cearer than we think. It is our duty to be ready. Are you ready, reader? If so, all is well; if not, strive to get ready.

Dear brethren and sisters, let us not stop but We may never see each other on this earth, but if we live faithful while here below, misstical education that has met with the opp we shall see each other after we cross the cold sitiou attributed to the brethrer of the

river of death. Thunk God, the grave cou't al- order. - Dr. P. Fahrney, in the Preacher.

ways hold us; for there is a time appointed for the resurrection also. JOSEPH B. MOATS.

GETTING ON IN THE WORLD.

NOT long since a contributor to one of the Bretiren's papers suggested that minis-ters might admonant the people, or, rather, teach them the Laws of Health, etc. This might be very well; indeed, they might also the laws of the lond, together with science and philosophy; but there are some who think ministers have enough to do by preaching the gospol. But if there must be a link between religion and secular matters, then the presshould be that link. At any rate, as brethreu we might as well compare our ideas through the religious press, as to do it verbally at our home on a Sabhath afternoon

for anxiety concerning the temporal welfare of their grown up children, than at the present time. Forty years ago the question was, what trades shall I give my hoys? Now parents are podering what use there is in a t-ade or hand; craft. Everything is revolutionized. A may have succeeded very well in the past at trade that was profitable notil last week, when

For instance, horse-shoring was formerly regarded, as a permanent trade; but now they are making the shoes and nails by ste one all the sheer has to do is to edjust th In Berlin, Prussia, street-cars are now rna hy electricity; in Paris, omnibuses are propelled by the same motor; and on State street, the great thoroughfare of Chicago, truins of street-care are seen moving along with apparently nothing to move them. On farms we see threshingmachines in motion and even drawn from s farm to saother by the traction eagine. And as soon as stored electricity can be applied to buggies and carriages, then the horse and horse-sheer will be something of the past.

Men can get employment in shops, it is true but not with the hope of ever setting up basiness for themselves. Then aguin, the ships that are propelled by steam, and lighted by electricity, are bringing emigrants by the thousands, and many are skilled laborers, who can and will work for less weers than the American horn. It is a crim fact that almost every trade has been revolutionized by steam and electricity. I myself have used the electric pen to a great extent. In Chicago so printers are using type-setting machines

Getting on in the world in the future, is roblem that can only be solved in the future. That everyhody will be husy and very husy there is no doubt, but just how they will be anniously is not cartoin. But more than like ly the work will be intellectual rather than physical, and it does seem that thoughtful parnts cannot help but see the importance of giving each one of their children a liberal educa tion, and thus, to a certain extent, enable them to meet emergencies to the future. I see, almost daily, instances where men fail in husiness, owing to a want of proper education. -Nearly one-third of my mail-matter is in rela t.on to husiness that is of no interest to me

and comes from three classes, viz:-1. From the e who want favors of som kind in the way of some business transactions 2. Begging-letters from persons who are collecting for charitable ourposes.

3. Young men who want situations or start

Of the latter class fully nine tanths of them betray a lack of proper education in their own efters, and they cannot hope to get any situation natil they are better qualified to fill a po sition. Again, some write a good band and spell well, and thus, to some extent conceal their ignorance, but they are far from being educated. What a young man wants, in conacction with good schooling, is a nonerni KNOWLEDGE of things. An education is to

business whatever leverage is to mechanic It is claimed that there is much opposi to education amought our people, but this opposition is not so strong as is generally bel ed. I have no doubt that the oldest of the old brothren will concede that education, complet with common souse, is desirable; for it is occle

TEMPERANCE NOTES PROBLETTION IN EMPOREA, KAN

M UCH has been written for all kinds of pa-pers by all kinds of men about prohibition in Kansas. We must remember th is nothing in the law prohibiting the imports tion of liquors. Also that there are fifty arti-cles written by whisky men to one by men who are temperance men. There is much in the law injurious to the whisky interest, or whiskey men would not talk so much shout it and work so hard to defeat it. No man should even imagine that all whishy selling and drinking could be done away with by any law, however perfect. The law of Gcd does not bestroy sin in the world, and Christ, though par fect, was crucified by his own constrymen. Parents, in the past, never had greater can The teaching of Christ has moved the world and weakened the power of sin, in a degree unknown before; so we may say of prohibition. it has moved the world and weakened in a great degree the power of whisky.

Another thing: The cause of Christ has suffered much at the hands of its friends. with prohibition -its professed friends burt it by abusing its wak points, without working to enforce its strong ones. We must admit that man cannot produce anything that is perfect, and that he must learn by the slow pro-cess of experience. Wi-dom would say: "Do all you can to make the law we have a success and thereby learn wherein it is lacking, and labor to have that which is wanting added." We may admit that there are places in the state where as much whisky and beer are shipped end sold as before the law came into force Yet we know that there are almost hundreds of laces where the law is strictly enforced. Wherever whishy men are in power, whishy will be found, sold and drunk, regardless of the laws of man or God Again; all know that Kapsas is the battle-

ground of the nation, and whisky men are speading an immense sum of money to defeat probabition in Kansus, and make all think it a failure. Thousands of dollars are speat to defeat the law to one to enforce it. Brothran and friends must not expect us to accomplish it all in a single year, with the combined forces of rnm against us. Give as time; hold up our hands by work, words, and prayer. Brethrer of Kansas, let us not show our weakness by talking about the weak points of the law. while we should be putting torth every effort to enforce the strong ones. Br-thren ought ant to say that more beer so I whisky are sold and drank in Kansas than before the law came into force, because they have seen much of it in some places.

Remember that every State in the Union is trying to fill the state with whisky and brer, to bring the law into disrepute. We know that most of the towns in the State are free from saloons and drinking places. Ot course the order towns have more trouble than th the middle of the State. We have written the above as suggestive rather than for controv

We shall now give a few facts about ourselves, and things which we know. As soon as the law went into force last May all saloons were closed, but while the test cases were being tried in Topeka, the whisky men bec little hold, and sold quite openly. A few case were tried by calling up men who were seen going into such places every day, but nothing could be proven by them. So a few of us got together and decided on a plan to reach th Men went in and bought that would swear to the truth. Since that time we have closed every saloon and place of that kind, and proscouted whisky venders with the following re sults: There have been sevente-a cases tried before Bro. C. B Bacheller, J. P., resulting in fourteen convictions, with \$3,500 fine and some imprisonments. Under the city ordinan ces, before the police judge, rearly every cas esulted in conviction. All who tried to fight the law, have either left or gone into sume othor business, and the rooms formerly occupied by salcons, etc., are new full of groceries, or something fully as honorable. J. R. Barnes, Police Judge, under outh, states that in 1880

there were 104 arrests for draukeuness; in 1881,

but 93. There were 166 arrests for other crimes

during the year 1880. In 1881 there were 63,

showing quite a falling off in crime. We have not seen half a dozen drauken men in Emporia city of 7,000 inhabitants, for twelve months. Parsons, Manhettan, Ft. Scott, Beloit, Winfield, Eldorado and many other towns are as Relait, pine parties pleed guilty, and were fined \$1,600 and the costs, and agreed to quit. These are facts, and not fancy pictures. Again: no pursons have left Kanses on account of the law. that were of any benefit to the State, while gany good men here come into our State he-

All that is needed to make the law a success in any place, is honest, faithful work, and good afficers. For wherever the enemies of any law are in power, it is a hard matter to enforce it. We all work, remembering that all the

whisky power of the world is against us. We write this for defense and information especially the latter. I have aimed to write acthing but the truth. R. L. LOTZ

Pres. State Board

FALLEN ASLEEP. GISE.—In Cass Co., 1nd., March 27th, Orian Marailous, infant son of friend Griffin and Mary C. Gish, aged 6 months and 17 days.

618H -- Also, at the same place, March 30th sister Mary C., wife of friend Griffin Gish, aged 19 years, 1 month and 21 days.

rices were conducted by Bro Jacob Cripe and the writer. The deceased was a daughter of Bro. David and sister Elizabeth Mummert. Thus in less than one week our child and side companion. May his toss be their gain, and may he choose that good part their gain, and may be chosen by Mary of old, that caunot be take
W. S. Toney.

WINGERT.—In Franklin Grove, Ill., sister Catherine, wife of Bro. Daniel Wingert, of Franklin Grove, Ill., aged 57 years, 10 months

She with her husband emigrated here from Washington Co., Md., about twenty five years ago. Faneral services by Bro. Daniel Desrduff and others. J. C. LAHMAN. MERTZ .- In the Lewistown congregate

Mofilm Co., Pa., April 18, 1882, sister Lydia Mertz, wife of Bro. Poilip Mertz, aged 68 years, 9 mont's and 15 days.

Sister Mertz was an invalid for about his she was an object of pity, daily needing the care of an anconscious habe. Her suffer ings, at last, were great, perhaps beyond our on, yet she manifested the patience of the saints and the faith of Joans to the end. -Services from Rev. 14: 12-13. JOHN M. MORLER

Correspondence.

I notice, of late, a considerable amount of to our periodicals, and have thought to throw is my mite in that direction.

I have given the matter considerable thought since our last D. M., as a query passed that body, going to A. M., calling for a consoletion, and while I did not favor its passage, I also did not oppose it. I am sorry to know that the state of our beloved Zion is such, that some thing of this character has to be legislated up I much desire that our Brethren could all colled by the one spirit, governed by the faith, fixed in the one Gospel, as to he of mind and the same judgment, so as to be of the one mind and the same judgment, so as to h the bends of peace, and thus qualified to be of one mind and one heart, always speaking the same (one) thing (as the Gospel demands), so that as many brethren as desire to edit and pu blish a paper, could justly be permitted to do 10, and doing so that they would maintain peace and strengthen the union and followship

ing seriously and carefully through the whole matter. It occurs to me forcibly that some of ious and a revengeful spirit, for they ber that has had his feelings wounded, because the general brotherhood in its councils and oth-

im and hold him in the bounds and limits of the government and disciplinary rules of the church so as to maintain peace and unity. as it is now, start a paper for the defeuse of his sparious ideas and claim it to be a Brethren's paper. He may use it to burl all of the abuse vengeful nature is capable of, against the church, its rules and regulation. Hence it is seen and felt that something ought and should be done by our A. M. to

goard the church against this source of so bartful a work, and to subside the clamor arising from this source. Now the call is for the fully get my mind to consent to; for if there is but one paper, it will doubtless be filled by the contributions of our most expert writers (for it is so noturn) to give the hest) and thus cut of the occasion for others to improve their talents by ventilating thoughts by the use of the pen. Cannot A. M. govern a dozen or more papers as well as but one? Lit her ap point a committee of able and sound brethren to frame rules and regulations by which the periodicals must be conducted and fully goverued, those resolutions or rules to he present-ed to A. M., for its consideration, amendment and adoption, and after the edoption, a com-mittee should be annually appointed by A. M., whose daty it should be to take a special oversight of the periodicals and see that they are conducted in full accord with the said rule It should also be the duty of the said Commit tee to carefully note every violation to said rules by any and all of the editors and report the same to the next A. M. The offending party is to be answerable to that hody. The committee might possibly he appointed at the opening of next A. M. and do their work to eport at or near the close of A. M., for its apoval, etc., so as to go into effect right-away.

If the press can be utilized for good, let us all of the good that it may.

DAVID L. WILLIAMS. Brownsnille, Ma.

Report of Money Received. I hereby acknowledge the receipt of the fol-

owing donations: From the Naperville church, Ili., by

B. Tawast

Fitz..... From Sugar Ridge church, by J. F. Eber-From White Cloud church, Mo., by Jacob Shomberger From Miqueketa church, Iowa, by John

Dear Brethren, I feel like thanking you again for your kindness to us and hepe that you may all be huntifully blessed, and resp your reward in heaven. J. P. Blue.

From Crawford County.

Draw Brethrens

A few items from the Lemette church will doubtless prove exceptable to your many read-ers. Our quarterly meeting on the first of April was conducted by the home ministers and the aid of the members in general. (
elder, D. Troxel living at Cerro Gordo, thought not to send for him till our Commun on, and we are thankful to say that the meet ng was a joyful one. All the members seem ed to be in love and union, so much so, that w intend the Lord willing to hold our Comman on on the 27sh of May. We extend a cordial avitation to all. Ministering brethren and by way of the Cairo and Danville branch of the Wabash, St. Louis & Pacific R. R. Thore will be conveyance to place of meeting from At our council-meeting we all agreed to or

ganize a Sanday-school. Accordingly we me on the 9th at 3 P. M., seventy-five in number on the with at or. 21, averanty-five in number, and opened the mesting by sunging and prayer. Then elected the writer, Superintendeut; Bro. J., J. Smith, Assistant; Bro. W. W. Horning, Sicretary; Bro. J. F. Bookwalter, Assist, Bro. A. F. Metz, Trees. Formed classes and class and class conditions with prayer. To-day we hind a good school, numbering 86. We also meet every Thursday night in Biole-school. Our church is steamch for the Brotherhood. Nine souls were added to our number by haptism since the first of Feb. Our dark days seem to be past; thanks

erwise has dealt with him in order to restrain to the Lord for his divine influence to subdue strife and contention. Brethren, let us all prop for more of that influence at our next A. M. stored to an Brotherhood: for "united we stand, but divided we tall." The Savior said, that every city or house divided against itself, cannot stand.

The early Spring weather is much appreciat ed by all, as we were cut short of feed for our stock, by the drouth last Summer. The wheat promises a good crop and the fruit did the same promises a good crop and the truit dutues same till last Monday night, when the pecchese and cherries were greatly injured by a heavy frost, hency at that time in fall bloom. Apples are not hurt much. This week has been quite cold, with a north-wind, but to-day it is warmer egain. Many people will plant corn this week if it stays warm. HENNY H. WINGER.

Notes of Trovel.

On Tuesday morning, Feb. 23, sister Stude-baker and I boarded the cars at Muncic, Ind., bound for Sonthern Kan. Arrived at Olathe, Johnson Co., on Wednesday noon, March 1st; commenced a series of meetings that night end continued over Saudey. Found the church in peace and contending for the principles of the Gospel and order of the general Brotherhood. On the 6th of March we arrived at Columbne, met kind friends and brethren who cared for a and did all that was in their power to make as comfortable, with whom we staid till Monday, the 13th, when we bought and moved int a property, situated in the sonthern part of the beautiful city of Columbus, Cherokee Co., where we expect to remain the short time we are to live in this world, with a bright prospect for a better world beyond. We meet many people here, who never heard the Brethren preach, and have many calls to come and We had church council on Saturdey the first of April, three miles south-west of mut it, but govern it and thus qualify it to do Columbus at the Michael school-house. On Ssturday, the 8th, we had charch-meeting at Liberty school-house, fourteen miles north-west of Columbus, near the beautiful home of Bro James Adamson. At those councils we mani-

niformity in non-conformity.

The prospect is good for a bountiful fruit eat looks well; some of it knee-high Farmers are in the midst of planting corn some few are plowing corn.

GEO. W. STUDEOAKER.

On the Frontiers.

From here I journeyed to the Prairie Dry Creck, west of Norton Center, where a few members live, away from the main hody of the church, and isolated from the privilege of m ings. Hold four meetings with them. On the 24th met in council in the colony, Bro. Hoover, of Carleton, Neb., presiding. In the evening he preached for us, as, also, other evenbro. H. is an humble defender of the May he be blersed. No feers, with Bro. such teachings of retrograding, but rather prograssing in the divine life.

Whilet in the colony, we enjoyed the hospi-

talities of many brethren and sisters, for which they have our thanks.

From here we journeyed south-east on th

Solomon River, five members living in the vicinity. Commenced meeting Monday evening and closed the following The people here Bro. Daniel Joseph. with Bro. Daniel Joseph. The people here much desired the meeting to be continued, but turning very cold for April.

Journeying on to Logen, Phillips Co., ound Bro. Henry Dague, halt a mile South of Held a few meetings here, he being the only brother in attendance. A few mer live from three to ten miles distant. on eighth of er here, it steeted and inch of ice on peach trees full of blossoms, and expect the fruit crop will be slim. Returned to Norton Centre the 13th, walking 16 miles from 8 to 8 P. M.

From here we go to Orleans, Harlan Co. a distance of eighty miles, where again we find isoleted brethren and sisters, whom v expect once more in our weakness to encourage on the way, — the good old way. May God give us grace, strength, hamility of mind and wisdom from above. Brethren and sisters, when all is well, think of your brethren "at in the mission-field on the borders of the Great West, and ogonize in prayer on their be half, that in the hands of the Lord their work may he blessed and the church built up, edifi and encouraged to labor on 10 the faith once delivered, holding the traditions received, according to the belowded apostle's advice. May be the Lord hiles the church in the Vistern at present.

H. W. STRICKLER.

States, and cause pasce to flow as a river, we all come in the unity of the Spirit, in the bond of peace, perfecting love for one another as becometh soints. May those engaged in carnal warfare exchange their weapons of carnage for spiritual weapons and labor for the "Let brotherly love continue."

From Longmont, Colorado

Our regular quarterly Council Meeting posed off lest Saturday; all wes in love and harmony. As a safeguard against the danger-ous tendency of having disloyal persons come among us, with a view of sowing the seeds discord, the following query was considered: th a view of sowing the seeds of

Ourny.-When preachers not belonging to this church district come on a visit to us, with or without letters of membership, an l are not in order according to the decisions of A. M., and it is known they have spoken against the order of the church in the principles of non conformity as thught by the Gospel and church, is it right to allow them to preach for us without the consent of the church?-Unanimously answered, not right!

From the above it will be seen we are z for the things that engender strife, but for the Gospel of pasce; and brethren when you come trospel of pasce; and brethren when you come preaching the Gospel, both by precept and ex-ample, we shall all hid you God speed. We have a Godly jealousy for the church, and are always gled to see the true herelds of the Cross come over to help us, but to the trumpeters that give forth an uncertain sound, we will say, we have no ear for such music. ne Gospel of our Lord and Moster, and the principles which govern His people—the gen-eral brotherhood, first, last, and forever.

Our season he's been unusually dry up to the 11th instant, when we had a chenge to snow and damp weether, which has been a God-send large crop has been put in, and by the blessing of providence an abundant barvest is looked

Never in the history of our State, has there been such a season of general prosperity as now characterizes the country. Emigration and wealth is pouring in from various quarters; towns are building up rapidly; meet mines have been worked all winter; reil-roads are building iv different directions, and real estate has gone up to high figures. The god of mammon is worshipped I fear, more than the God of heaven; but

May the Lord make as humble, protect us, ad save us. J. S. Flory.

From Cerro Gordo, Ill

Left home the 25th of March for Camberland Co., Ill. Came to Johnstown the same day; had five meetings in town. Started the 31st for Perkersburg, Richland Co., Ill.; here I met brother Michoel Forney at the station. Had three meetings here. They elected two ministers; Jusseph Cordien and A. C. Cabfer. We pray the Lord to bless these brethren that

tre pray the Lord to bless these brethren that they may be faithful in the Master's cause. April 3cd etarted for Jeffersonville, Wayne Co. III. Had three meetings, one in town and two west of town in the Baptist charch. The 7th of April started for Murion Co., Ill; It met elder Michael Forroy. We had three meetings in the meeting-house where elder Daniel Noher preached his last sermon. The brothren needed belp as they only had one minister and two descons, so they epeaker, Leonard Wolf; Andrew Neber was rdained to the full ministry. The Lord bless that church. Sterted for home the 9th; found all well, thenh the Lord. JOHN METZIES Apr. 18th 1882.

From Lorsine, 111,

Since my last writing, there has been much distress and mourning among the friends in this neighborhood. The much dresded and detructive epidomie, diphtheria, is raging in on land. Six in one family are reported died with it. Several miles north of here, in the family of a Mr. Ferguson five children took it in one night, four of which have since died. Two out of five in a family, died last week, and little or no hopes of two others Four of my family are now under the care of the doctor, but are not considered danger One young woman died in Lorsine last Friday

Cidings from the Mield.

The time of District Meeting has been changed from the 10th and 14th of April to the 4th and 5th of May. The agent of the S. V. R. R. will now give us the same excursion rates on the 3rd, 4th

changed before that time E. L. BROWER.

Olathe, Kana., April 13. The Olathe church now numbers sixty members; all in love and union. Last Saturday we had our church council; all business passed off lively and pleasant-by: five members were received by letter, and more coming soon. After a I busi debaker and Isaac Crist were elected as degat's to the District Meeting of

North-eastern Kausas-Monticello, Ind., Apr. 22, We held our quarterly church meet ing to day. The weather being very incut, there was not a very large attendance. There was not much busi-ness to be transacted. Everything seems to be moving along smoothly here. Still some coming out on the Lord's side. We concluded to hold our communion meeting on Friday May 20th, commencing et 4 P. M. Those attending Annual Meeting and travel this way,

J. A. WEAVER. Herring, Ohio, Apr. 16. Two were haptized on the 2nd, a hus-band and wife. We organized our Sunday-school to-day; brother William Lantz was chosen superintendent, and brother Amos M. Ruker assistant. The church is at peace and is for the general

order of the Brotherhood. JACON L. BAKER Keota, Ia., Apr. 21.

To those going to our next Annua Meeting to be held at Milford, Ind., will say I have the following from the general ticket and passenger age the Chicago, Rock Island & Pacific R. R. They agree to sell tickets at reduced rates from any point on their road, from startion agent at the place you want to start from, to order as many tokets as you think will be needed; unless that is done, there will be no tickets.

Cambier, Ohio, April 21. are here in the midst of an interesting meeting. The Brethren's doctrine is the outlook for future returns from the good seed is good. Came here on the 16th and will leave for a few weeks' in bor in Southern Ohio, on the 25th. May the Lord bless all who are sent for the defence of the Gospel. 1. D. PARKER. Clarence, Iowa, Apr. 23.

The Brethren of the Cedar County burch, held their council Mar. Isth. Elder Josh, Shultz presiding; all passed Had quite a blow from the East resterday; weather cool and wet Hope the delegate system of representa tion at Annual Meeting, will meet with that the business of that body in the ru but by a representation direct from all urches. There is a general feel many papers; costs too much to get all the news, and in getting all the papers we get a good deal that we would be better off without; too much JOHN ZUCK Herndon, Mo. Apr. 24

cyclone struck Brownsville badly, de-Some houses are torn and many badly wounded. The damag ng town it bounded from the East and A. Williams, our son. It tore his buildings all to the ground, and destroy vision of the R. & O. R. R. will make all

ing his property badly. His family was urt, but our sen Joseph was there and was badly hurt; he was unonscious for some time and it was diffi alt to bring him too. A Mrs. French was there from Brownsville and was slong well at this time. If any of our Brethren feel to lend a helping hand to-ward assisting our son to regain his losses a little, it will be thankfully received; there are many here to help. DAVID I. WILLIAMS

5th of May, good until the lith. It is Lost Creek, Pa., April 24. The Brethren of the Lost Creek church purpose the Lord willing to hold their Love-feast at the Good Will church, the 25th and 25th of May, commencing at 1 A. M. and continue next day till soon A hearty invitation is extended to all the brethren and sisters that desire to be with us at our Feast, and especially ministering brethren. Any one com ing to us by railroad, will be met at the station the day and evening previous to the meeting, by dropping a card to th undersigned at M. filintown, Junista Co.

Pa, Box 10. Pueblo, Colo., April 21. This has been a lovely June-like day uite in contrast to Friday when the wind blew a gale, and quet was so thick uld not see ecross the street. We have met four members bete beside: sister McNulty, who died Apr. 12th Brother and sister Berkey and brother Shafer from Pennsylvania, and brother McNair, recently from Lanark, Ill. We are well as usual. M V Sworn ERRATA .- What a change the absence

or misplacing of one letter or panetus tion mark will make; my notice in No last page, don't make good nonsense Put the letter to cone, and a comma or full stop after come: Then read, "Remember on Monday morning you can't e; only at 4: 10 D. M."

Take the letter : from the word com indments in Rev. 22: 14, and add a t the word way in John 14: 6, and you bave a theology to suit all the faith the age. E. Env.

Cerro Gordo, Ill., Apr. 24. Communion meeting May 25th, at 2 P M. Those coming by railroad will stor off at Cerro Gordo. Brethren going to A. M. please stop with us. JOHN METZOER

Railroad Notice.

Toledo, Obio, April 20, 1882.

It is with pleasure that I applied

to make a LOW HATE OF FARE and rur a special train in connection with the Baltimore and Ohio Railrond, for the accommodation of those who during to attend the Annual Conference at Mil-Through Tickets from all stations to

Milford and return, will be placed in the ands of our agents as early as May 1st at the usual low rate of one page you Low, if not lower, than by other route and being the only ningor link from Dayton and the Maml Valley, we can

(%" We land Passengers directly or Ex ending you a cordial invitation to

ake this route, with the assurance that I shall do all in my power to make ev Yours Very Respetfully.

W. S. MATTHIAS, Ans't Gen'l Pastenger Agent,

Baltimore & Ohio Railroad

Arrangements. The next Annual Meeting of the Ger an Baptist church will be held at Mil

ford, Indiana, on the line of the Barts more & Ohio R. R., commencing Tues-day, May 20th, 1882. Armagements have been made with Arrangements have been made with the B. & O. R. R. Co., to sell tickets from all stations on the line of this road

from all stations on the line of this road at one rate for the round trip.

Fickets will be placed on sale as early as May 30th, allowing a stop-off at any point on the road, and made good to re-turn until June 20th, to accommodate

or alter the meeting.

The B & O. R. R. will also be preto farmish thekets at the meeting to those who may then decide to extend their trp.

ip. Mr. W. E. Reppert, Columbus, Ohio,

rates or rare from such roads to junction points on the B. & O. As the B. & O. R. R. Co. has been liberal towards our people, we deem it but just that they give this road a liberal patronage. These tickets will besid only to mem-bers of the irethren church and their families.

THO Our other papers will please copy.

Announcements.

District Meetings.

May 9, at 8 A. M., Southern Ohio in Sa-lem church, Montgomery Co., about 4 miles notth of Salem, about 5½ miles cast of West Baltimore, D. & W. R., about 3 miles west of the narrow

lay 0th, at 8 o'clock A. Mr., Northers District of 111., in the Waddam's Grove church, Stephenson county.

May 11, Southern Missouri, at Bro. 8 Click's, two miles north-east of Neva-da, Vernon Co., Mo.

May 12, at 0 A. M., Middle District of Iows, in Panther Creek church, Dal-las Co., Iows. Dallas Center is the

May 24, Michigan District Meeting in

Newton Grove church Cass Co. Mich

Love-Feasts.

May 12, at S. Click's, 2 miles north-east of Nevada, Vernon Co., Mo. May 15th, at 10 A. M., in the Wolf Biv-

er church, at my place eight miles South-west of Leona, Doniphan Co., Kana. Conveyances at Leona on the

May 12th, at 4 P. M. in the Bethel church, field Co., No., at the house of brother O. W. Andes, six miles north

May 13, at 2 P M , Naperville, Dapage

Iny 23rd, Cherry Grove, Carroll Co., III.

May with, at 10 A. M., in the North Man

May 25th at 2 P. M , in the Cerro Gorde

May 24 and 25 at I P. M., at Hickory

May 24th and 25th, in the Turkey Creek church, at 3 P. M., at the house of brother A. W. Millers, seven miles South-east of Pawnee City, Pawnee

May 25th and 28th, at 1 P. M., in the

Lost Creek congregation, at the Goo Will church, near Midlintown, Jun

May 20th, at 10 A. M., in the Pan Creek church, Woodford Co., Ill.

Creek church, Woodford Co., III.
May 26th, at 10 A. M., in the Massaineway church, Delaware Co., Ind.
May 27th, at 10 A. M., in the Clear
Greek church, Huntington Co., Ind.

June oth, in the Wooster church, O., at

Bro. George Heestand's, near Smith wille Station. ISAAO STREE.

no 17th, in the Wabash church, Wa-

surch, one-bulf mile cust of Loat Nu

une 21 and 22, at 1 P.M , in M:

June 30, at 10 A M., 4 miles

ata Co., Pa

of Mound City

church, Hannesis Co. O.

conveyance at Cassapolis and 1 giac, the day before the meeting.

pearest R. R. station.

guage milrond, Baker's station.

W. R. DEETER. Committee.

Advertisements.

mathin column is likeled number of figure-class nava means will be inverted, needing of a decision classector will be adjusted.

Young Disciple and Youth's Advance, A JUVENILE WEEKLY.

For Annam families.

13" The Railroad Company will at their own expense lay a track from their main line to the place of meeting, so that passengers will be taken direct to the grounds without change of cars.

solidated for the purpose of learning the the number of our papers and concentration our working force, we kindly salicist the pa-frontgo of our brethren and sisters. Helput and we will give you a juvenile weekly, that will be worthy of your support. We make a and we wall gave you a juvenile weekly, the will be worthy of your support. We make a specialty of supplying SUNDAY-SCHOOLS and will be pleased to introduce it into every d in the brotherbood. Sample copies an seems to schools and free on application other Sanday school supplies can be of through us. Address:

QUINTER & BRUMBAUGH BROS.

Agents Wanted FOUNDATIONS OF SUCCESS

Stein and Ray Debate

hearest K. R. station.

May 16, Western District of Pennsylvann, in Jacob's Creek congregation, near Mt. Plessant, Westmoreland Co.

May 22nd, North-western district of
Kans. and Colo., in the North Solomon church, Osborn Co., Kans. marked in the

SPECIAL OFFER! We have on hand a fee QUINTER & SNYDER DERATE, a copped which we will give FRLE to any our achoung Stein and East Debote before Man 18th, or noted the supply.

14 mil's South of Clay Centre, Clay Co, Kans. We want ministerial sid. May 20th, at 10 A. M. Esgle Creek Agents constantly on band.

Agents control to sell good subscription

Soul for full descriptions Catalogue

May 20, neur Woodland, Ill .- stop off at at Laucaster church, 16 miles south of Huntington, Ind.

Free Health Reform Lectures!

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Wanted! Wanted!

The indications are that Cholera Cholera Moshus and kindred diseases of ach and howels will prevail in all parts of the country this coming an

sitable remedies be furnished the prople at once. Any number of canvascers 1st, to sell DR. PETER'S STOMACH ore during Blarchoes and Dysenters Epidemics. A bottle can be sold to every family. It is put up by the proprictor of BLOOD VITALIZER. Ask for erms without doing

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The Brothren at Work,

BRETHREN AT WORK.

Por ADDRGS.) *** Sal for the Belieuse of the Gospel"-Philippions 1: 175

Brethren at Work.

Vol. 7.

Mt. Morris, Ill., Tuesday, May 9, 1882.

BREVITIES. Explanation.

I am spending about three days out of each week a 3. Mortis looking after the contents of the B, Av W see that the paper is properly filled with saidable mat and nade ranky for the press. I usually come over Wednesday and return to Lannik on Saturday.

J. H. Moogan. BOOTHER Eshelman and wife are now in lown.

ly is all right for members, and even churches

THE fare on the Baltunore and Onio R. R. from Chagge to the Annual Meeting and return is \$3 15. The Primitire says that orders for the Young Disci-ple and Youth's Advance are coming in rapidly.

The Love-feast in this congregation—Silver Creek

DANIEL Zellers and D. L. Miller-one a denoug and he other from the lasty—are the delegates from this dis-niet to our District Meeting.

ALL mail matter, intended for persons attending the Annual Meeting, should be addressed as follows: Bee 250, Milford Kosrinsko Co., Ind.

D. E. BRUDAKER has changed his address from Peter ity, lows, to Maxwell, Story Co., some State. Or salers would like to see a few articles from his pen.

by a sold that the Erie nalroad had decided to dis

Remember that the Bultimore & Ohio railroad will carry passengers, without change of cars, direct to the Annual Meeting ground. The company will lay a trust from their main branch down to the place of sect-

"PLESAE change my paper from Hamlin, Brown Co., am, to Collyer, Trego Co., Kun." The above is all there was on a card addressed to this fice. The writer will please send us his same and the

Proor. Milton W. Hamphreys, professor of Greek in Vanderbilt university at Nashville, the great Methodist institution, says that there is no standard Greek-Eng-

Bao, S. S. Mohler writes: "Please my in you next iron that we will soon have militond rakes established for Brethren from Missouri, Kunsus, and Sondsero Ne-trasks who contemplate going to Annual Meeting, and will immediately have notice published of roote, etc."

It is painful to think that any of our people would even think of instigating a suit in behalf of clurch property, since it has always been advised by the Bech-ies that we erfals from the use of the law. It is far better to suffer loss than to violate our sacred principles

WE are you moramed that some servers, move-re-mlaw of Edd, R. H. Miller, dred Apr. 16, at the age of 06 years and 8 days. Her home was in the Bouver-dam clausch, Md. Her forerad was attended by a large conceans of people. The occasion was improved by D.

"True Ghales of the Alleghanies" is a handsome and interesting book, giving full description of the funcous Summer resorts, Deer Park and Oakhand, situated in the heart of the Alleghany Mountains. The book will

Or the late District Meeting in N. E. Kinsons, John Ferney wis Medicatar, Harrison Savyer, resuling rieds, and D. A. Lichty, writing clock. Thrir next District Meeting will be hold the first Thomby for April, 1983, at the meeting-house in the Pleny, Crock congregation, three and cose-half miles north of Morrill, Burson Co.,

A TORNADO killed ten persons in Monticello.

M. S. NEWGOMEN and Benjamin Stoutler are the de-

Mn. George Kennan, the Siberian teweler, thinks tornily certain that De Long and party, of the Arcticauser Jeannette, are dead.

MONDAY, Apr. 17th, was the anniversary of the Hunt agricon Normal's birthday. Six years ago the school wa pencel by brother J. M. Zock with only a few pupils. WE thought it might do many of no good to read the

Southern lours sends no queries to the A. M. this year. The meeting, which was beid in the English Riv er congregation, May 1st, passed off very quietly. Some steps were falsen in the missionary work.

FREDERICS, Hober, of Wawaku, Int., would like to have the address of firstfires living in Dakota, Wyoming and Montan Territories. Members firing in either of those territories will please give him the necessary infec-mation.

An inhuman daughter, of Brooklyn, two weeks ago, dreve her aged and infirm mother out into the cold blink night with scarcely enough clothing to cover her naked-ness, because the was titled of supporting her. The poor old woman staggered along a short dividuce and bell deal.

Buo, John E. Young, one of our ministers and Col-lage students, went to Tiffin, Ohio, Inst week, to look of-ter his aged father, who is reported to have gene bliefel. Herbiter Young will be greatly missed here, but caring for an aged purent is a duty of more importance than

This issue goes to press early Saturday morning, May 6th, hence will reach many subsenders in these parts in these parts in these parts in these for us to say to them, that bother C. Belunger, on his way to the Dutnet Meeting, will preach at the West Breach church to morrow evening, May 7th. One District Meeting will commence Tuesday merning at N

On the 22nd of April there was a church organized in Ross county, Whio. It is called the Twin Valley church. Brother John Monnay. Bownweille, and T. Fultz, Gircoffield, are the ministees. This is the rusteen and of the Lexangloo church. Elders Lambon West and J. W. Beer conducted the services, and the latter was chosen to take charge of the church.—The Proches.

otice from the Minutes of our late District Meet-Meetings. We think, too, that there should be some kind of a change for the better. We are ready to de that which will hest promote peace and umon among ma

Arne North-eastern District Meeting of Kunena re

now 1,400 but tweely-two are weaten, and note in every few was under tweely years of age. Meet of from weat of foreign purculage, though form in this country. The Calholic teligins was proferred by 28s, while 973 per-fected no religion, and neknorledged they find never to eview only religious instruction. Some 550 perfected to be testotalors, while 430 were buildend drinkers. Inthe

Tite balodine surreying party, under the supervision of Lieul. Conder, is now at Jerusakem arranging their chaevalors. They have completed thus unavying of the lundwide sparre males, collecting more than set hundwid sparre males, collecting more than set hundwide party in the control of the survey of the lundwide sparrey in the clerkes, and ground plans. Consideral to the number of the related over to make a fail beat. Owner thinks he has discovered thinks he has discovered the models of tens the quantum statement and the survey of the survey comments soulte store at account near root the influence. Several memoring, or standing stores, were not with and ameint sircles of atom, like Stouchenge. Level. Confer-reports the finding of the place of wording of final Poor and the side of Danotti Ball.

A PROLOMEKO denth in Spain is causing much suffer-Bao. John Thomas will represent Southern Iowa he Standing Committee this year.

THE Northern Indiana M. E. Conference adopted a colution forbidding the use of telencos by penchers.

Our of the eighty-six town elections which were in Massachusetts this Spring, only twenty-three gas unjointy in favor of liquor license.

er mas been said by a noted author: "Nature for no sin, no error; she lets off the offender for fifty sometimes but she catches him at last, and inflict paradiament, just when, just where, and just he feels it most." Ir has been said by a noted author: "Nature forgi-

We see in recript of an advance abset of brother How-and Miller's new book, giving the size of page, quality of pages, type of type and also a past of, and the sur-ce of the contents. We thush the week, when completed, will be a valuable addition to one charch liberature, and should be in every flaustly in the Brotherhood.

Fon the henefit of those living in Binckhauk, Grundy Marshall, Benton and Lina counties, lows, who expec-to attend the Annual Mosting at Milford, Ind., specie to uttend the Armoni Morting at Malford, 'Ind., special armangements have been made over the Chicago, Mil-wankee and St. Paul R. R. from all points along that line to Chicago. Step over bislets will be given to those who will be stop off at Lenaute to attend the Peast a Cherry Grave May Zird, or the one at Milledgeville. May 20th. We hope to give the rates in full next week

Sour year ang, Mr. Sammel C. Uplean cetthal near Benindation, Pickels, with a view of improving his houlth. Beffig an either, by compation, he wrote a few their concerning his house in the that of proprietal plantils. He was roon flooder with helius of inquir-ments. He was roon flooder with helius of inquir-ments and the same of the same of the same to the contract of the same of the same of the first of the same of the same of the same and the same of the same of the same of the same partially used, and it stations one that although by two or the same of the same of the same of the same by the same of the same of the same of the same of the way the present the same of the same of the same the same of the same of the same of the same of the same way the same of the same of the same of the same of the same way the same of the same of the same of the same of the same way the same of the same of the same of the same of the same the same of t

The translation of the historical broke of the Old Teament from Johan to the end of S. Rupp has been eccapheted by Dr. T. J. Cossust. The fext is accompanied with brief explanatory notion of illificatily passages. Dr. Connant has also prepared an laterolaction to three books, discussing their value, excluding visities authority and other important topics connected with them. The electropic plates have been prepared. The work was done discussing weaker topics connected was.

chief important topics connected was.

two/pe plates have been prepared. The work was done
under contract with Capt. Margan who holds the copyunder contract with Capt. Margan who holds the copyunder contract with Capt. Margan who holds the copyunder contract with Capt. Margan who holds the

two properties of the contract with the copyunder the contract with Capt.

but there is a doubt on the minds of many bece whether B, vg W, will confinue long. Some think it will be surreed into some other paper by the week of consolida-

There need he no fears in regard to the B. AT W. not being continued. And we presume that it has a secula-tion as large, if not larger, than any other paper pai-lished among us; it is more than double the circulation of some of our weeklies and still increasing every day. If the papers are concollidated the B. ar W. will stand an equal chance with the rest of them, and new subvariances will get the worth of their money at any rate.

then, has been studying the claims of the season as a constant in one of the London hospitalis, and gives his conclusions in the London, the first medical journal in the world. He says: "Harving carefully observed one of the greatest hospitals in London for a quarter of a century, I have hospitals in Loudon for a quarter of a century. I have come to the deblerate conclusion that seven cases and of ten are owing to dirink,—not to drankenness. For that we stem conspiratively harmless, but to the constant maler-mining process. There-foreith of the disorders of fish-ionable life arise from alcohol; and when I consider the consequences to posterity of the transmission of the he-icellitary trinck, isomotimes feel inclined to give up my profession, that I may presch a crumalo against the ene-nies of the human race."

more on estimate ratio.

The Law fract security below where many communities all the halfs in deficient just, of our Brotherhoots, and the halfs in deficient just, of our Brotherhoot, and who point into the security of special regions. The testion, is places some of the members do not estimate for your they will all any cours from the Lawah when you they will all ay cours from the Lawah they ream to be rabout at. This cretainty is not the way for Christians to did. He are only selfing a ball light before the verification that measures presently of the size of the control of the measures presently of a size of the control of the measures presently of a size of the control o best at a laying the loosalectors to it also of interesting the control of the co

WE learn that brother P. S. Garman, of California is e the accept located at Warrensburg, Mo.

Fig. John Forney is on the Standing Committee from forth-castern Kunsas. Bro. Wm. Gish is delegate. Course we all understand each other better, and kn

ro concerning each other's motives, there would be th less unpleasant feelings in the world. SISTER Nancy Butterbangh, wife of Bro. John But-

orbangh, of Cherry Grove, after years of inter-ng, passed name to her long home April 27th.

pope is to have a delegate in this country, who will rep-recent him in temporal as well so in spiritual affairs, Bishop Fitzgerald, of Little Rock, Ark., is to receive the important appointment. It is stated on good nathority that an experienced sur-veyor is some to start for Western Africa, for the purpose of making a survey for a light radroad from the Gold Const through the lettle-known gold-mining region of Wassaw. If the milroad is bails, it will open up a country such in the precious metals, palss oil, indiscrub-ter, and other valuable articles of conneces.

nm, and pethody forther west in search of a suitable locality. The vestero feer is almost becoming epotenation upon the Bettigen.—The Frencher.
There are hundreds of good places in the West that should be compand by Brethren, and we believe there are plenty of members in the East that can be spared to

constitute a a regular missionary exodes. We do not would be theore any damper on the Western tide, but we would like to see a movement, towards, the South also. There is just as cheap land in many parts of the Scutt as there is in the West.

BIRTHEREN should not speak unlikedly about each other just because they happen to differ. That is not the way for Christians to net. When we read those barels and unbercoming expressions, which writers to frequently make, we may reat assured that they are not prompt of by the tree spirit that is filled with leve. How they have been also be the tree spirit that is filled with leve. to cultivate this disposition stall more and more, while we may differ from others, and stand firm in

THE following, clipped from the Erangeliat shows that there is some homesty left in the world:

and then apply it in a very nerv intended by the careet univer. The following, from LOC & S. I. is a very remove intense. The following from LOC & S. I. is a very remove in tanger: "Incarelying position up." Most persons une quote thin, supply it against chaustion, specially against high checklion, supply in against chaustion, super in a net varieting on that wholest, or supply like the like in the visit of that wholest, or which it facts Food is not varieting out that wholest open which it facts that it was not the latter of th

Religious Essays.

MY LIFE ON THE OCEAN WAVE: MY HOME ON THE ROLLING DEEP

BY O. D. ZOLLERS.

We dwelt amid the walls of ice in the frigid In the dismal waste where the winds of Winter

mean, Isolated from the civil world, cold and dreary Was our northern home, With little relexation of physical toil, Nature's powers grew weary. What a strange region.

Where for a lapse of time no night appea condrous power that planued And controls the rolling spheres, The sun emits his distant oblique rays And sails around the icy world for many days, Above the horizon, descending towards the sea,

Then rising high, Performs his destined journey in the sky. At last as if he failed his equipment to l He dips his golden disk beneath the deep. An i very short nights appear,

Gradually crescent to the equinoxial year; Then vice versa declines the light of day, Till the amnire of might holds the entire a Congressed structures with turrets towering

Present their changing aspects to the curi A city of ice in a frozen world, Manuions crystallized and grand cathedrals, Surpassing human art by natura's powers de-

BE NOT CONFORMED BY H P. BRINKWORTH.

AS a people, as a church, and as Christian brethren, we have ever been recognized smongst the world as not conformed to it. In its practices, in its forms, in its customs, in its fash ions, and its various departments, we have ever been taught, and have so con sidered that the Word of Ged sustains us not in following after, and conforming to the ever-changing fashions and customs that the world follows, and also a great part of the so-called relig-

ions world. We are aware of ignominy to which we are subjected, to the abuse that will be heaped upon us, to the invectives that seem to be thrown with all their strength against these principles of the Gospel, and duties of Christians, as fol lowers of Christ, who was himself non conformed in person and practice and teaching, and all the duties pertaining to godliness and honesty and justifica tion and sanctification through obedience to the truth as it is in his Word

Brethren and sisters, cannot we see that the church is degenerating? Cannot we believe that the declension of the church is due to the departure of the same from the true vital principles of godliness? Christ says, in Matt. 28: Teaching them to observe all things whatsoever I have commanded Are those "all things" taught follow the Word? If so, we are safe, mongat us, among the organization of the band known as the churches, etc., etc.? I ask, in all candor, cannot we see that these plain commands are neglected, are not taught, and therefore the spirituality of that order or class of people is low? The standard is not as formed to the world too much. I know high as it should be, on account of the we are. "Be not conformed." leaders and teachers themselves, and a failing to teach those God given, Christpreserving principles and precepts

pliance with the former part, viz., "And lo, I am with you alway, even unto the end of the world. Amen." (20)

We might notice a few of the ca of this spiritual degeneration in our midst. Some, even of our dear and much beloved brethren, have been elected as teachers of the Divine Word of God (which is able to save our souls); they have run well, jor a time at least; have proven faithful leaders, warning against sin and miquity in all its various ways and forms. They have been commended both by word or mouth, by letter and by the press, have borne the same bravely, oftentimes far longer than what we might even have supposed. The earnal mind, which is at enmity against God still reiges within us, and Paul says needs crucifixion daily. We therefore need to mortify our memhers which are upon the earth,-bring into subjection. Speak not evil one of another, and have that Christian charity dwelling in the heart that beareth all things, is not easily puffed up, seek eth not her own, etc., etc. (Read whole chapter.) Not only so,-we need more than this to "add to our faith, virtue, knowledge, godliness, brotherly kind ness and charity. If these things be in you and abound," do you think you will he barren and unfruitful? Do you believe if we stick to our baptisms! vow, that we will practice or teach otherwise than our Father did who framed the government of the church to coincide with and harmonize upon the Gospel. De they conflict? If so, it is the duty af the opposer to prove the same Brethren and sisters who elected brethren to the ministry? Who called the m to that important work? Who, in putting such a burden that the brother felt he could not bear it, promised to help bear the same and thus fulfill the law of their Master? Who flattered that brother in the open assembly, in private, in the press? Who occasioned the down-fall from the first principles? Who received that brother but not to doubtful disputations? "Ye which are spiritual, restore such an one." How? In the spirit of meekoess," considering threalf lest than also he terruted " this true, dear and loving brethren and sisters? Have we done our duty, ful filled our obligations to our brother or not? I ask candidly, honestly, in the fear of God, from experience I say we lack, are blind, cannot see afar off; do those things we should not do, leave undone the things we should do. Wo are becoming conformed to the world in these things. We talk behind that brother's back; we ask our neighbor what he or she thinks. Confidence is lost by that brother or sister, for they hear after a while, and aoon we have to mourn the departure of that person from the general principles of the church. Now to the law. "Confess your faults one to another, and pray one for another." Will we do this? In all love, in all candor, I ask, will we

Tux truth must be preached, though hell break out into opposition; and we which alone insure to you or I, dear must keep faith and a good conscience, brother or sister, the promises contained though persecutors print on our sides in the same verse, on condition of com- the marks of the Lord Jesus.

and "brotherly love will continue." Se

tan will be defeated, for assuredly he is

the leader of divisions, of schisms, of

is in the church; he is not aparing the

flock. Brethren and sisters, we are con-

heresies, and of every evil work.

For the Booth con at Work THE FIRST PRILITS BY JOSEPH PARTNESTOCK.

BROTHER Sayler's article on the Resurrection, written sometime ago, and his explanation just given is not very clear. He says he asked the question whether the Brethren held Christ's personal resurrection to be the first fruits spoken of by Paul. He says he cannot apply fruits plural to Christ's singular, but he was not in the singular in that resurrection. The word fruits is not in the German, but is in our English and in our late translation, and I believe it is correct. 1 Cor. 15: 23. Christ the first fruits; afterward they that are his at his coming. The fruits

of his second coming will be the resurrection of his saints. So when Christ rose from the dead many of the saints arose, which were the fruits of his resurrection, and these were the first fruits of those ever brought to life to die no more. true, several others were brought to life again, and Lazarus was raised from the dead, but all of them had to die again. See Matt. 27: 52, 58. Covengton, Objo.

THE HOUSEHOLD OF GOD. BY I. J. ROSENHEROPS.

"Now therefore, ye are no more etrangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built apon the foundation of the apostles a prophets, Jesus Carist himself being the chief orner-atone, is whom all the building fitly framed together, groweth unto an holy tem ple in the Lord; is whom ye also are huilded together for a habitation of God through the pirit."-Eph. 2: 19: 29.

A S preparatory to the above, Paul tells his Ephesian Brethren that, "when they were dead in tresspasses and in sine," "heing without God and without hope in the world," God quickened them, raised them up to ait togeth er in heavenly places. The apostle now seems with pleasure to tell those breth ten that they are now no longer strang ers nor foreigners, but are now of the household of God.

We shall notice:

1. What constitutes the household of God. The church is represented by various figures. Paul says: "We have received a kingdom that cannot be mov ed." Heb. 12: 28. Here the church is represented by a kingdom The Psalmist says, "There is a river, the streams whereof make glad the city of God." Ps. 46: 4. Here the church is represent ed by a city, a closer relation; but in our text the apostle calls up the church in a still closer relation, viz., that of a "household." Tho church is a household, in view of the common interest in to which her members are all placed What is joy of one, is the joy of all; so with her sorrows. Like in a family, the church also has all things common Like an impartial father again, our inheritance is equal; we are all heirs and joint beirs with Jesus Christ. Households under proper discipline

are "kindly affectionate toward one an-They "seek each other's welfare." If one be overtaken in a fault, they seek to restore such in the spirit of meekness;" mnutle each other's wrongs with charity. The tame happy state of things pervades the church on the part of her faithful children.

Again, in all households, where peace, love and union prevail, the in-mates all dine at one table; so also do Our text si

the inmates of Ged's household Scriptures recognize but one table. See 1 Cor. 10: 21.

The apostle proceeds to call still clos er relation, by representing Christians, as being placed in a building. Upon this point, Paul inquires in 1 Cor. 3: 16 "Know ye not that ye are the temple Alluding to the church which had its type in the temple that Solomon built, which in beauty, extent and grandeur had no equal; so with the church, the ante-type,

We now inquire:

2. How saints are builded together? Solomon built the temple, by gathering the crude material, from the mountains and lorests. As there was not to be heard the sound of a hammer, in rearing that building, that necessitated all material to be previously prepared. We to day gather the material for

God's modern temple, from the moun tains and forests of sin. The material must likewise be previously fitted, the knots and spalls of pride, strife, hatred etc., must all be removed, as a spall left on would not only prevent its own piece from fitting; but be a hindrance to other pieces fitting, thus endangering the safety of the building; so likewise any member placed in the church, with either of the above knots or spalls, would not only be in disunion them selves, but prevent the union of others,

We attribute the present unhappy state of the church to it not having the apalls of pride and self removed; hence its unhappy condition, its disunion. As the foundation is sought with care, in s natural building; so must the foundation be sought with equal, and even more, care in God's spiritual building.

The prophets all told of a Savior to come; Christ's coming made their any ings true, established their law. Chris come and "by signs and wonders," proved himself to be the Messish," conqueriag death, hell, and the grave," he now becomes "the way, the truth, and the life:" hence while we are being built upon the prophets, and also the apostles. Christ is our "chief corner

As the material of God's buildings are "lively stones," there is, therefore 3. A growing process, into that holy

temple in the Lord In the vegetable kingdom, a plant that ceases to put forth new branches, is diseased and under decay; so likewise in this spiritual kingdom; every plant that is not growing; adding new ideas, new joys, is getting cold; hence on the decline. Heaven has provided that we grow in grace, and in the knowledge of our Lord and Savior Jesus Christ,

This building, the church, is repre-

sented: 4. As being "fitly framed together," A building "fitly framed together" has one design, is controlled by one mind, Where there or a union of sentiment. are opposing minds, in fitting material, there will be much difficulty found, when that building comes to be reared up. What commendable propriety there is, theu, in us "being of one

mind; all speaking the same thing! How far are brethren from being "fitly framed together," who are clamoring against the counsels and usages of our Brotherhood? Sisters, even ministers wives, wenr hats, contrary to the pub lic decision of August Meeting. With so much crude material that has never had the spalls of pride and self remov-ed, uo wouder if the building should

Our text stands opposed to congrega

tionalism, stands opposed to one branch er congregation being independent over the rest in its rulings. "Two cannot walk together exept they be agreed," is ss true of congregations as of individu-

Our text stands opposed to you and I receiving a person as a member, that some congregation has had occasion to disown; or to gather up a faction of ex pelled members; and organize them, over the heads of the congregation in which they live, is far, very far, from

being fitly framed together. All buildings are designed to be inhabitated; so with this building the church. The apostle tells us

That it is "for an habitation of Gad." How pleasant the thought, that a church is provided, into which we can joyfully enter, and dwell with God.

With what care should all the busi ness of the church be transacted, when we remember that such a holy person is present; and is recording all we do say and even think; all of which we will have to meet in the final day. God dwells where his Word is found with his spirit, following which are its happy fruits of "love, joy, peace, long-suff ering, gentleness, goodness, faith, meek ness, temperance; sgainst such there is no law," Gal. 5: 22, 28.

A DARK MYSTERY.

BY M. A. GAULT.

THE LODGE BONDAGE.

WE have often heard it asked why our anti-secret reform does not spread faster in the East, and especially in the cities. We asked a prominent church member in St. Louis recently, why they had never attempted any ex positions of Masonry in that city. He replied that the lodges were so popular and strong that mob violence would cer tainly be the result. A member of our church here, who was once connected with a lodge in Philadelphia, easys that if we were to expose the orders in that city, as we do here, our lives would not he safe for a single day. The reception given to our lecturers in Boston two years ago, indicates that city be in simar bondage. And even the orthodox Presbyterian city of Pittsburgh seems to be no exception, as the following facts that came under our own observa tion will clearly show:

About the year 1868 a young man who was a member of one of the churches in that city, was found guilty of torging a note on his own employer to the amount of \$1,700, and was sent to the penitentiary for a term of four The young man was a Mason and so was his employer. The lodge with which they were connected made every effort to induce the young man's father-in-law to go his hail, offering to bear a chare of it themselves, and many and bitter were the curses they heaped unon his relative, who was an Antimason, because he refused to interfer with the law but suffered his son in-law to serve out his term in prison. If they had speceeded in rolling the burden upon the father, then the law of Masonry would have required the young man to have been released; but as it was a Mason against a Mason, the penalty must be met. After the young msn's term had ex

pired, and while in the penitentiary, confessed his ain and renounced Muon of their dart, but they are continued use paper wome a warning wow reason announcing into the eventuality by the war but their dart, but they are constantly is so under the congregation, and received back in think the Lord has required them to repeat of your sine and turn to the dyhe experienced genuine repentance, and

to the church of which he had been a The Sabbath following he member. partook of the Lord's Supper and at tended service on Monday evening. That night he was seen to leave the church alone, but the avenger was ou his track, and his wife and friends waited for his coming in vain.

He had been last seen on his way home near the corner of Ninth and Lib erty streets, and near the entrance to his former lodge. For a whole week his family remained in suspense, having no clue to his whereabouts. Some were suspicious that he had returned to his old haunts. But early one morning a prominent physician in the city, and s member of the same congregation with the young men, heard his door bell ring, and on going to the door found lying on the steps the hody of the young man, brussed and helpless, with a shoulder dislocated and otherwise terribly injured. A close carriage was rapidly driving around the corner, but nothing could induce the young man to reveal the fearful mystery of his icjury. The physician took him home to his family, but it was a long time before he was able to mingle again in society, and to this day he feels as though his life depends on keeping secret what happened to him that week, but that he was suff ering the Masonic penalty for the violation of his obligation to the lodge He has continued ever since a faithful

sworn opposition to secretism. We are well acquinted with the par ties, but dare not mention their names, or litt higher the vail which shrouds this dark mystery. How earnestly should we labor and pray that the day may come speedily when our cities will be emancipated from such bondage to the lodge.

member of his church, which is in

THE CHRISTIAN'S YOKE

BY JAMES M. NEFF.

"His commandments are not grievous."-1

THE language of the apostle John here confirms that which has been the happy experience of many true Christians who have lived and died. The same idea that is conveyed here by the language of the apostle, should t more deeply impressed upon the minds of the children of men to-day.

The apostle declares unto his brethren how they shall determine whether or not they are the children of God. He eays: "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of bern of God, we will love him. "But," says one, "how shall we determine whether or not we truly love the Lord? The apostle says: "This is the love of God that ye keep his commandments." And again he says: "He that sayeth. I know him, and keepeth not his commandments, is a lisr, and the truth is not in him.' 1 John 2: 4. Hence we are led to the conclusion that obedience to the will of God is essential to salvation. This is where so many are failing to day. There are thousands of people to-day who look upon the real service of Gad as a heavy burden, which they have resolved to avoid no long as possible. They are convinced

carry." But Oh! what a different lesson Christian experience teaches! Blessed be the name of the Lord! "His com mandments are not grievous!" But rather joy and peace are the portion of the faithful followers of Christ. Jesus says, "My yoke is easy and my burden ie light." Mott 11: 30

But yet with all this, we occasionally see a poor creature fall under the weight of his burden. (God help them or where will they land?) But it is not the service of God that has broken them down. Alas! they are trying to support the world on one shoulder and church on the other. The devil has een the means of their ruinstion.

We believe that the minister should

impress more vividly upon the minds

of his hearers the joys of a Christian life. Do all you can to get them to abandon the idea that the service of God is a burden instead of a pleasure. New arrees the question, What gives rise to the peculiar notion smong men? Do they judge from the conduct of the Christian that he is laboring under this great (as they suppose) burden? No but the devil is triumphantly reigning in their hearts. He is constantly urging them to procrastinate this solemn duty, telling them, of course, that it is a burdensome task which it would be folly for them to undertake. But when we turn to the Book of Sacred Truth, and read from the page of divine inspi ration, we are led to conclude that the are in a great mistake. When we look

perience, we are glad that His "burden is light? Dear readers, if any of you who chance to read these lines, are yet lingering to avoid this builden, let me ask you earnestly to wait no longer, for in stead of weighing you down, it will relieve you of your burden of sin, and

back and glance over a few pages of ex-

make you free.

FOOLISHNESS OF MAN.

"Do ye thus requite the Lord, O foolish pool le and nawise? is not be thy father that hath ought thee? both he not made thee and estab lished thee?"-D:ut 32: 6.

MOSES, the servant of God, who led the children of Israel about while wandering through the wilderness to the land of Canaan, had to put up with much evil, not only from the Israelites in general, but even from all their officers, hence he knew that they would be no better after his death but utterly corrupt themselves, and turn aside from the way which he had commanded them, and evil would befall them in the latter him." I John 5:1. Of course it is a days. Was that the proper way to natural consequence, that if we are requits the Lord? Dear fellow-men, are you not like Israel of old to requite the Lord? Is not be your Father, too, who has hought you? Do you think you are any better? Oh no, you foolish people and unwise! You are lingering day by day in unbelief, burning away your face from God's demands, and still hoping to get to heaven some day when you are no more fit for a place on this earth. Why not believe in God this very day? Why not? Do you thus requite the Lord for all his spirit in the bond of peace," Eph. 4: I goodness, for his supporting you these many years! Dear fellow creatures, do Cor. 3: 18) by his godly walk and not harden your hearts, or deafen your ears, or close your eyes, or throw away the paper when a warning word reach-

ing Savior on the cross of Calvary, and believe once for all, ere it is too late. Think of that happy land where all

the saints are shouting, "Glory be to the lamb that was slain." Would you like to be missing there and never, never see your Jesus? You must be there; there e a place prepared for you. See, the great day of judgment is at hand! not let it find you unprepared.

It is foolish of a man to refuse to ac cept salvation when offered to him, because he does not know how often God will repeat this offer, and if he does not get saved while here, he will, during an endless period, an eternity, a time without limits, he wailing and crying, "O what a fool I have been! I might have been saved as well as many others; but now I am lest!" Why not repent while Ged's mercy is still lingering? Why not?

GENIUS OF PRINCIPLES

A PRINCIPLE is said to be a "rule of action"; and actions admit of some distinguishing form or expression, according as they may be connected with their respective principle.

The principle of love has its attendent actions, and distinguishing features. The principle of batred, has its attendant actions, and features.

Truth has its attendant fruits also. We might mention the straight-forward and unaffected manner of truth's expression.

The Christian graces,— meekness modesty, unity, and the peaceable die position-each may be known and dis tinguished by their significant features. Courses is not bad, except when used in a bad cause; then it may be a power or passport for evil.

Pride may be mentioned and known by its tendency to ornament and deco-

The ordinary mind can, by thoughtful observation readily distinguish, classify, and properly apply the various principles, by their respective features. By their fruits ve shall know them. Matt. 7: 20. This portion of Scripture is used to detect false prophets; yet we wish to call it to our aid, and determ ine, by it, between good and bad principles. We remark that similar principles combine, coalesce and intermingle with each other. And different principles separate and classify themselves. "And we know that all things work to gether for good to them that love God," etc. Rom. 8: 28. The good principles work together, help and assist each oth er, in the consummation of their re spective tendencies. The bad principles, in a certain sense, and perhaps in an eminent one, are perversions of the good; and they also flock together.

Paul says: "For we are not as many, which corrupt the Word of God." 2 Cor. 2: 17. The believer in Christ is expected to walk "worthy of the voca tion wherewith he is called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endesvoring to keep the unity of the 2, 3, and reflect the glory of For so an enchaste conversation. trance shall be ministered unto you abundantly into the everlasting kingR. H. MILLER

BRETHREN AT WORK

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SPECIAL CONTRIBUTORS

EDUCATION

IOR sometime we have been wanting to sav something in regard to the educational question, which of late years has been a subect of controversy among our people, but have delayed it till the present.

We are fearful that most of those who write and preach against education do not, as a rule. understand just what they are opposing, if they did, we are confident that they would materially change their minds on many points. They imagine that in education there is something mysterious and dangerous-something that ontains the serds of infidelity and atheism To me it is a pleasure to spend a few hours oning with sober, honest thinkers on this question, for it is generally not vary difficult to show them that there is no foundation whatever for opposition to true admeation. In the beginning, they expeal to the New Testament to prove that worldly wisdom, etc., are wrong, and that if any man lack wisdom he should pray for it. It only takes a moment' reflection to show that these passages do not refer to education. Remember that wisdom and knowledge are two different things. The Bible nowhere condemns truthful knowledge. nor are we ever commanded to pray for kn edge. Wisdom refers more particularly to the hest means of using knowledge, and is never censured in the Scriptures, but worldly wisdom or the wisdom of this world, which refers to the way the world applies knowledge, is repeatedly condemned. Nor doce "worldly wis dom," or the "wisdom of this world," justly apply to what is taught in the generality of our educational institutions. The main object of our schools is to impart knowledge. Wisdom is something that is manifest in the are of knowledge. If you skillfully use your knowledge for a good purpose, that is true wirdom but if the same skill is used for an evil purpose that is worldly wisdom. Knowledge is power. and may be used for a good or evil purpose An improper way of using this knowledge is reneatedly condemned by the Scriptures, but the knowledge itself is not. Knowledge, in this respect, is very much like money, it is the abuse, not the use of it, that is condemned

But to make matters a little plainer, we may ask those who are opposed to education, to name the branches usually taught in the generality of our educational institutions, that are uny sense condemned by the Scriptures? This we have done repeatedly, but have the first person to find who can name the erronsous Bond them our college catalogue, and ask them to mark the branches of study that are wrong, or erroneous, and they will Theu bring them here to the college in Mt. Morris, for instance, let them pass from class to class, and bear the recitations, day after day, and not one of them will condemn the course of study. Phis thing bes been tried time and again, and we know it to he true, and we presume the same thing may be said of other schools among us. What is it in education that they oppose? Nothing real, but something imaginary that they can not in any nathentic writings, and something they and the children will finally pine away and cannot find in any of our schools.

Those who write and preach against aducation do not visit our echoole to see what they teach, nor have they ever carefully examined their course of study, hence they are not qualified to pass judgment on them. I will go further in this matter, and say that there is not a brother or sister in America, who understands the branches of study usually taught in our schools, that condemns them. If there is, I want that person's name. I would like to find the person who understands grammar, and yet says it is wrong; I would like to see the man who understands mathematics, and yet says it is wrong. If there is a man who understands natural philosophy, and claims it is false, I would like to find him. I would like to hear of the men who understands astronomy

and says that it is not a true science must repeat it, that these courses of studies are condemned solely by persons who have never studied them, who do not understand them, hence cannot tell whether they are true or false. If they understood them they would not condemn them.

adopted the false speculative theories taught in some infidel schools of the age, and on this ground want to condemn the whole college system among our people. They do not seem to know that there encolative theories are not taught in our schools and this is the effect of writing about a thing before the facts are known. In some branches of knowledge there are points that are not fully settled, and perhaps will not be, soon. Concerning these, some of the learned differ, but their differing does not prove the whole system to be proper

There is no use writing and preaching against useful edocation. It is one of the things that will follow Christianity in spite of all opposition. The apostles and primitive Christians were devoted friends of education and if most of as had just helf as much knowledge as some of them, our writings would generally be in a hetter shape to go hefore the public. Instead of opposing education they did their utmost to odvance it, and even we so far as to establish schools in various parts of the world. What we want to do is this; we want to encourage our young people to pro ours a good education and then teach them to make a good use of it. Do this and we may become a power in the world for good. do not oppose the very thing that the apoetles and primitive Christiane labored so cornestly to propagate. Christianity, Education, and Liberty should be the true basis of all govern ments, only use not your liberty as a cloak for evil purposes, nor your education in the interest of error. The tendency of liberty, proper ly applied, is to give each p reon his rights and produce universal harmony. Blucation. properly bandled, is the hand-maiden of Chris tionity, and tends to clovate and mentally re fine the race. Properly used, it has never an complished any svil, but in the hands of dosigning and unconverted men it has proved in-

jurious in many instance Without education, a race will never pros Mental and moral culture are absolute necessities in order to produce and retain civilization. What we call a common school sdu estion may answer the purpose in a limited sense, and should be made universal, but can never constitute the real power that keens alive the educational spirit. The High School is the mother of our common school system destroy the mother and our common schools will either pass out of existence or degenerate in power and assfulness. The high school is the mother of our school books-our rp-lling books, reading books, arithmetics, geographics, grammars, etc., etc., -- and also the mother of our hest system of teaching. Corrupt the Bigh Schools and you will find the same con ruption in the common school. Purify and elevate the High School system and it will have the same effect on the common schools of describe, something they never saw, never read the land. Kill the mother, the High School,

We hope our readers will think over these sings eeriously before they condemn education, and at the same time do not confound the same time same times do not confound the same times do not things seriously before they condemn education, and at the same time do not confound the "wiedom of this world," which is condemned by the Scriptures, with true education, which is never condemned by any sa cred writer, for they refer to two different things, one being a curse and the other a blessing

THE OTHER SIDE.

N his series of articles, on the dress question, in the Primitive, brother Quinter has been

saying some good things.

slightly condensed is to the point:-"A brother, in thinking that our fraternity as taken unjustifiable ground in some cases in regard to the subject of Christian apparel, calls it 'dress idolatry,' and says, 'Will we not be startled in the morning of eternity, if we are confronted by some of our young sisters with the accusation that we persecuted them out of the church upon ground that was not accord ing to the gospel, and hence we must now companions in misery till the uttermost farthing is maid?

But then there is another view to be taken of the principle of Christian apparel in rela-tion to the 'morning of eternity.' It is a gos pel principle, and a part of the Christian law by which all who li ve under the Christian dispensation are to be judged. And we want the rother who took view of the subject that we have above given, and all others, to look at the other side of the subject, or at the subject under another aspect. In the language of the brother that we have quoted, we may gard to the failure of a large part of the Chris tian world in overlooking or entirely ignoring the gospel principles relating to Christian ar parel, what he said in regard to the two stringent applications of those principles by th church. 'Will we not be startled in the more ng of eternity if we are confronted thy young sisters,' and by old ones, too, and by brothren as well as eisters, with the occusation that we failed to instruct them in the principles of the gospel pertaining to apparel, and that we winked at their extravagence, their vanity, and their folly in dress, and parmitted them to go with the world in all its fashings in disort wi lation of the principles of the Gospel; that because they ho ored us, and flattered us, and perhaps paid us, we retained them burch and received them to the Lord's while living in violation of gospel principles; that we failed to do as the prophets of the Lord were directed to do when they were commanded to 'Cry aloud, and spare not, and show people their transgression, and the house of Jacob their sine,' Iso. 58: I, and failed to do as Paul did, and as every minister should clare all the connect of God, 27) of which the principles of Christian ap-parel are a part. And now the judgment is ome, and 'there remains no more secrifice for sin,' and there is no more time, to procure of 'Ob, wretched to replanish our empty lamps! 'Ob, wretchestate of deep despair!' Whither shall we fire And then will they curse those in whose shirts the blood of their last soule will be found, because they did not warn them more faithfully and teach them more fully.

DEFINING MINISTERS' DUTIES

WE are in receipt of a rather pointed letter from a brother who means it all well but writes much more cutting than those be desires to correct. It is in regard to Bro. D. P. Sayler's article, "A deflued system of teaing in the church," published in No. 13. take a few extracts from the very mildest part, of the letter, and will make some remarks concerning the easy

"Did you really think that we should first despret the Scriptures to our ministers before interpret the Scriptures to our ministers which we cand them out to produin the Gospel's Who would you select to be our interpretar Who would you select to be our int You might select on that I would not bit for the husiness, and I think we hav sue a trouble in the church now. But anys the church, should instruct min cause Paul instructed Thuothy. tion of the Scriptures, is contrary to all busi-uses rules of the whole world. I wonder if he thinks he could give a better system than Obrist and the apostles save? Just use how Christ and the aposites gave? Just see how even the Old Fellows would tolerate in their beexpuses his theory! He educits that our body an efficient who would refere to work in church should make a mistake his defining her

take in it. What would would forever have to be article means tongue-tyin ld his peace.

After a careful re reading of Bro. Sayler's article we fail to see in it that evil which our Bro. seems to see. The leading object of Bro. Sayler's article is a good one, and should commend itself to all careful Bible students.

1. The right way to do anything, is to have a system. If it is an individual offsir, let the individual errange his own system. If it is The following, simply for the congregation, then it is for the congregation to form that system; but if the work belongs to the whole church, the whole church in person, or through representatives should arrange such a system as in her wisdom is thought proper.

2. Our Bro. is not only a good furmer, but a successful one, who believes in farmers, reducing their business to a system, and he also knows the condition of those farms and farmers where there is no system. Now let him apply the principle of what he knows shout farming to church work, and he will soon see what becomes of a church that has no eystem

3. But the question is asked, can we make a better system than that made by Christ and the apostles? The thing made by Christ and the apostles is the New Testament, containing all the revealed facts, promises and commands connected with the Christian religion. Now, if this book gives us a system for all our church work, in all its parts, then that settles the question. But on looking at the matter carefully, we find it does not. It tells us what to do, but in many instances fails to tell how to do it. The manner of obeying some of the commands is left to the church. The plan for preaching the Gospel to all the world is not given. It is left to the church to form a system by which the money is to be raised, how to select the most efficient men, and how they shall divide their work. For this, and many other things, Christ and the apostles left no system, hence to be systematic about the work each age must form its own system. To talk of following the system of Christ and the apos tles when they left no system is out of the 4. In order to carry out all the commands

it is necessary for a religious body to agree upon some system fully in harmony with the Scriptures; a system that will cause us to do in all things just what Christ and the anostles intended we should do. To accomplish this there should be a consultation, an agreement clearly understood in all its parts. This is just what our people have been laboring for. They consulted the Scripture with great care-agree upon the principles therein set forth, and solved to carry them out in their faith and practice. Having agreed upon these principles it becomes the duty of every member not only to submit to them, but to help maintain them. To agree upon a set of principles, and then let each one do as he pleases about complying with those, would be certain room to any organization in any age. All new mem bers should be made acquainted with these principles, and then asked to subscribe to them To do otherwise would be to invita confusion and destroy all system

and general duties set forth in the Scriptures.

5. Every newly installed officer of ony organ'z tion, should be required to pledge himself to work and teach in barmony with the principles ogreed upon by the organization No church for one moment, should tolerate the actions of an officer, who is not in full sympathy with her rules and regulations Such a person is unworthy the trust imposed upon him, and instead of h-ias a benefit to the cuses will be found a real injury. If he is not in sympathy with the rales agreed upon by the church, he ought to have cender enough d he about him to have been the Old Fellows would tolerate in the Out our our bedy an efficier who would refuse to work in the beautiful their rules, and if we have no about him to say so, and decline the office. Not

of system than these worldly organizations time we were getting one. All worldly of rations instruct their officers or agents regard to their duties, telling them just they may do, and what they may not do. Bro. Saylor is right when he says that thing of sending out preschers, in the of the church, and not defining to them waten of teaching &c., ie contrary to all ges rules of the whole world. We know o exception in the civilized world, and to the church to do a thing of that kind, to cheren half-civilized nations and worldly stions would not submit is certainly not m. If our correspondent can find any of learning in the world who contradicts principle involved in Bro. Sayler's statet, above referred to, let him give the testi-The principle is not only in barmony the hest legal advice on record, but is in mony with the Scriptures, and also with highest order of moral philosophy taught the hart institutions of learning. It has evhing worthy of note to recommend it, and

Defining a minister's duty, as a teacher old not imply that the whole Bible must be laised and interpreted to him, for this ld be an impossibilty. Our faith, practice system of church government, would emon the whole line of instruction.

. "Who would you select to be our inter-We would select no one. The church. a great Brotherhood, must define these duand then any minister, authorized to tall snother, could lay the duties before the only elected officer and receive his assent to

True we have the same instruction that but wrote to Timothy, but we want to egree on the things therein taught that there be isring in our work. In regard to making kes, we would much sooner risk the whole such, than to permit every person to do as pleases, for certainly all of us put together

ald know more then any one of us. 9. Bro. Saylor's article does not mean egue-tying," it means "tongue govern ent" a dactrine in which our correspondent illy believes if he will just stop and think a idle. If one of your ministers should preach armon in defense of Masoury, would you not obe to put a stop to that kind of presching? Certainly you would. Would you call that nogne-tying?" Not likely. Yon would not that preacher to preach the Gospel os beand and understood by the Brethren. Well hat is just the doctrine we are trying to teach a this article.

FASTING AND PRAYER

N.P. C. No. 16, page 244, we rend an article from the pan of our aged brother E.K. Buechly, under the caption, "Our Ciurch Difficulties," in which are many approprinte Scriptural quotations with some brief comments annexed, and also some suggestious, among which was the propriety or rather ne cessity of appointing a day of general facting and prayer. My attention was particularly arrested at this point, more so perhaps because in editornal item called spaces ottention to it with its strong approbation of its merits; and lalso approhite the entire article save the apatintment of a openial day for fasting, which is my humble jodgment, is not in harmony with the Spring's partnertions on that subject. la the former dispensation, it was admissible and so frequent was its public use among the that it called forth the Savior's reluke.

But I wish to call the attention of our breth ten and sisters to this thought: That prayer and fasting alone will not remove the difficulthe alluded to at the head of said article, and which do exist in our dear Brotherbood. It did not always in the former age. See Isa. 58. And bence I call special attention to the first eight lines of last column of said article, which roads, "Can we not say with David, we have sinued? Have we not departed in a lar paper, and which we suppose to be neutral "Lord, wilt thou have me to descript from the precepts and judgments of as to descend differences, thinks that wilt thou have me to de?"

the Lord? Have we not haw out unto cor- infant haptism was borrowed by the Christian selves cisterus, broken cisterus that one hold no water? Let us, then, turn unto the Lord with fasting and prayer and supplications, peradventure the Lord will hear and answer our united prayers."

The above plainly sets forth the cause of our divisions. And when we know the cause and remove it, the effects will cease, and if we cannot get the consent of our minds to do so and power to perform the work, let us seek it by secret prayer end fasting; but the work must be done, and that work is expressed in the lines alluded to; turn to the Lord where we have departed, and fill up the cisterns we have dug. I understand the writer to mean mdividuals and individual churches, for I know it cannot be truthfully said of the church as a hody, that she has departed in principle, and very little in policy; and dug out cisterus of her own, (our enemies themselves heing judgea) but on the contrary, I r-joice to see a disposition on the part of the great majority of the church to ching close to the implied as well as the expressed meaning of the Scriptures in all her counsels and deliberations; and it has not, and I think caunot be shown that her advices and counsels are anti-scriptural, and that if heeded would lead to apostacy or divisi but would preserve simplicity, obedience and

union in the church; for it is evident if we all walked by the same rule there could be no dirisions; but when individuals and individual shurches, and also elders will ignore them as being only the work of man, and set up con gregational church government, are they no digging citterns of their own and causing di visions? And while some proclaim it on the couse-top, others more secretly sudores it, and carry it out by action at home. In order that I may be more fally and p

rly understood, let me illustrate. The chi at her highest councils, decides that it is con trary to the spirit and implied meaning of the Gespel, for an humble follower of Jesus to at tend our State and County fairs where nearly all manner of wickedness is manufed in a much less to put stock on exhibition. But a church, by the consent and perhaps by the iufinence of the elders, holds a conneil and by a majority decides that the members may attend and put stock on exhibition. And again; elderr, when saked to admonish certain sisters for wearing fashionable hats, contrary to the wise cuntels of the church, reply, I have no Scripture forbidding it, &c., thus setting up his own judgment in opposition to the united councils of many; and hence digging a cistern

Jast so far as we depart from the advices o the church, or body of Christ, which are madby the influence of the Holy Spirit and base upon the Gospel, just so far we depart from th precepts and jodgments of the Lord. In my numble judgment until such work cases, and we feel a disposition to submit to one another ne the Scriptures abundantly teach, fasting and prayer will avail but little, if suything to the guilty. And me I do not suppose I pray and jast more on the 22ad day of May I have been doing all winter, and still feel to do daily actif the Annual Meeting, and even longer if necessary to remove the aloud in some way, (if the Lord spares my life) I nev ertheless arge a permul of the article. The ought is worthy of our consideration and doption, even if no special day he agreed upon Let it he a daily work at home and in the clos ct, and the blessing no doubt will follow. M :) the Lord speedily come to our relief; "For un less the Lord keep the City, the watchman

INFANT HAPTISM.

NEANT haptism, of late is receiving a lit-tle more than its usual amount of attention. Its rapid decline in most churches, where it has heen practiced for years, likely has something to do with some things that are said concerning it. The following will perhaps throw some new light on the question: A new theory has been advanced lately rela

tive to the urigin of infant baptism. According to the Christian Index, the Nation, a secu-lar paper, and which we suppose to be neutral

church from the heathen, basing its opinion of the German work of Dr. Konrad Maurer, which gives a history of intant hapti practiced by the heathen Teatous. The following is the closing remark of the paper referred to:-

"For surely there is no intimation in the Bible that haptism was ever applied to infants nor do we find a word in the New Testament onnecting the giving of the name to a person

The title of the hook reviewed by the Nation ie se follows:

Ueber die Wasserweihe des Germanischen Heidenthumes. Vou Koursd Maurer; Separatabdruck, aus deu Abhundlungen des L. Bayer Akademie der Wisseuschaften 1 cl. xv. B. iii. Abith, Munchen 81 pp. quarto.

The work shows (so the Nation states) that the sprinkling of infants was preticed by various heathen nations of antiquity, and ev by the old Aryans auterior to their divisions into Teutone, Greeks, etc. If this he so, infant haptism is one of the most ancient relies of heathenism. But how came it to be adopted hy the Christian church? From mistakeu no tions of policy. To adopt heathen customs was to conciliate those who practiced them, and and thus to facilitate their conversion to Christianity.

GOD MANAGES THE SUN

T has been shown that the tremendous ener-I T has been shown that the tremendous ener-gy of the sun, if supplied by pure anthra-cite coal, would, at its present rate of expenditure, exhaust an amount of that coal equal to the sun's whole hulk in five years. It is further shown, historically, that the sun has not perceptably diminished in bulk for 3,000 years this fact comes out from recorded total eclip see. It is also proven that the supply of for from meteorites falling into the sun is comparafively insignificant. Thus science finds itself foiled in every attempt to explain the source of the immense wealth of the luminary, or the scopomy by which it lavishes it, with infinit profusion, upon all surrounding space, with out a corresponding exheustion of its resour We think that thed manages the sun, and shall hold on to that theory till a better one is supplied.

AFRICAN HONESTY

DR. LIVINGSTON tells in his journal of D leaving valuable stores on a river's bank for six mouths and fluding them unharmed at is return. Mr. Froude, in his journey in South Africa, pays a high eulogy to the Kaffie natives for their honesty. Farmers absent for weeks, leave their houses and families and property nudefended. No ontrage is ever heard of. Wagous laden with velocitie goods are sent many hundred miles through a country inhabited only by the Kuffirs. The good are of a kind highly prized by the natives and eagorly coveted, but highway robbery is an-We are nfraid that few civilized communities can be found anywhere where theft is so rare. It might not be a bad idea, if these Africans would send a few missionsries to this THE CEDARS OF LEBANON.

REGULATIONS were lately issued by Rus tem Parha for the guidance of traveler and others visiting the Codars of Let anon. These venerable trees have now here fouced in, but, with certain restrictions, they continue to be accessible to all who wish to inspect them. In future no encampments will be permitted within the euc'osure, except in the part marked out for that purpose by the keeper, nor may any cooking or camp fires be lighted near the trees, a regulation that has been rendered spacially necessary by the partial destruction by fire of three of the largest pedars. Lastly, no animals will be allowed outer the cuclosure and the heeper of the ground has orders to hold the dragomans and touriets' guiden responsible for any infraction of the regulations.—Scientific American. THE conversion of Paul started from

higher point than some men reach in all their lives. Ho did not begin with the inquiry, "Lord, wilt thou save me?" but, "Lord what

IN MEMORY OF SISTER MCNULTY

OISTER McNulty, of Pueblo, Colors Direct McNutty, of Pueblo, Colorado, de-ported this life, April, 12th et 9: 30 A. M., aged, 26 years, 1 month and 28 days; discase consumption. Friend McNulty moved for Johnson County, Mo. in the Fall of 1881, to Pueblo Colorado, for the health of his wife Her disease was of king standing, and instead of getting better, she became weaker contin-

nally. About the 6th of February Bro. M. V. Sw and wife, hearing of their whereabouts, brought them to their own bouse and cared for them with all the courtesy and charity of a Christian people; their hespitality and care, are beyond comprehension. On the 28th day of March, she expressed a desire to see me; Bro Sword sent me a card, and I hastened to East Pueblo, where I found her very low. After a short interview, she expressed a desire to he suminted. Her request was complied with but in spite of all the hospitality and care, death came and leid her image low. She crossed the river without a struggle; she folded ber bends, closed her eyes, and fell asleep in

Doring her protracted illness, which was of two years duration, she was entirely resigned to the will of God and bore all with Christian fortitude and patience, until the engel of Death came and unlocked; the door, and her pure sairit was taken to the home of the Glorified. While postessing as she did all the traits of so cial character blended in with their gifts; it was the graces of a Christian that made her amiable, attractive, on 1 on ornament in society, a blessing in the family, a noble daughter, and a loving eister. It is sad to chronicle the death of the so young and pare, cut down in the the gurden to be transplanted in the paradise of God, where flowers continually bloom with youth and vigor. While she was heloved by all in the church and in the social circle, yet the powers of her influence and love which was of a silent character, was most felt at home. She has gone to rest, free from suffering, from sorrow, baring entered the manufon prepared for her by our blood Saviour. Let us dry our trars and try to imitate her and prepare to meet her beyond the Elysian skies, in the portals of eternal Glory; where we can bask in the smiles of a once crucified but now risen Redeemer, where there is no more death, where all is Heaven, joy, and peace forevermore. Traly "in the midel of life, we are in death." May God help us all to be ready. South Puchlo, Colorado.

Primitive Christian please copy.

Ds. Twng met an emigrant tamily going West. On one of the wagons there hung a ing with the hottom knucked out. "What is that?" 2sked the doctor. "Why it is my Tay-lor jug," said the man. "And what is a Taylor jug?" arked the doctor again. "I had a son in General Taylor's army in Mexico, and the General always told him to carry his whisky jug with a hole in the hottom, and that's it It is the best invention I ever met with for hard drinkers."

Chlengo & North-western Railway Arrangements.

To commondate those desired as attending the next Annual Meeting of the German Boyden charles, which was the bad a Astiruch Content, which was the bad a content of results of over the content of results of the content of the cont

from any station in time company or pure make application to the station agent, and advise him how many tickets will be required for the party, so that he can procure the necessary

ty the party essures to start.
Tickorts can be precured as early as May 180th,
at good to return until June 20th, 1882. These
stots will be sold only to members of the Breth-

ron church and their families.

Members residing North of the line of the Chicago & North-western Hallway, by paying local fare to the neutral junction point on this read, can there poome the reduced rate round trip tickets named above.



THE STRAYED LAMB A little lamb, one offernor

Had from the fold departed

Not all the flock that shared his k Could from the search delay him

But night and day, he went his way

sorrow till he found it,

And when he saw it faintmer has He clasped his arms around i And closely sheltered in his brenst,

And pitied and foreave it.

And thus the Savier will receive

Blessed while they live, and when they die. When soul and body sever, maked them to his home on high

Selected by Ettie A. Paul:

LONGFELLOW, THE HELPFUL

FRIEND. BY ONE WHOM HE HELPED.

BUT few of his intimate friends, I think, know how kind was the dear friend who has just ed to those who were studying to fit themselves for a career in literature or music or art. But there were not a few of those to whom he gave his sympathy and help who felt that a very dear lather had passed away when they heard the news of his death. I have been sadly turning over the portfolio which contains res of notes and letters which I have received during the last eight or ten years from him, while pursoing the study of music at home and shroad, signed with his dearly-loved initiale. I can hardly bring myself, Mr. Editor, agree to your request and copy some selections from his letters, and I would not do it except that I am allowed to conceal my name, that I may not seem to seek publicity as having been the recipient of his goodness. Delicacy requires this reticence. It is painful to read much that is written, and our grief would fain he left sacred and ellent; but his goodness should not be concealed. It belongs to the world, which gives speech to its own sor and asks from those who have hest known him their experience also.

Most exquisite was his tender way of doing a kindness to others, as if he were receiving, instead of doing the favor. It was this which constantly affected me with the score of his

My story is not a solitary one. I had come. a poor girl, to Boston, from a distent part se country, a young writer and singer, teaching music to defray my expenses in the continnance of my studies and writing buts for the coveral papers in the city. One day I visited an editor, with some verses of greater length than usual. He said: "This is too long for newspaper or magazine. Finish it, and then I want you to take it to Mr. Longfellow." I opened my eyes in wonder. "I go to Mr. Longfellow!" I had never dreamed it possible that Mr. Longfellow would trouble himself about a perfeet stranger, and I imagined the editor to be making sport of me and my poem. Three months later I yielded to a sudden impulse, and wrote Mr. Longfellow, and was invited to visit his home. The day was a golden one, for I

found him a calm, wise counselor. Afterward fortune favored me, so that I drifted to foreign shores, to carry on my authitious plans; even then his thoughtful kindness followed me now a word of encouragement, praise or comfort, which he found time to give expression to, making its way across the Atlantia; ever suggesting, without seeming to do so, some subject for my pen; begging me at all times to write all about myself, and offering his a little entanglement in the incidents. Never-

place it in the hands of the editor; at another visiting the dusty office of the paper for which I was writing letters, to subscribe for it with his own band; and the editor, who never expected such an honor to be paid his poor peper, immediately begs me to consider myself engaged to write the following year. Finelly, when I chose an operat c career and made my debu in Italy, where temptations are no longer temptations, but deliberately set note of the ost intricate description to waylay and trip the footsteps of the most clear-headed, he gave his warnings and suggestions very wisely and kindly. This friend of friends taught me to confide my trials to him, until I wrote as freey as if to the pages of my journal.

Again and again would be give some little ision to do for him, as if it were granting him a great favor, while it is only his delicate way of presenting me to persons who might be interested in my struggles and prove themselves friends.

Too proud to reply to his oft-repeated question of whether he might aid me, he finally visited some of my friends, to learn my exact oseds; and ther one New Year's morning I remember myself seated on my bed, where letters have been brought to me, the tears rolling dowo my checks, for I feared I must yield to the inevitable and go home. "Only a little New Year's gift, that will serve to huy gloves," said his letter. Did he know that it was bread. not gloves, I feared I should need and which his generous gift supplied?

But I copy from these letters, m'y choiceat tressure, a few paragraphs which will give an idea of his thoughtfulness and kindness. one of his earliest letters he writes;

"Your last letter in Italian showed your great progress in the language. But now I think it would be well to come back to the Eagl sh again; for one's pen gallops and gos-ips more easily in one's native language, and perhaps you would write oftener if you wrote in English. You can keep your diary in Italian and do not forget to put down everybody's ams whom you care to remember. . . . Do not mind what I say shout writing in Italian Only write; and, whether in English or not your letters will always be welcome."

La another letter:

"How kind of you to write me such a long letter. It has interested me extremely. But the next must be all about yourself. Not so much what you are doing, for I can imagine that; but what you are feeling and fearing and hoping and desiring. In short, a picture of Pour inner self

Tell me, also, how I can be of aid and com fort to you, being assured of my constant wish and willingness to help you in all ways."

The next letter returns to the same point: "As I said in my last letter, I want to know more shout your surroundings, your studies, your voice, your music, and whether you are

very ambitious to appear in opera or care more for the less exciting but safer church choir and ncert-room. Tell me of these things." This bit is from another letter

Your tour in Switz rland will be a great re freshment to you. But when one is end and sorrowful there is a kind of terror in mountain cenery. I have often felt it."

His criticisms of a young author's work were tenderness itself and full of appreciating encouragement. When he made a criticism, it was so delicate as to hardly be felt. There was not a hit of severity intended in the followng mention of a very immature and perhaps ambitious poetical venture.

"Your poem I read to The tle mystical, but I had no great difficulty in understanding it. Now that you tell me where it was written it has a double interest for me. This brief note is another of my nour returns for your longer and better ones; bot, is

ou saw the pile of unnnawered letters heng up proued me, you would pardon and pity me," In another letter he refers to another litera ry venture with similar delicacy; "I have read the first chapters of the story of

It begins well and makes me ouricus to have a key to the characters. Probably it is my fault; but there seems to b

Equally kind and sympathetic is the follow-

ing request:
"You can imagine how very eager I am to hear all the particulars of your first appearance, and to know how you felt, and how looked, and what the opera was, and whether

you were frightened, and, in short, all about it. You most at once satisfy my enriceity and keep me informed of your doings." The following was in response to some confidences, such as I have referred to above

"I feel now, more than ever before, the dan ger that surrounds you; but I am sure you will he strong and voliant. Instead of giving you good advice, I send you a song I wrote the other day. It has been set to music two or three times; but that is no resoon why you should not set it again, if you feel inclined to do so." The song is that beginning "Stey, stay at ome, my beart and rest," the last verse of which is

> Then stay at home, my heart and rest, The kird is safest in its nest; O'er all that flatter their wings and fly

Again be writes, speaking of an attempted injary:
"Alas! an artist's life is never without its

thorns; but it has its roses also. Above all, "La procellora e trepida Gioja d'un gran diseyas La gloria Maggior dopo il periglio Lo fuga e la vittoria!"

At another time he wrote: "I wonder where you are at this moment

and what you are doing. You must be sleep-ing; for here it is nine o'clock at night and in Italy two in the morning, "But are you still in Italy, or have you go to Spain, as you hinted you might do? Wheth-

er in Italy or Spain, you are certainly at this moment asleep, and this letter is a kind of serenade sung under your window On one occasion, after giving decided advice against accepting an offer which would take

me out of my chosen protession, he concluded, with his unfailing tender consideration; "I beg you, dear-, not to feel wounded at my frank manner of speaking. I cannot speak

therwise and he true to myself and to you. And believe always in my unabated interest in your welfare and your success and how truly I am your friend. Furewell hest, tenderest, truest of friends!

FRIENDSHIP

THERE is an old adage that save: "Tell me

your company, and I will tell you what are." This is a sentiment which we should constantly remember, for it will make our friendship safe, and it will also preserve us from many of the mistertunes into which we are prone to fail. But after we have made choice of our friends, after we have discouraged the familiarities of wicked persons, and found a circle of proper friends, it is right that we bould pay special attention to enother point of duty; -- the regulation of our conduct towards those with whom we are intimate. In this particular we are liable to be nuguarded; we are very liable to err on one side or the oth er. I hope therefore, that a few brief remarks may oot he thrown away.

Let us be careful in choosing our friend nd when we have acquired a good friend, be firm and constant in our attachment; it is very wrong to abandon a friend without a cause Some persons are too basty in becoming intimete with every now acquaintance. The nat ural consequence is, that after a few days or perhaps weeks, they begin to observe faults which they had not previously allowed themselves time to notice. They then become disgusted, grow-cold in their offection, and pre made to look around them for some new friends; whenever they meet strangers they emb them, never taking time to study the character of those persons, and in a short time they see some faults that they do not like, and they cast them off as specifily as they at first ombraced them. Then they attach themselves to me one clso, and the next thing cant them

The human heart is deceitful, and thou really love us to day, may be altered to me. But when we have found a friend that is; ful we should be the same to him. Wes cherish a warm attachment to our friends they are in trouble. "A friend in ocei friend in deed." Solomon says: "He the friend must show himself friendly." To friend must show numson friendly. For sake a friend in the time when he most a our assistance is very wrong. The lar-may teach us a batter lesson on this sat, Ovid says: "The name of friendship touchhearts of the barbarians."

and Pythias? Damon was condemned by king; he obtained leave however, to got and settle hib affairs, promising to retur him on a certain time, and his friend Pri commended himself to the king, and deel that if Damon was not there at the apport time he would soff it the punishment is place. And behold, when the hour am Damon appeared at the piace and deci-that he was ready to die. The heart of king was softened by this true friendship,

Have you ever read the anecdote of De

he forgave Damon. Diogenes was once eshed how Diony treated his friends; he replied: 'Just as treats earthen vessels; when they are full, empties them; when they are empty, he to them aside." I am afraid we have many r persons to-day. Now readers let us by bearing towards the faults of our friends, is very true we must not love their faults, it is our duty and a very important pur friendship to correct them in a kind many and if we make mistakes, and our friends rect us, it is our duty to take heed to their monitions. And last of all, let us neverd wrong thing for the sake of friendship. If observe this rule it will keep us from do wrong. Dear readers, I have in my weakness trici

tell you something about friendship; I h told you the heautiful succdate of Damon : Pythias. But there is one that is a bet friend; that is the dear Savior. Greater is hath no man that that he lay down his life his friends. But our divine Master faid down life for his enemies; for you and me if we w only open our hearts and accept it and he o verted. Then when we are called to leave t world we can go to that upper and bel world and dwell with Him forever and i LOTTIE KETRING

FALLEN ASLEEP.

KECKLER.—Near Erie, Ill., Oct. 3, 1881, E an Odessa, daughter of S. J. and Margar Jene Keckler, aged 14 years. KECKLER -Oct. 25, 1881, Clarence Berg

min, son of S. J. and Catharine Keckler, ed 10 years, 6 months and 12 days. KECKLER.-Out 31, 1881, Susanna Reheus daoghter of the above named parents, ag

S years, 1 month and 10 days, HAWK.-March 10, 1882, in La Grange C Ind., John Christopher Hawk, aged 92 year

4 months and 5 days. Faueral improved by Bro. Peter Long a Paslms 63: 6, 7. N. H. Shutt. from Pasims 63; 6, 7, HARTRANF P.-In La Grange Co., Ind., Apr 1st, 1882, Bro. Jacob Hertranft, aged 2

years, 6 months and 21 days. Funeral services by Bro. Pe the writer from Ps. 73: 24, 25, 26 Peter Long an

N. H. SHUTT.

NEELY.—In the Green Spring Spring churd Seneca Co., O., March 18th, 1882, Bro. Ju Neoly, aged 61 years, 4 months and 16 days Funeral services by Eld. L. H. Dickey and S

M. Loose, from Rev. 22: 14. MANDA LOOSE. NIXON.-March 33th, 1882, near Troy, Ber

cau Co., Mich., sister Mary Jane, wife of friend John B. Nixon and oldest daughter of Bro. Jacob English, aged 23 years, 5 months Faneral discourse by the writer, April 1st.

in M. E. church, in New Troy, to a large audience of deeply sympathizing friends and neighbors. She leaves, to mourn her sudden and us espected death, a sorrowing and amost heart-broken husband, a : infant two weeks old, father and mother, two brothers and two sisters times to write all about argord, and officing his
help in any way that was provide.

All cost them believes he's reason was interesting and accides the
pales of the rest to make the reason are form
the reason of the reason of the reason are form
the reason of the reas Faneral discourse by the writer from Matt. 13, 15 to a sympathizing and attentive cou-zation. Thus one by one is taken to await coming of the Lord. H. W. Stricklen.

Correspondence.

use of Gen'l Pass, and Ticket Agent, Pennsylvants Company, ('ort Wayne Boute), Puts-turph Cheinmath & St. Louis R'y Co. (Pan-bardle Route.)

PHTTSBURGE, PA., April 20th, 1882. For the benefit and convenience of persons de-sing to attend the Annual Meeting of German legista, to be held at Arnolds, Ind., these Concies will sell half-fare Excursion Tickets to

olds and Return. The sale of Exeursion Tickets will co my 10th and continue until May 30th, inclusive-Estara Tickets will be good until June 15tb.

ver at any intermediate station isborgh, Fort Wayne and Chicago Railway, o esturgo, Cincinnati and St. Louis Railway, in her direction, will be granted, upon notice to sinctors, with the understanding that tickets ill not be received for passage after expiration o selimit. Following is a list of Excursion Rates

Pitisburgh, Cincinnati & St. Louis R. R. Co. PAN-BANDLE ROUTE

To Arnolds and Return via Marion.	
	30
Technogram	50
Theeling	90
riceting 10	90
heibeaville	
1003 D	ac.
Department of the second of th	
isheolon	1
Sewark	
Name	
Doubland 4	
Coon City 0	
Delegating 0	
Bart(ord 2	8
To Arnolds and Return via Anderson.	
To Arnolds and Retain via Madelines.	

Pennstivania Company.

FT.WAYNE BOUTE.	
To Arnolds and Return via Warsaw.	
Philisburgh	
Declarator	
New 4 with	
Allianca 5 75	
Conten 8 25	
Hasallon 8 00	
Orrville	
Wooster 7 25	
Ham-field	
Osertline	
Bocyros	
Upper Sandunky	
Forest	
Ligia	
Fort Wayne	
Plymouth	
Wanatals	

n mind in selecting your route.
(3"Excandon Tickets will be sent upon appli

stion, to any intermediate station on these lines, Lar In the event of less rates being offered than over quoted, please advise the undersigned. Hav log the direct and popular lines, these Companion are desirous of giving patrons the benefit of the

ono, or and Ticket Ament

General Passenger and Ticket Agent.

Torther information apply to Chas. O. Soull.
Chief Ass's Gen. Past. Ag't. Chichorgh, Fa.
C. W. Adama, Asst. Gen. Past. Ag't. Glack
Szc. Chicago, Ilt.; C. C. Conb., Asst. Gen. Edit.
Szc. Chicago, Ilt.; C. C. Conb., Asst. Gen. Lower
Szc. Chicago, Ilt.; C. C. Conb., Asst. Gen.
Lower
Szc. C. Della, Past. Ag't. Indiamapolis, Ind.;
P. M. Caldwell, Dist. Past. Ag't. Bull Amapolis,
Szc. Columbus, Olhe); C. L. Kimboll, Dist. Past.
Szc. Columbus, Olhe); C. L. Kimboll, Dist. Past.

About the Record of the Paithful. The work on the Record is being pushed us

fost as possible and will be in the hands of the printers in a short time. There are some things I would like to know and address those interested, in this way to reach all. First, I wish to know the names and address

of each D. M. missionaries and evangelists. -Thus if the Northern District of Illinois has a a system of evangelists, or any other district in the United States has, I wish the clerk of the home mission board, or any one of the board and a mission beard, or any one of the board or evangelists would give me their names and addresses. It will be inserted in its proper place and a good way to have it omitted, is for each one to depend on the other to write. ALL write, or be sure it is done at once. Specify your district and the scope of your work

Second—In some districts there are Homes Charities, etc., for the poor and sged. Let the writing member of these establishments give me a brief account of these, giving dates and numbers together with number of inmates, etc. This applies to orphan asylums, etc. It

the church has put any in charge of these, let such see that they get on the family Record Third-If any brother has been advanced in the ministry in the last six months, let such advise me of the change, giving his church and

DISTRICT, so that the rank may be appropriate-Fourth -- If you are not suan that your routth -- It you are not suggested as hour it.

And now, Brethren, it rests very largely with you to make this work a success. It in tractive the printed. Sofficion encouragement has been received to insure its publication, but I want every family to have a copy It will be a most valuable help to understand ing the church and its growth, troubles and advantages. How many are there who can, at once tell the strength and numerical backing of Harshey, Quinter, Holsinger, Kinsey, Rob't Miller, Sayler, Moore and a thousand others in their home churches? Not one. Here, ic the RECORD is the whole thing in a nat-shell. You

can see how their charches have grown, who are their co-laborers and where they belong. It strikes me that it will be a great thing in estimating the importance of A. M. business It does make a difference if a query originated with a church of ten members at a country school-house or with a church of five hundred in council. There are scores of instances is which it will be of service. No brother ever need be imposed upon by travelling impostors if he has the Record. He can tell at a glance

if the man speaks the trath. Are you going west? Here are all the churches and their numbers and hishops, etc. Would you move to Kunsas or Iowa? Here is

the directory,-you can see into what you are going. Do you auticipate a trip east? are the churches in your line of travel. I wish every congregation would move in

the matter and send us a list. If you desire you can order any number of copies on a pos al card and sell them yourself. If you has an isolated friend, you may do him good by or dering a book for him.

The books will be sent by mail in every can Write your name, office, county and State and do what you can to help the good work on.

HOWARD MICLER Lewisburgh, Union Co , Pa.

Esom Lornine, Ill.

Bro. D. B. Gibson came to our place and reached six sermons. Owing to various l drances the congregation was not large, but a deep interest was munifested by these present The nights were dark, and traveling thereby reodered disagreeable. Five or six funerals took place here during the meeting, -two in the village,-disease scarlet fever, which seems to prevail throughout the town and vicinity. It as scattered through the school. The direct ors stopped school, and complaints were entered against the me-ting; hence the early dis missal. We were very sorry to close when we did, as quite a number were much interested and said, they would unite with the church. —

tized three or four of the most prominent citi one of the neighborhood. Bro, Daniel is a fluent speaker, a good coner, and has powerful abilities to attract the attention of his congregation. Yesterday moroing he left the missionary field and returned home to his family, where he expects to turn his attention to the plow and hos the re-mainder of the sesson. May Ged bless his home and prosper his labors. He promised us,

Could we have continued, we would have bep-

to come again, when he need not be disturbed by contagions and the interference of the "Board of Health." H. W. STRICKLES. St. Louis Meeting-House Fund.

I am etill receiving donations for the St. Louis meeting-house, but they are coming in rather slow. Brethren and sisters, and all that

feel a willingness to donate to such a good cause, don't wait long; we would like a house in the city to warship in that belongs to the whole brotherhood, if we can raise the money which we hope we can. The deed will be made to the Brotherhood. In case the church at St. Louis should ever be disorganized the property would still belong to our whole church. Wa think if we had a house of our

ome more would unite with the church. They have some fears if we have no hoose of our own, the church will go down and they say they will wait and see if we will get a house. If we all go to work we can soon raise the money and not teel the effect of it. We cannot see the poor perish for spiritual food.

The following amounts have been repeived since my last report:

A sister, Bososboro, Iowa...... E. Spindter, Woodland, Mich..... Brumbaugh, Coffee Run, Pa.... Lottie Ketring, Maria, Pa.... W. Kenelworth, Pa.... Wm. Moore, Greene, Iowa.

Kate Yost, Burbank, Ill.

Geo. Morningstar, Springfield, Ohio... 0.95 M. Emmert, Leaf River station, Ill . . . S. M. Shuck, Preston, Minn J. C. Lahman, Franklin Grove, Ill James Cobb and two sisters, Oxford, O, Levi B. Shirk and wife, Shannon, Ill . . . H. Kurtz and wife, Howard, Ill..... Mary Neber, Salem, Ill Joseph S. Gabel, Cedar Rapids, lowa... G. W. Kephard, Alteona, Pa..... 13 25

Mathias Frantz, Crawfordsville, Ind . . . Ella Williams, Funkstonn, Mo..... Mery A. Moomaw, Bensucks, Va. JOHN METZGER

Report of District-Meeting of First District of Virginia

The Brethren of the First District of Virginia, convened at the Autioch church in Franklin Co., on the 14th inst. in annual Alter suitable devotion the elders present re

tired to the committee room in order to organ-ize and receive the queries. The organisation resolted in calling Eld. Joel Noff, of Franklin Co., us Moderator and B. F. Moomaw, Clerk. The Moderator called for the reading of the lirst query which was in regard to voting on

the passage of queries. It was thoroughly discussed. Some thought the delegates soly should vote and others thought every member present ought to vote. It was decided to make no charge.

no unarge.

Second query asked what on elder should do
if he was called on to audint a member of another fraternity. Decided he had no right to anoint them.

The third was in regard to the printing of the Minutes, asking D. M. to publish every an-swer instead of referring to former enewers on similar queries without giving the answer. as granted.

Fourth. Should a delegate represent th hurch which sont him or his own views. cided that the parties should co-operate and let the delegate represent the church as much as

Fifth. Asked D. M. to define the first clausof the 19th verse of the 28th chapter of Matthew, which reads, "Go ye, therefore, and

teach all nations," The brethren just let it defear an Indiana. The interpretable is the fear face itself, and Bro. Moonaw said, "Whatsoever he bid you, that do." It was decided that the church of the Brethree had not done their duty in that respect. Sixth. Called for a reconsideration of quer

No. 15 of last year which forhide brothren selling their fruit to men who would convert it into ardent spirits. There was considerable dis-cussion on this query, hat was decided to be wrong for the brethren to sell their fruit to

The 7th query asked the D. M. to recall the petition sent to A. M., of last year in regard to a national prohibitory liquor low. It was detivite, listen to what it teaches.

cided to recall the petition sent to A. M. of last year in regard to a national prohibitory liquor law, and let a petition be sent from the 1st district of Va. to the U. S. Congress. We

hope those who were appointed to prepare the petition, will not procrasticate. There were about four queries relative to the trouble that exists now in the church. One requested the Brethree to remain neutral and not send delegates to either A. M. It seems to me that there is only one A. M., held by the

Brethren and we must represent ourselves there. We have no right to send delegates to the Lutheran Synod, Baptist Association. Methodist Conference, nor Old Order's A. M. We were sorry these things were introduced. It will be time to fight such enemies when they come in our ranks. Three of these queries were withdrawn and the fourth was a plan by in to settle the trouble and was sent to A. M.

The next query to the apparel of delegates but was superceded by A. M.

The next was in regard to taking outside evidence against a member and was referred to

decisions of A. M. decisions of A. M.

Thirteeuth called for a definition of the
meaning of 1. Tim. 5: 10, and, after different
views, was tabled. Brethren Joel Noff and
John Eller were chosen delegates to the A. M.

B. F. Moomaw, Alternate. The meeting was a pleasant harmony seemed to prevail. We had rather May the Lord heal all the wounds and unite us strongly in the honds of Christianity, is my C. D. HYLTON-

Hylton, Va. My Programme of Travel.

I want to say to all my dear brethren who have written letters of invitation to visit them while on my way to and from A. M., that after carefully considering and getting the points as nearly as I can, I have made out the following programme of travel: Wife and self will leave Joneshorough

Wednesday moroing, April 25th, stop off at Whitesburg until the 28th. Then to Knox-ville and out to Maryville,—preach at Mizera etstion on Sunday, the 30th. Take the train

at Concord on the first of May for Clintiano-ga. From there to Cincinnati, Obio, and from there to Bro. C. F. Detweiler's where we will remain some days. Remaining in that neighborhood over the

first Sucday in May, we will be conveyed to Dayton where we will be met by brethren Jaob Garber or John Smith, of Trotwood, where wa will spend the time with the brethren no-until time to reach the Polestine District Meet-ing, which will be held on the 9th, and which we propose to attend at the request of Bro. Issac Kunkle, the District Clerk. From this point we want to go to the Nettle Creek church, in Wayne Co., Ind., through the iovi-tation of Bro. David Bowman, of Hagerstown. From this point we will travel on among the churches in the direction of A. M., so as to reach the place by the 26th. This is the trip

Returning, my first invitation for stopping which is on my proposed route, is near Smith-ville, Ohio, at the Wooster church, to attend a communion meeting on the 6th of June. Invitation from Bro. Cyrus Hoover and is very much appreciated. From this point I have no invitation for stopping until we get to Berlin, where we are invited to stop and spend some days with the promise of being forwarded by Bro. H. R. Holsinger from Cumberland to Pittsburg on the railroad. This however, Hantingdon, but probably is the best we can do, at least as far we know. We intend to pay this congregation a vait, either on our way to Huntingdae, or on our way home through Virginis. Our next invitation is from John A. Strayer, thirty miles west of Huntingdon, and also from George Hanawalt, at Johnstown, Pa. We intend the Lord willing, to visit all those laces, but as to the time of doing so we cannot at present decide. Will leave that matter with the brethren to arrange bereafter.

Heping this may be satisfactory to all the hrethren who have written to me, I remain your brother in Christ. JESSE CROSSWHIER.

Brethren of Northern Indiana will remet her that we begin work ou Aunual Meetis grounds on May 16th. Be sure to come at help. Fraternally, W. R. DESTER-

Eaton, Ind., April 24. Change our Love-feast from to the 26th and 27th of May, at 10 A. M. in the Massaineway church, Delaware Co., Ind. We extend an invitation to

all, aspecially ministers. JOHN STUDEBAKER

Panora, Iowe, Apr. 22. Elder S. Longenecker of the Com Riv er church, Ia., who has been quite feeble over a year, took worse last week, and inst. called brother J.

me at Cerro Gordo, Ill.

O. A. SWAD.

La Grange, Ind.

Our council meeting of the Shipsa-ranna district was held on the 20th of

feast on the 26th of May, comme

will give you a brief report of what

and congress

the Brethren of the Green!

vening.

Diehl and the writer to administer the At this writing be is no bet The Cson River church met in council, and appointed Bro. J. W. Diehl delegate to District Meeting; one was Weather cool; vegetation
J. D. HAUGHTELIN. Health is reasonably good at present reclaimed. back ward

Carleton, Neb., Apr. 29. Last Sunday we received two mem-bers by letter, and one by buptism, a very worthy young man. On Saturday, John Holsinger was advanced to the full degree of the ministry. We now have two elders. Our District Meeting was beld on Friday the 14th, and some of the brethren remained with us and preached, closing Sunday evening. God bless them for their labors of love. There is considerable corn being planted here

at 4 P. M. A general invitation is given to all members, especially min Those coming from the North and East will stop at La Grange. Any one coming this way to Annual Meeting, please drop Levi HOYCERT a card to Emma, La Grange county Ind Union Mills, Ia., April 28 We will receive you with great pleasur Yesterday was our Quarterly council at the depot. Our council meeting closed all are in neace and pulou here. Peter by advancing brother B. Lier to Pfontz a ship, and brethren Hart and Plank egates, by ballot, to represent the Mid to the second degree. Our prayer is that they may prove faithful, and that dle Creek church at District Meeting. The Io'lowing query will go to District they may be the means of many souls Meeting from here: Is it right accord-ing to the spirit of the Gospel and the W. A. POYNTER order of the Brethren, for member Williamsport, West Va., Apr. 20. ther to offer or receive the salutation of

the kiss from expalled member J. F. NEUEB.

tion have been doing. The boundary Dayton, Va., April 19. line between Luney's Crock and Green The Spirit is still working here: to-day and har, by mutual *greement, been tafourteen were baptized, near Bridge water, Va., in Dry River, in the Cook's ken out and both congregations are ncluded in Greenland district. We have Creek congregation; and more are near the kingdom. Thus the Ark is still a membership of 125. There are three elders, four ministers in the second demoving on. There are seven speakers here, two of them elders, all working gree, one in the first and six deacons in together in peace and union meeting-houses almost completed, at the Big Spring on Luney's Creek, the Headle P. O. Ind., April 30. I held some meetings in the Winams TIR Kuchley. An election was held at the Big Spring meeting-hoose and church, where elder Freeman lives. Twbrother S. S. Smith was chosen to the

ministry, and D. Clark to the deacen made the good confession and will unite ship. Also at Knobley a choice was with the church next Sabbath, through the ordinance of Christian made for two deacons; brothren Danie. They had once united with the New-Rotruck and A. P. Roberts were chosen light church, but since being more per At these meetings brethren C. Frants. D. Weimer, D. W. George and W. D. Rot instructed in the ways of the Lord, bays considered it wise to change gree of the ministry. Bro. D. B. Arnold We met considerable opposition her of Benyer Run was present and deliver We tried to preach on Trine Immersion d some goed discourses. The church and as there were several Newlight is in love and union, and believes that ministers present, we invited one of the decisions of Annual Meeting should them to close the meeting. And be made use of the courtesy extended, by be strictly adhered to and enforced Bretbren, in order that none of the good ridiculing our arguments, affirming that old landmarks, which our fathers have baptism was not essential to salvation; made, he removed, there must needs be concentration of spiritual strength, also assenting that baptism was not a without which it will be impossit condition of pardon, and on the day of Pentecost, as preached by Peter, had dwell in the unity of the faith. Let us

rence only to the Jews, the cr

ers of our Savier; and that did not in

einde the Gentiles, referring to the care of Cornellus for example. He further

be thoroughly discussed; that I certain

ly was in error. But we carnestly with-

stood them, assuring them that we

thought they certainly could be enlightened on this matter. We continued or

I think ere long will fall in with

All mail matter intended for p

office on Annual Meeting grounds. tf W. R. DEETER.

A. S. Culp.

Milford, Ind.

atened methat this question should

pleasant it is for Brethren to dwell together in unity. Pa 180: 1. Notice,-Arrangements are being made to board all who may come to work on Annual Meeting grounds, May W. R. DECTES

keep the unity of the spirit in the bond of peace." Behold, how good, and how

labor and pray for this, "endeav

meetings, and the propie gladly heard the Word. Good order and according Cincinnati, Wabash & Mich. R. R.

tion prevailed. Others have not yet Arrangements sed, but are deeply Impressed, and All persons wishing to attend the Au

nual Meeting of the Oerman Baptists, beginning Tuesday, May 20th, will be furnished round trip tickets at one fare, from all stations and delivered on the attending Annual Meeting must be admeeting grounds immediately dressed as follows: Box 200, Milford Kosciusko Co., Ind. All mail to ad-dressed will be delivered at the Postabove line, one mile north of Milford Junction, Ind. The above Company agrees to put down n side track, and a telegraph office on the grounds, and special trains for lodging as far South as North Manchester, if necessary, and Louis & Puello railroad and all its North to floribes, at one third country bases ager wishing proportionary rates; they will also to attend the Annual Meeding of the port to the meeting grounds, all for

German Baptists, for one fare the round There will be tickets at all printhe meeting, at one half rates. ipal stations on the 25th of May, good intil the 20th of June. Brethren living accommodations demand Iron our people a liberal patronage to this road. Annual Meeting being early in at or near small stations, who wish tick-ets to be placed at way stellons, will the season and indications of cool weath please inform me by card in due time, and 1 will see to having tickets placed er, we will suggest that all who co niently can, will bring robes and blankat their office, if they signify about the number that will be wanted. Address ets for sleeping in tents and open buildings.

DANIEL SHIVELY.

Baltimore & Ohio Railrone

JOHN METZGAR Arrangements. Hurricane Creek, Ill., May 1. Bro. John Wase came here on the 18th, The next Annual Meeting of the Oer. and presched five sermons in the Bap-tist church in the town of Fairview. onn Baptist church will be held at Mil brd, Indiana, on the line of the Ba.U-hore & Ohio R. R., commencing Tues ay, May 39th, 1882. ford, Indian The meetings were well attended every He goes from here to Union Arraegements have been made with Co., Ill. The weather has been pretty cool this Spring; there was frost this

Arragements have been made with the B. & O. R. R. Co., to sell tickets from all stations on the line of this road at one rate for the round trip. Tackets will be placed on sale me early as May 20th, allowing a stop-off at any norming. Farmers are planting corn wheat looks pretty well. Apple and peach barvest is very promising now. point on the road, and made good to re turn until June 20th, to accommodat those who wash to visit friends, before

r after the meeting.
The B & O. R. R. will also be pre to furnish thekets at the meeting to those who may then decide to extend their trip.

April. Having no elder in this district, we called on elders from adjoining disnp. Mr. W. E. Reppert, Columbus, Ohio tricts. Brother Long from English Rivpassenger agent of the Trans-Ohio Di-vision of the B. & O. R. B. will make all er church, and brother Hoover from Picasant Valley church, came and la-bored with us. We appointed our Loveessary arrangements to the Brethren rasiding on the line of neeting railroads. In securing reduced rates of fare from such roads to junction points on the B. & O. As the B. & O. points on the B. & O. As the B. & O. R. R. Co. has been liberal towards our people, we cleem it but just that they give this road a liberal patronage. These tickets will be sold only to members of the Brethren church and their families.

CE The Railroad Company will at on expense lay a track from their main line to the place of meeting, so that possengers will be taken dire grounds without change of cars.

Our other papers will please copy. W. B. DERTER, | Committee,

Announcements.

District Meetings. May 11, Southern Missouri, at Bri Click's, two miles north-east of Ness ds, Vernou co., Mo.

May 12, at 0 A. M., Middle District of lowa, in Pauther Creek cburch, Dal-ias Co., Iowa. Dallas Center is the nearest R. R. station. May 16, Western District of Pennsyl

vanua, in Jacob's Creek congregat near Mt. Plessant, Westmoreland co lay 22nd. North-western district of Kans. and Colo., in the North Solo-mon church, Osborn co., Kans. May 24, Michigan District Meeting in Newton Grove church, Cass co., Mich., conveyance at Cassapolis and Down

Love-Fensts

May 12, at S. Click's, 2 miles north-east of Nevada, Vernon co., Mo. May 13th, at 10 A. M. in the Wulf Riv. er church, at my place eight miles South-west of Leona, Doniphian Co., Kans. Conveyances at Leona on tho

May 1506 at 4 P. M. in the Bethel church, Holt co, Mo, at the house of brother G. W. Andre, six miles north

May 10, at 2 P M., Naperville, Dupage

May 20th, in the Chapman Greek church, 14 miles South of Clay Centre, Clay co., Kans. We want ministerial aid. May 20th, at 10 A. M., Eagle. Creek church, Hancock Co. O. May 20, near Woodland, Ill.,-stop off at

May 28, at 6 P. M., in Solo at Lancuster church, 10 Huntington, 1nd. urch, 10 miles south of

May 23rd, Cherry Grove, Carroll Co., 10. May 24th, at 16 A. M., in the North Man-chester church, Ind. May 25th at 2 P. M. in the Cerro Cords

May 24 and 25 at 1 P. M., at Hickory May 23 and 25 at 1 P. M., at Hickory Grove, Carroll Co., 111. May 24th and 25th, in the Turkey Crock clurch, at, 5 P. M., at the house of brother A. W. Millera, seven miles South-oast of Purnec City, Pawnec Co. V.-I.

May 25th and 25th, at 1 P. M., in the Lost Greek congregation, at the Good Will church, near Millintown, Juni-

May 20th, at 10 A. M., in the Panther Greek church, Woodford Co., Ill.

May reth, at 10 A. M, in the Masseine way church, Delay are Co. Ind

Iny 27th, at 10 A M., in the Cles Creek church, Huntington Co., Ind. June 3rd and 4th, in the South Waterle church, at 10 A. M., at the Brethren' success under its present m The Summer Term of 1882 has a mumeeting house, ave miles south of the

term. Much of this success is due to June 6th, in the Wooster church, O., at that it costs less to attend school horse Bro. George Heestand's, near Smit ville Station. ISAAO STEEL ony other institutions

Advertisements.

Note colouse a Medical assence of first-class ada Recurs with he inverted, nothing of a doubtful

city

Young Dissiple and Youth's Advance. A JUVENILE WEEKLY E0 Cents Per An

ve paveniles have now been en solidated for the purpose of lessening the the number of our papers and concentrating our working face, we kindly solicit the pacur working fates, we kindly solicit the pa-tronage of our brethern and sinces. Helpus and so will give you a juvecible weekly, that will be worshy of your suppert. We make a specialty of copplying SUNDAY SCHOOLS and will be pleased to introduce it make every school in the brotherhood. Sample copies and run to schools scut free on applicati ther Sunday-school supplies

QUINTER & BRUMBAUGH BROS.,

Maps and Charts. ,000 can be made in six months oursen's Maps and Churs. Thirty spec free. H. C TUNISON from ville, Ill.; Columbus, O.; and

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BOOKS AND TRACES m of Hunan Life, by A. Wilford Hall,

Doetring of the Brothern Defended, b. B. H. Millor

of the Herre of David of the Herre of David of David d's History of Raptists,

A Beautiful Colored Picture.

SPECIAL OFFER! W.

13: WESTERN BOOK EXCHANGE, 41: Merra III

Wanted! Wanted!

The indications are that Choloro olera Morbus and kindred disenses of the stomach and bowels will provail is all parts of the country this coming su-

It is of the highest importance that witable remedies be furnished the neo ple at once. Any number of cauvassess will be accepted between new and bely al, to sell DR. PETER'S STOMACH VIGOR This is not a new remedy, for fore during Diarrhoen and Dysentery

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E. ST, JOHN,

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BRETHREN AT WORK.

Per Annum.) Vol. 7.

Mt. Morris, Ill., Tuesday, May 16, 1882. (Single Copies

No. 20.

Brethren at Work.

BREVITIES.

Evaluation. ing about three days out of each week at cleng after the contents of the B. Av W puget is properly failed with substitute and ready for the spees. I usually come over ag and return to Lamark on Saturday. J. H. Mooras.

Meyers and wife are now traveling in Kn

ecting May 26, at 10 A. M.

Jessa Studebaker is on the Standing Committe

ams intended for persons attending A. M. er in Northern Bl., is still unusually d

PARTY of over one bundred Danes and No

THE Feast at Rock River has been changed from May sland 34th to the 22nd and 33rd of the same month

to mail matter, intended for persons attending the seal Meeting, should be addressed as follows: Box & Milford, Kosciusko Co., Ind.

and herther E. L. Yoder to return hou

A narran day could not have been selected for our stack Meeting. The day before was too warm for com-t and the day after was cool and rainy.

For Annual Meeting Committee of Arrangements ha-shed 16,000 leaves of bread from Chicago for the usbe Annual Meeting at Milford Juncti

at the Feast hold at Waddam's Grove, May 8th, th toying brethren were elected to the office of dea oh Keeps, Peter Keltner, and Irrael Stees.

Sto. A. W. Vanimum paid a sheet visit to his old as in Macoupin Co., Iii. He reports that his father and Vanimum, has not been well for sometime.

belonging to Jews were humed Ap The damage is estimated at 500,00

Warring from Hudson, Ill., May 8th, Bro. Thos. in mps: "Health good; weather wet and cool; frust all nilled, wheat extra good; rye in head; corn gen

to the 23rd of May the Directors of Orphans' Hom file lad., with most at the residence of D. S. T dangh, four miles west of North Manchester, at

Av last the Jeannette heroes, De Long and party, have an discovered in the Lenn Delta, but they were all ad. All their papers, books and property have been covered. It will not be long before a full account will

We were pleased to form the nequaintance, at the fact Meeting, of brother C. H. Brown, one of our reg ministers at Woodstock, Wis. It was his first among the Beethren, and he seemed to greatly en-

by you have not already reen the new counct, take the thi star for a starting point, scanning the bravens dward, and you will be maning over the territory which it is expected to emerge. If not already

Ma. L. B. Wilkes, an able Campbellite minister, who has a discussion with heather the ater, in Macoupin Co., well years ago, now lives in Columbia, Boone Co., Mo. has been in Rebello health for a number of years, and d. in a few weeks, start to Culifornia, hoping to regain

The Feast at Hickory Grove is changed from May 4th and 25th to June 28th and 29th, commencing at 1

Buo, H. Shomber, our munister in St. Louis, has moved to Gosbra, Elkhart Co., Loil., at which point his correspondents will address him.

PROFESSOR Bevel, of Florence, Italy, has published a new Italian version of the New Tustement, in the propagation of which he has been engaged for ten years

special rates to those wishing to travel over their line to the A. M. See their notice on fitth page. The rate is one and a third fare for the round trip.

Buo, John Early, of Cherokee county, lown, and Buo John Gable, of Lost Nation, the same State, were in at tendance at our District Meeting last week. It is remor-ed that beather Early would lake to return to this State

No officer in Northern Illinois, using tobacco, as in-stalled into office unless be agrees to abstance from its use in the future. If all the churches in the Hechterhood would do this we would soon have an anti-tobacco scok-ety, for "like priest like people."

THE Peast at Waddam's Grave, Monday evening, for S was an emerable occasion. The attendance was May 8, was an eapsyable occasion. The attendance was unesually large, there being about two hundred mem-bers pre-crit from other congregations. Brather Joseph k officiated at the communion services

Ar the District Meeting in Southern Onio, May 9th, J. N. Coffman was Mederator; Samuel Mehler, Ronding Cierky, Jesos Stutussan, Writing Cierk. The meeting passed off very hurnessicasty. Joseph N. Colisani is on the Standing Committee from that District, and John

Tire face for the roand trip from Mt. Morris to Annual Meeting will be \$1.00. Leaving Mt. Morris at a clock Monday morning, passengers will reach Milfor bent 9 o'clock in the evening of the same day. The are is low, and we are informed that many of our beeth en and nisters will go.

WE are in receipt of a letter from J. P. Strickler who vanute the B. Ar W. sont to his address at Wlachester, but given no Stoke. As there are in the United States sixteen post-offices by that mane, we do not know which one to send to, besset toke this method of learning in what State J. P. Strickler here.

There were twenty-nine delegates present at the Dis-trict Meeting in Northern Binson, and not a single other among them. About his of them on the single other among them. About his of them were of the high car-ter of the high carter of the single of the carter of the present of the single of the carter of the carter of the hospitate of the carter of the carter of the carter of the sense of the carter of the carter of the carter of the present delta methods the carter of the carter of the sense of the carter of the carter of the carter of the sense of the carter of the carter of the carter of the sense of the carter of the carter of the carter of the carter of the sense of the carter of the carter of the carter of the carter of the sense of the carter of the ca

Ar the District Meeting of the Second District of Yie-gisla, May 48b, Daniel Daber was Modestary; S. F. Sanger, Resoling Gerk; Daniel Hay, Widning Gerk, and S. A. Shawer, Assistant. The Datrict would two operates to the A., O. Good them estate to apputhent those who are not in the maniety on recombiters where-red the control of the control distriction are not not or an annual Meetings, Daniel er it has the Standing Committee, and Levi Weng-er it adelposite.

Be It Distinctly Understood that the ed before the Annual Meeting, and that is published before the Annual Meeting, and that is the incue that will be emissile near verse. As many of our readers will be at the meeting the work after, we have concluded to ince so puper for that week. The issue immediately after the Annual Meeting will contain as MII a report of the meeting us or will be able to precess. It will read our readers steetly after the meeting closes, and will be read no dupbl with interno inder-

The some way a report has been riouslated, that those who travel ever the Indiance & Olio sulmois to Do Arman Meeting, with her a very incorrectative up off get-ting from Miester and the search of the search for the search of the search of

be last been in fields health for a sandes of years, we'll, as a few cotes, that is for some fired by the last of the first solution is that similar to be distincted, happen to regard the last of the last of the first solution is that similar to be distincted by the last of the las

CONTROL WILL pay for the BRETHERS AT WORK
present year, or \$1.50 for the whole year. Those who are not now taking the paper, and ear to eval out or report of the Annual Meeting should subscribe at once.

Take Notice - I will be on the Annual Meeting take the names of new names.

Incincts that may pertain to the office.

Jos. Amick.

For the accommodation of these in lows and Neethern Blains, who wint to infrand the Annual Meeting, the Colongo, Mawashee and St. Paul edited congrapt was agreed to inouchtmough the test to Millerd. Janetics and extend including transfer in Calongo. The better will be asked at all points along their line where they say be abled for. We think the Brethren will find this remagnated very conversation, and we farther hope the fact. be called for. We this rangement very convenie for will be appreciated.

Out the sect page of this issue we publish a transplant and transplants and the section of the s

An Extra Offer.

Yes, really something extra.—We have yet on hand a left of the Manaks of Annual Meeting unce 1877 to 1881, pablished in pamphet fenn, for the Svoyan to consenionly indexed. We offer to send a copy free to each arm subscriber, or old our who cremes after this date. This offer wild be good as ten gas also supply lasts. date. This offer will be good as long as the supply lasts. Price of Minutes alone, 20 cts. We will also give it free towns on now taking the paper who will send as two habershep and \$1.00 giving a free copy to each subscriber. The missates will not be sent to any, on these terms, unless they ask for them when sending the sub-

In company with many others we hearded the train, May 8th, at Lanark, for the District Moeting. At Free-port the accommodating agent of the Blancis Coutral but the kinders to acit the extern party tickets to Lean hand the irrelations to self the culture party lickets to Leam and tries any steedord rises, Harvage randomly Fresport at 1 P. M., we had to wait at the A, at which hour we have been a smaller of most for the order of the A and A a

mand efficient for these special forcers. The models for are small, A. M. in the confection from small, A. M. in the confection from small, A. M. in the small forcers before a small, and the proper from all the David's Mellera, M. and the M. M. in the M. in the M. M. in the M. i

some purpose of the charde on a longly.

It is mattack in the "Charles" bein II. It Buckshop, of Walrolo, long, curs. "Left the Stending Committee on an a promotion of the control of the Stending Committee of Stending Co

Our District Meeting.

-The District Meeting for Northern III., was held with the Waddam's Grave church, May 9th, commenc-ing at 8 A. M.

m was full, and the attendance very

"One hour was spent discussing our manner of counting votes. It was decided not to read the ballots poblished by latest the clumb, his here those counted privately. This was afterward adopted as the rule in organizing farms meetings of the kind, and also the way of electing delegants, etc.

-D. E. Price was closen Moderator: Edmund ey, Reading Clerk; J. J. Emmert and S. Z. St Writing Clerks.

-The queries were then handed in, and all read b fore any business was taken up.

neer may owners we consume up.

—Some twenty-two queries were agreeapted, about twelve of which pertained to the Delegated system of helding our Annual Meetings, and our ansance of consump haldes in Northern III. Two sub committees were appointed to take charge of these twelve peapers, and after disner respect two queries embodying what was after disner respect two queries embodying what was

—The remainder of the forenoon was spent discussing a query that originated, and was finated in a congrega-tion where the specified difficulty did not exist. It was returned to the church from whence it come. —After dannie the sub-committees reported.

—after choure too sub-commutated reported.

"The meeting derived in flavor of the Delegated system in future A. Mr., each church to have the privilege of or studie, or see two oblegates, and they, in consistent with the Standing Committee, to decide all matters by a swed-kinds role, when such unstere cannot be otherwise role, when such unstere cannot be otherwise.

-It was advised that ballots in Northern Illinois

District Meetings. District Westings.

—It was further decided that where present, at the Poor-horse make application for buption than the observed from which the upplication are should gift be consulted, and then the case of finite poor person would find be true that on the case of finite poor person would find be true that the conformation of the properties and the conformation of the properties and the conformation in which the Poor-house is situated in the conformation in which the Poor-house is situated in the conformation of the conformation of the conformation of the properties give the state before the charge, it will prove to be great a burden for that charge. Here the

above decision.

—The meeting passed a resolution that the delegates, by a two-linked vole, should decide all queries on which the District Meeting cannot manisomatily agree.

—It was recommended that Northern Bliness make greater endough agree to the decides of Annual Meeting on the decides of Annual Meeting on the state of the

-We petitioned Annual Me-

tee to revio the Minutes.

—It was strongly urney that we publishe Annotal Meeting to send a Committee to those character that has are treated and against the 666 Order chement on telestical of chunch property. It was the unanamous opinion of the moreings that entering used in that way was wrong, and in indirect violation of our of our secret principles and in indirect violation of our of our secret principles that the petities was tabled on the grown these characters were thought that the trong treated that the treated that

would attend to those cones.

—The meeting stat to Annual Meeting a re-olation against Sanday-relood Conventions, and also recommended that the many church papers be discontinued, and that there he bet one paper, and that to be under the control of the Buthershoot.

—A petition arking that all those who write and speak respectibility of the A. M. and her work should be tared by the A. M. was also present.

by the &. M. was also passed.

—Bro. D. M. Miller was appointed to visit the church
at Woodstvik, Wise, paint to their Feast, accompanied
by an ordained clote, to assist the church in its work
and also, the same two to visit some other churches in
the same State for similar purposes.

the same State for rimiter purposes.

—The amount of instructure more part in but year.

—The amount of instructure more part in but year.

\$11.02. Depositioner \$23.03. Justing in the treasure.

\$12.10.2. Depositioner \$23.03. Justing in the treasure.

\$12.10.2. Depositioner \$23.03. Justing in the treasure.

—It was divided that Instructure the Amount of the Amount

new Spring.

—Bro. Enocle Elsy total the delegator that he thought been cought not to read the same obler to the Standing Committee each year, but that there should be a frequent

D P Price is on the Standing Committee and Ed ad Formy Delegate.

The west District Meeting in to be held in the Yel-

-The meeting closed about succlown. Meany thresholder the kind treatment we all received in the bands of the mobb-hearted members of the Waddam's Grove

THE DANCE OF DEATH (The following togething lines were communed by John

Go dence to Herod merrily,

In rich and gold attire, And when n gift he offers thee Then this thon must require --If thou dost not, I'll curse thee dread;

Thou must then bring to me, That fellow, John the Baptist's head, That I his death may see,

O mother! take thy bahest back Why do so dark a dead? The biteons thought my feelings rack And makes my heart to blee

'Twas not for death Ud dance to-night. Twas not for blood I'd sing-It is to give the heart delight,

Not agony to bring. So, mother, mother, think again;
'Twill be a dreadful crime,
And through the hanquet send a pain Put blobd into the wine

Force not on me this horrid sight, The thought e'en takes my hre I did not think my dance to night Would be the "Dance of Death."

Refuse me, and my curse shall fall, Herodia, anaw'ring said. Upon thy body, sonl and and all,

With imprecations dread, You every algony shall fall Of Ebal's curses, too; No more then in the dance you'll real

When pain shall rack you through Go in at once, perform thy dance, Or feel my carses dread:

He will ismand thy wish, pr Then bring the Baptist's head. It was the mother's heated rage, And not the maiden fair, For when she brought the bloody gage

Was stricken with despair Then wand'ring sought the city wall,

Where Aippicus soared high There sprang she from the turret tall In Ghihon's vale to die. And there they found her mangled fo

Departed was her breath; And thus the last dance she performed Was that sad "Dance of Death."

EARLY CHURCH HISTORY IN

ILLINOIS.

BY D B GIBSON

Reminiscences and Historical Facts concerning the Far-western Brethren, and a short Biographical Sketch of the Life and Labors of Isham Gibson, Deceased.

AM in possession of some old papers formerly belonging to the late Isham Gibson, that I feel should be given to the public; hence this sketch. following is an exact copy of the history of the organization of the earliest churches in Tennessee, Kentucky, and Central Illinois:-

"To all to whom these presents may come greeting: know that the church of Christ held the following ordinances:

1. The church to be ruled and gov eraed by the Gospel of Jesus.

2. We believe in the ordinances bantism to be administered by immers ing the candidate three times face for ward-in the name of the Father, and of the Son and of the Holy Ghost.

3. We believe in the holy sacra ments to be administered in the night. and the washing of one another's feet. John 13: 4, 5, 6, etc.

4. We also believe in the Holy Kiss recorded five times in the Gospel. (We believe in the restitution of all things.) Upon which Gospel faith the church on Drakes Creek, Warren county, Kentucky, was constituted by Gasper Ro. land. (Date not given .- D. B. G.)

hishon of the fraternity of German Bantista by David Martin in the year 1775 And David Martin was ordained by Daniel Lestherman, who was pre aiding elder in the States of Maryland and Pennavlvania.

And the said Daniel Leatherman wa ordained by Alexander Mack, of Eu-rope—by information of David Martin and Gasper Roland.

And in the year 1800, Apr. 1st, John Hendrix and Gasper Roland were put in office by Gasper Roland, Sen. And in the year 1814, Oct. 2nd, the church in Grayson Co., Ky, was constituted. June the 8th, 1814, the churchen in Muhlenburg Co., Ky., were constituted both by Gasper Roland.

And the churches in Rutherford and Wilson (the last too dim for certainty) counties, Tennessee, was constituted 1821 and 1824 by Gasper Roland.

The church on Long Creek, Muhlen burg, Co., Ky., were constituted Sept. 20, 1826. And in all the above churches are bishops, ministers, and deacons certified by JOSEPH ROLAND A regular ordained bishop.'

"Likewise the church in Sangamon Co., Ill., was constituted (re-organized) June 29, 1830, by Joseph Roland and Isham Gibson,

Attest: WM. R. HENDRIN, JACOB GATES. A true copy. Attest:

JACOB GATES. Samuel Vancil was the first brother in Sangamon Co., Ill., who settled there in Nov. 1818. He was converted to the faith in Maryland during the Revolutionary War by a brother with whom he lived while his father was in the war. and emigrated to Vernon Co., Ill, 1813. Seou after (1818) he located in Sanga mon county, he sent for elder George Wolfe to preach for them, which he did in 1826-7. At that time there were four baptized, namely Gideon Vancil's wife, Peerod Vancil and wife (who were the second counte married in the county) and Jones Thompson. About this time, several members moved in from Keatucky; among the number was John Dick, a minister, who however soon ceased to preach, and the little church was nearly lost, till the arrival of Isham Gibson in April 1830, when the church was re-organized by him and Josh. Rowland, June 20, 1830. Out of this church have grown by conversion and emigration five others. In all but two the single mode of Feet-washing prevails.

The observance of the ordinances in the old Sugar Creek church and by all the far Western churches was about the same as first practiced by Alexander Mack and his compeers in America.

First, Feet-washing observed by a brother rising from supper and laying aside his garments and taking a towel and girding himself and washing a towel wherewith he was girded, and congregation—not half could get in the the last washed did the same to the house. With astonishment to the peowashed and wiped their feet. After If he would have produced the Moham-Feet-washing the members seated them | medan Koran or the works of Confuselves to the table where supper and the emblems had been placed before been more astonished. But the Bible! Feet-washing. The Scriptures on the who would have thought it!! Services ordinasces were presented and spoken opened by prayer. The preacher took upon, as is usual among the Brethren. Thanks were given for the supper and scam, woven from the top throughout. eaten in silence; the administrator keep. John 19: 23, and for two hours held ing a close oversight of all, observing that Tennessee audicace spell-bound. "I understand you are the new book when the members were about done He discoursed of the Fatherhood of and prescher lately settled in our neight eating, would rise, take hread and give God, of his impartial love to his erring thanks, (all would cease cating when children, of the general atonement of

And Gasper Roland was ordained the administrator would rise) and would the Gospel being the power of God say to the brother next to him, (each holding the bread) "Beloved brother, the bread which we break is it not the communion of the body of Christ?" and that brother would present it to the next to him in the same way till all were served, and then cateo in a very solemn manner in remembrance of the death of Christ, the sisters breaking is the same manner as the brethren. After the thanksgiving the cup was passed from one to the other, the sisters passing the cup the same as the brethren, as they were taught that they were "neither Jew aor Gentile, bond nor free, male nor female, but were all one in Christ Jesus;" and lastly they amg a hymn and went out.

In their habits they were plain and unostentatious; were opposed to the shedding of blood under any circumstances; would not take an oath would not take interest from the poor benevolent and kind; preaching the unbounded love of God. This brings me to a short review of the conversion and labor in the church of Isham Gibson who was born in Williams Co., Tenn., May 15., 1803, and died in Bates Co., Mo., Dec. 6, 1875. His father was a member of the Old Regular Baptist church. His mother believed in election and reprobation; but helieved ahe was of the non-elect. Although a womon of many excellent traits of charac ter, was miserable in the extreme

When the aubiect of our sketch was a mere boy he saw there was something wrong in the religious world, and being a diligeat Bible student, came to the conclusion that the true church was lost to the world. He often and earnestly prayed God to send Paul or Peter or Christ to tell him what to do to he saved and where to find the true church. Whether his prayers were really answered we leave our readers to judge. After more than an ordinary fervent prayer, his mind seemed to be illuminated and these thoughts passed through his mind: "I have the Bible, God's Word; it was all that Christ, Peter, or Paul gave to the early church; if it was enough then, it is enough yet. And is any of these should come to earth again, they must tell the same story now that they did then. If they should tell more now, they told too little when here. If they should tell less now, they told too much before. It is all in the Bible that man needs to know. Accept its teachings, ohey its commands, and you will be saved." A short time after this, notice was given that a Dunkard was going to preach a few miles away, and a large congregation of wonder stricken people went to see the man and hear what he would have to say. This was in 1820. Among the number was that youth about sighteen years of age, together with his father and neighbors. The preacher proved to be Gasper Robrother's feet and wiping them with the land. The boy stood outside of the next brother by his side until all had ple, the preacher took out the Bible.

to salvation to all that believe it and all them that obey Christ. None a be lost—all can be saved. His pee must obey all the teachings of the 6 pel. God's church will obey all the quirements of God. "Finally," the preacher, "We believe all the pel, we teach all the Gospel, we of sil the Gospel-what more do want?" and sat down. The boy stead of being where he was when prescher hegan - at the outside of the dience-was standing directly in fr of the preacher, not conscious of he came there. The preacher and his mon were freely discussed by the men on their way home, while a serious, thoughtful boy rode in ther Finally one asked him what he thou of the sermon. He replied, "Do want me to tell the truth?" tainly we do." "Well, then, I must it is the first time in my life that 1 heard the Gospel presched." Regulars were astonished, and neighbor remarked to the boy's fath "We have ruised this boy by left him hear that Dunkard preach Christ died for "all mankind"

MAY

In a short time after this, sol and alone, this boy is seen wending way on horseback over the hills ; through the primitive forests of Stor river to meet the Old Dunkard pres er, and to be received into the chur not a friend, relative or acquaintage go with him. His own mother even fusing to arrange his clothing in whi to be baptized. Returning home pre soon, he procured a place to have me og and sent for his preacher. Soon father and his brother and brothwife, parents of C. C. Gibson, and l

youngest sister united with the chur He served as a descop for about to years. Was put in the ministry wh not quite tweaty-one years of age. preached in Rutherford and adjace counties and in Kentucky till in Mari 1850, when he and the little church moved in a body to Illinois, and settl in Morgan county and became associate ed with the Sugar Creek congregation which was re-organized on the 20th is of June, 1830.

Was married in Mubleaburg, 0 Ky., while moving to Illinois, to Elin beth Gates.

He was ordained to the office of bal op on the 28th day of May 1826. To writer has his ordination certification signed by Abraham Welty and Joseph Roland, written on parchment, and in a good state of preservation. Besides his continuous labors in (

ministry he held several discussion The first was with a Deist who had to umphed over the President of the Jac sonville College, Illinois. The rest was, the infidel turned Christian.

The next was in 1833, with elds Dadson, of the Baptist church. At # close of the debate he baptized a men ber of Mr. Dadson's church The next was with Joseph Hostetle

who had apostatized from the church the court house in Decatur, Macon Co Ill., at the end of which he baptize five or six of Hostetler's members. Soon after he began preaching Morgan Co., Ill., while on his road

meeting, one bright moraing he m quite a young man of the neighbor ood who accosted him about like this

borhood. "I am, sir," was the reply

«Well, I don't much believe in the ble myself. I have been reading Volre and Volney, and I tell you I don't lieve in a God that has created man ed placed him here without a choice his own, and then damu at least one half, if not more than one half, in spite sil they can do, and save the other of regardless of what they may do or ot do. No, sir, I don't believe in such God as that, nor in any Bible or book

at teaches such things. No. nor do I believe in such a God; either does the Bible teach any such

octriue," replied the preacher. "Well," said the young man, 1 alrays heard it presented that way, and verytime I read the Bible I always ged it with that idea before my mind."

"That does not make it so, does it?" "Certainly not; but I have always been taught it so. But I never could such a God as that nor the Book that teaches it."

"I would not blame you if it were but it is not; that is nothing but on the 6th of Dec. 1875. the gloomy cogitations of a morose mind like John Calvin's. But I must go en or I will be late to meeting. "I will ride a short distance with you,

von, as I am getting interested in what you say. I suppose you have a disci pline or creed or something of the kind, haven't you?" "Certainly, and if you desire it, here

it is." The young man takes the proffered book and looks through it awhile, and with a queer, puzzled look saye: "This is the New Testament."

"Yes, for once you are right; it is the New Testament. It tells how that "God so loved the world that he gave his only begetten Son that whoseever believeth eth." on him shall not perish but have ever lasting life."

The above and much similar converestion ensued, and anddenly the place of meeting came in sight, and the young man found that he had unconsciously rede with the preacher a distance of near fifteen miles on a bare-backed herse in his unwashed, everyday clothes, as he was only looking up some of his widowed mother's stock that was running at large on the range on that Sanday morning.

prescher led this Soon after, the young man and his young bride into the water. He is not young now. He wears a very venerable look. His hair and beard are of a snowy whiteness, and he is known all over the Brother heed as Eld. D. B. Sturgis.

In 1833 he began his acquintance with elder George Wolfe, and there was a regular interchange of work between them until the death of Eld. Wolfe in 1865. He began his work in Illinois two years before Wolfe settled in Adsms Co. An error has obtained in the general Brotherhood that he was a convert of Wolfe's. He had been twelve years or more a member and ten years a preacher before he made the acquaintsace of elder Wolfe.

In 1846 he removed to West Otter Creek, Macoupin Co., Ill. Stood alone in the ministry there for many years preaching at different parts in Morgan, Sangamon and Macoupin counties.
In 1845 he held a Love-feast in St.

Louis Co., Mo, with six members s short distance from the city near the present limits of the city.

On Sunday, he preached from 10 A. M. till 2 P. M. in which he tried to dewhere he whose country or country and the first "Brethren teation of all intelligent beings that the the church wants to know where it because it is 1842 (efferno 185) son of 60 decended into this lower friends are. Jesus said, "Ye are my loose a new creature we must be hap-the labored hard from 1852 till 758 to world to suffer and die, and borst the pricede if ye do whateever I say." Dr. titsed. clare the whole council of God. He and

al Brotherhood. In 1859 a committee visited the Mulberry Grove congregation and introduc-

ed the double mode of Feet-washing and in 1860 that practice was established in the church, over which elder Gibson then presided, which however has heen reversed.

In 1867-9 serious difficulties prevail ed in the church, and the feelings of the elder were alienated from the Brotherhood. I will pass this matter by, as some of the principal actors have gone to eternity; others have gone off with a human creed in the form of the "Miami Resolutions." Some that helped in that matter have had sorrow enough. Some of the committee have gone into worse than obscurity, and others are yet contending for the faith once delivered to the saints.

In 1873, he emigrated to Butes Co Mo., associated with the "Congregation al" Brethren." Finally he fell asleep "When dy ing he was asked by his oldest son, A P. Gibson, "Father, are you willing to go?" "O yes; I have nothing to fear, and quietly yielded up the spirit to God that gave it. Thus closed the earthly career of one of the old stand ard hearers in the cause of primitive Christianity. I pay this tribute of re spect to the memory of one whose la bors were arduous in the cause he loved. Peace to his ashes. When in the great day of final accounts, the pale-faced dead shall stand before the Judge of all the earth, will the fruition of his earthly labors be fully known, for like Abel, "being dead yet speak-

MY FATHER'S HOUSE.

BY D. J. SHAFFER.

"In my Father's house are muny man

WHAT a home aspect there is in this "Word of Jesus". He comforts his church by telling them that oon their wilderness (wanderings) will be finished in this persecuting and sinful world and the tented taberancle suited to their present probation (state) xchanged for the enduring "mausion! Nor will it be any strange dwellinga Father's welcome awaits them. There will be accommodation for all. Thousande have already entered its chining gate that was left sjar for all the obe dient: such as patriarche, prophets,

esints, martyrs, young and old. The pilgrim's motto on earth is, Here we have no continuing city. Even Sabbath tents must be struck. Holy seasons of communion must terminate. "Arise, let us go hence," is a summons which disturbs the sweetest moments of tranquility in the church below, but in beaven every believer becomes a pillar in the temple of God and he shall no more go out. Here in this life it is but the lodging of a way farer turning aside to tarry for the brief night of earth. Here we are but "tenante at will;" our possessions are but movables; ours to-day, gone to-morrow. But these many mansions are ar inheritance incoruptible and unfading. Nothing can touch the heavenly patri mony. "Once within the Father's Think, too, of Jesus, gone to prepare these mansions! ought to arrest the at-

effect a complete union with the gener- bars of death and took away the sting of death that there is no terror in death to the believer in Christ; and He also arose triumphant over the grave, and while his disciples beheld he was taken up and a cloud received him out of their sight; for saith he, "I go to prepare a place for you," that where I am there ve may be also." What a wondrous thought!-Jesus now busied in heaven in his church's behalf! He can find no shode in all His wide dominions befitting as a permanent dwelling for his ransomed ones. He says: "I will make a new heaven and a new earth; I will found a special kingdom; will rear eternal mansions expressly for those I have redeemed with my blood 5 Reader, let the prospects of a dwell-

ing in this "house of the Lord forever" reconcile thee to any of the roughness or difficulties in thy present path, to thy pilgrim provision and pilgrim fare. Let the distant bescon light that so cheeringly speaks of a home brighter and better far than the happiest of earthly ones, lead thee to forget the intervening billows or to think of them only as wasting thee nearer and nearer to thy desired haven. "Would," says a soint who has now entered his rest "that one could read, write, pray, eat, drink and compose one's self to sleep as with the thought, soon to be in heaven, and that forever and ever!"

"My Father's house!" How many n departing spirit has been chesred and consoled by the sight of these glorious a middle ground is taken by some to mansions looming through the mists of the dark valley the tears of weeping friends rebuked by the gentle chiding, 'If ye loved me ye would rejoice be cause I said I go unto my Father. Death truly is but the entrance to this our Father's house; we speak of the "shadow of death," it is only the shad ow which falls on the portico, as we stand for a moment knocking at the longed-for gate that is standing open wide, with that dear Jesus standing in the midst of it with a bright crown to receive you; the Father's gentle voice of welcome, "Come in, good and faithful servant, Come into the joys of thy

'Tis religion that can give Sweetest pleasures while we live : Tis raligion must supply Solid comfort when we die. South Poeblo Steel Works, Colo.

TO THE PRONT

BY THURSTON MILLER. T does not require a very extraordiobservation, to know that the present condition of the church is pregnant with startling events, which in the near future will be made manufest either to the weal or woe of our fraternity as it has bitherto existed. A great struggle is imminent, and I think cannot be avoided; nor de I think it wise to try to evade the issue any longer. I believe there has been too much of that kind of policy already. The question now to be answered at our coming General Conference, is whether we shall give up those peculiar characteristics, - involving principles. that for more than a hundred and fifty years have been held so sacred and practiced with so much self-sacrificing al-or stand by them.

The time is coming and now is, wh

ing was the test of friendship to Christ; therefore doing what the church in ite councils has advised is the clearest possible evidence of our triendship and loyalty, while any other attitude is mere assertion unsupported, and is wanting in essentiality. I believe, and in fact I am in a situation to know, that there are very many brethren and sisters who at heart are with the Brotherbood and advocate its cause, but who do not manifest what they, in truth, sdvocate. Our arguments under such circumstances are a little like a drunken man delivering a temperance lecture; we may utter truth but with very little effect. Let us then not only be friends in word, but in deed also,—take down the tell-tale signs of friendship to the world, and thereby prove our loyalty to the church, and allegiance to Christ. Come "to the front," fall in line, get in order, do not be deterred by taunts and ridicule, or that you will not be on the "big side;" remember Gideou's three hundred tried and true, against the odds of many thousands. What we need is loyalty, unflinching loyalty, and the God of Israel will do the rest.

In conclusion, I would remark that much is being said about who we should send to A. M. this year. Upon one hand it is recommended to place new men altogether upon the Standing Committee. On the other hand, it is argued that such a course would be fatal to our best interests and urge the necessity of returning the old incumbents, while send a healthy mixture of both. Though I would not condemn either of the above theories, yet I think there is a safe one, independent of either, and that is, send men whose loyalty to the general church is undoubted, who believe that heaven's first law was order, and that order must be one of the characteristics of the church of God, who are willing at the proper moment to break their pitchers, and expose the light of their lamps, to the utter discomfiture and demolition of the ranks of those who oppose church authority.

Per the Poetkeen at Work

A NEW CREATURE.

BY JOHN KNISLEY.

A CHRISTIAN is a new creature. He has a new heart, lives in a new world; under a new government; serves a new Master; obeys new laws, is actuated by new motives; influenced by new love; animated with new joys; possesses new delights, and is called by a new name-yea all things become new. nary intellect, nor a great range of 2 Cor. 5: 17. As water separates filth from that which is washed in it, so we are said to be saved by the washing of regeneration and renewing of the Holy

Ghost. Regeneration is spiritual renewing. The man is the same after being thus renewed; but with other dispositions and habits, evil ones no longer prevail, and in a moral and spiritual ense "old things are passed away all things become new. A new princi-ple of grace and holiness being wrought by which he is governed, makes him a w man, a new creature, and as bap tism is the outward sign of this inward change wrought is the heart by the Hochange wrought in the heart by the Holy Ghost, and the Word of Truth (James 1:18) applying the things of Christ to us, it is here called the washing of regenerations. Water cleaness ing of regenerations. Water cleaneds the outside of the man, and is here used to represent the cleausing that has been performed inside by the grace and of Christ. Christ himself insti-

BRETHREN AT WORK.

Published Weekly. NUMBER OF STREET AND ASSESSED AND ASSESSED. R. H. MILLER.Editor

J. H. MODRE, | Corresponding Editors SPECIAL CONTRIBUTORS

VOUR PAPER.

rr name on your paper shows to what It corres both so a receipt and a re-Taus " I Jan. '82," shows that the for un to that time. " I Jan. '83," on expire, and been given within was a average, notify us at exce.

OVE is not only the strong bond of union that unites and holds together all the ports of an organized body, but it is the very foundation of all peace. Without love there can be no peace, however strong the body may he. Love is a command-it is an essential ele ment in the family, the neighborhood, and the church. Without love none of these can harmonitonely exist nor can they prosper in any

We are required to love God to love the Brotherhood, to love that which is good, to love one another, to love husband and wife, to love our neighors, and to love even our enemies. Without love to God we will not worship him for man will never concent to worship that which he does not love; in fact love enters into the very nature of worship, is the very life of worship in every department of veneration; hence its importance.

Loving the Brotherhood is essential to its very barmonions existence. Man will never work in harmony with the desires of an organization that he does not love. If he loves the Brotherhood he will isher to carry out the wishes of that body, and the more he loves it the greater will be his efforts to comply with its wishes. Then the very nature of love is to canse us to partake of the nature of the object of our love. Those who traly love the Brotherhand will gradually take on themselves the disnotition and character of the hode. If the hody is humble, they will also partake of that nature; if the body is kind, full of joy, peace, long-suffering and gentleness, they will be that way too. If they love the Brotherhood they will never abuse it, or any of its lawful parts, nor will they do enything intentionally. to harm the feelings of that body, "If we love me you will keep my commandments," save Christ, and the Brotherhood could trathfully state the same principle.

It is also well that we love that which is good. It is proper for us to love good men, wood government, or any other commendable thing that is troly good. If we love good things, it may induce us to hate and abhor evil things of every character. People who love good things are inclined to be good them es. We are also inclined to keep company with the things we love, sed good company generally makes a good Christian, and that ir the reason we ere required to love the things that are truly good.

"By this shall all men know that ye are m sciples it ye have love one for the other. We cannot be the disciples of Christ unless we love one another; if that is lacking there is something wrong some place, and we may as well admit it first as last. Those who are truly born of God cannot live at enmity. Love leaves behind all ill feelings, and permits no more to rise. Brethren who love one another will talk in a manner that will show their love at least they will not manifest hatred. They will treat each other kindly, and always speak of each other with Christian respect. Whenover we see one member trying to destroy another, we may rest assured that there is enmity in the heart, and love has been hanished.

which teaches that we must hate every one with whom we may bappen to differ elightly. It would be hard to find two men of the same mind on all questions. The best of men will differ concerning some things, but that is no reason why they should not love each other. Take for instance our council meetings; brothren hold different views on many points, and we cannot expect it otherwise emone thinking men; but how foolish it looks for them to become angry over their differences That will do the case no good, but only tends to make metters worse, and still more defficult to settle. Why cannot people love each other if they do happen to differ concerning a few thiugs? In the great Brotherhood are those with whom we may differ on many points It has always been that way in the church, and doabtless will remain so till the end of the present age, yet for all that, we can and ought to love each other. It is our duty to love all the Brethren and hate none. Where a brother chances to believe something that we canno endorse, it is unchristian in us to express a feeling of batred or even disrespect toward him We may dislike his doctrine, may write and even preach against it, and still treat the man with becoming courtesy. One of the greatest errors we meet, is that which teaches that we must hate, slight, and even abuse every one with whom we may chance to differ. In our estimation, the man who does these things, shows a great lack of true Christiamty in his

own heart. But says one, "I cannot love my brother for I know that he does not love me." may be your fault; the reason your brother does not love you is because you do not love him. You treat him kindly, show to him that you feel disposed to dnly respect him, and if there is a grain of Christianity in his heart he will certainly reciprocate your Christian conduct toward him. In short, learn to treat everybody kindly, even those that you know to be your enemies. All this you can do and yet remain firm to every true principle embraced. or not.-Brethren at Work.

7 H M DARWIN.

SOME of the religious papers in this country, and alsowhere, too, we presume, seem to be a little weak in the knees in regard to the Darwin theory of evolution. That Mr. Darwin was an eminent scientist, a clear, cool-headed reasoner, a rigorous writer, and a most industrions stodent in search of truth, we have no disposition whatever to question, but do not feel disposed to admit the correctness of his theory respecting the origin of man. Evolution, so far as it affects man, however, is not a science, it is a mere speculation, and no one ever labored harder to maintain a theory than did Darwin to establish his. He was thorough'y educated, blessed with an extraordinary ability for the work he undertook, and was in possession of all the necessary means, yet after a life long study, he died without baving diecovered the connecting link between man and the animal race. And if a mon of his ability could not find that link there is certainly not much hopes of it being found by any one else Mr. Darwin constructed a chain, seeming con plete in all its parts, but there is a missing link from the center that can nowhere be found and that missing link is what renders the chain useless. His failure to find this missing link argues volumes for those who are opposed to his theories. On this subject the Religious

His great work that has made his name famous was published in 1859, "On the Origin of the Species by Natural Selection." This was supplemented twelve years later by a treatise on "The Descent of Mac, and Selection in much discussion. They have found eager adthat man came from a worm through the various orders of animals still remains a mere hypothesis, unsupported by facts. M Darwin, we believe, only went back to the worm for the Then there is a strange doctrine in the world, origin of monkind; others have pushed back yet what can they do? They believe in con-

into the come of the raw material where they have been hunting for the primordial germ of living organisms, the protoplasm. These speculations are ingenious and have a certain hind of function; but as scientific theories they have one defect; they have no support in facts Dr. Darwin bimself confessed that there were "missing links" in his theory of physical develonment.

working movements. We think that further investigations will only tend to more fully confirm the statement made by Panl, when preaching to the learned Greek philosophers, that "God has made of one blood all nations of men." We have a common origin and belong to an order of beings that is higher than the animals, but a little lower than the angels, and therefore we sustain no relation to the animals whatever.

CONGREGATIONALISM.

A LL decisions made at A. M. heretofore, ond made hereafter that have no "Thus suith A made hereafter that have no "Thus saith the Lord" for their support shall be regarded as advisory only, and attempts to make them test mrch fellowship shall be ignored, only such decisions as have the Gospel and spirit of the Gospel shall be mandatory."—E. S. Miller, That is a good idea provided the last part is allowed to medify the first. If all decisions

that have for their support, no, "thus saith th Lord," are to be regarded as simply advisors we might get ourselves into diffi brother may want to keep a billiard hall. We think it is not right, and send a query to A. M She decides that it is wrong, but gives no "thus sith the Lord," in support of her decision, for the Bible is as silent as the grave about billiard halls. If matters of that kind are not to made a test of fellowship, just because we have no plain "thus saith the Lord," about it, then the brother can keep his billiard hall as as he pleases and we are compelled to fellow ship him. But if we are to decide things by the Gospel and the spirit of the Gospel, then safe, for we all know that the spirit of Gospel will condemn every evil whether it is plainly mentioned in the Goop

Well done. Now just let each respective coagregation he its own judge, as to what the of the Gospel" condemns, and the Gos PEL MESSENGER will shake hands with the Brethren at Work, and we will have no hilli hall brothren, either .- The Gospel Messenger.

Congregationalism, like individualism, is good thing where everybody does the right thing, but it certainly can not prosper in a place where members and churches are disposed to do what they think proper regardless of the wishes of others equally interested. Individuals who counsel together become strength, wisdom and support to each other. The same principle holds good when applied to churches or congregations. Congregationalism is Scriptural jest so long as it is confined to things that belong to the congregation, and the c eregation does what is right, but when reaches beyond that and affects the interest and condition of other churches they should be equally consulted and duly respected.

Some of the results of congregation would seem to strike us about thus: A city congregation, being is fluenced by the popular spirit surrounding it, decides to erect a ing house with sterple upon it. Of course, no other congregation dare interfere, if they on they will be trespassing upon the rights of their sister church, which they claim has the privilege of deciding what the spirit of the Gospel condemns. Another congregation decides to introduce the use of the organ in her worship. Ninety-nine out of a hundred congregations may be opposed to instrumental music in worship, yet they must remain quiet and fellowship that erring church in its error. Relation to Sex." His theories have provoked Still, another congregation wants to raise money for her preacher, and decides that a vocates and decided opposors. His hypothesis church festival, in loto modern style, is not contrary to the spirit of the Gospel, so the house of the Lord is changed into a house of mirth. The other ainety-eight congregations may be pained to the heart by this auholy set,

gregational supremacy and claim that church may decide her own matters in . portion!ar With all due respect to the Messenger must say that this is just the way the ma looks to us, and our impression is that it fied it that way when its family, in con gations, becomes large enough to assume a

J. H. A LOOK AT OUR WORK.

WE have not always been able to our part of the BRETHERN AT W the exact tone as we would like to h done, but have always done the very best hnew at the time. A paper when printed much like a sermon after it has been deliswe look over it carefully to see if there are parts that could have been improved. course, the sermon already delivered, not be altered, but the next time presch we resolve to do still better. I so with the paper; we always aim to make next issue still better. Sometimes we sur and sometimes we do not; still our sim is ways in the right direction. We carefully ever the whole paper, and re-examine ever thing that we have written, to see if we have always expressed our ideas in the best way command, and to see if the general tone spirit of our compositions is what it should be We try to be mild in our writings and expre our ideas in the best way we know how, So far as our personal feelings are concer-

that is something that has never annoyed

in our writings or preaching. If there is a b

man being on earth against whom we have it feelings we do not know it. During our she life on earth, so far, we have published in small amoust of matter, some of which he been extensively circulated on both continects The early part of our writing was on fined largely to destrined and historical questione Of late years we have so considerable, not in regard to our churci tronbles, but in regard to cortain logical prin ciples anderlying church government. Sous nf these principles have occasionally been mis construed, and some others have been used or approprieted in a personal way, a way, hower er in which they were never intended. W have always endeavored to write in a way that could not justly be considered personal, or with an evil intent. Our conflict has not been with men, but with ideas and doctrine held and teught by mon. We may entertain the strongest possible conviction against dectrine held by others and yet be kind and courteous towards the parties themselves. There is not a man on earth, with whom we ever crossed the pen or tengue in controversy, or otherwise, that we could not cheerfully invite into our home and entertain him in an agreeable manner. In all of our literary labore and

prolemic writings we have made it a special point to entertain or cultivate no unpleasant feelings toward those with whom we chanced to differ. Yet one of the most difficult things that we have found in our work, as a writer, i to oppose a man's views, and at the same time get him to understand that it is not his char acter ar standing that we are opposing, but simply his doctrine. When people are brought to see this point then they can come and ree son together without quarrelling or feeling an pleasant toward each other. And on eccount of this peculiar feeling in the mind of many we have refrained from writing on some points that should have received at least a passing no tice. Our silence on many things has not been for the want of clear ennyietions, for there ere few if any points, in regard to our faith and prectice, on which we have not set tled views. But to express these views, at this sensitive period of our charch history, in a way that would not cause others to think we were opposed to the men themselves, instead of the doctrine they hold, has not always been

Our convictions, in the main, have always been in barmony with the faith and practice of the Brothron, believing, however, that we the trath, for error is of no real value to any J. H. M. MERIT. THE following is a recommendation to A. M.

We should never close our eyes against

trombles: The church in Botetourt Co., Va., to the District Meeting, greeting, recommends the ap-nointment by the A. M. of a committee of twenty elders and ten ministers from the differout sections of the general Brotherhood, and that from these, teu elders and five mini be drawn by hallot, the fifteen so drawn shall form a committee, whose duty it shall be to consider the causes that are disturbing the ce and union of the church, that said com mittee revise the book of Minutes, expunge all queries and answers which have be i by later enactments, and all others that are not sustained by the spirit of the Gospel, and are subversive of peace and good government and further, that said committee suggest one paper or a combination of papers, to be recognized as the unity church paper, said committee armed upon, at as early a date as practicable remain in session as long as may be necessary for them to discharge the duties essigned, and then report the result of their labors to a ed meeting. The expenses of the committee to be provided for by the Brotherhood .- B. F. e. in the Primitio

It might not be considered fair for us to take up this particular matter and discuss it in our paper before it can be considered in the Annuol Meeting, but there is in it one feature that we think demands consideration, not because it is contained in what Virginia sends to the A. M., but because it is becoming a leading characteristic in too much of our husiness tran tions. We aliade to the growing tendency to keep the power of the church in the hands of elders. It may be lawful, but we are decidedly of the impression that it is not expedient. It tends to create a prejudice against the elders that is bord to remove. In some localities in our Brotheshood thora is a strong and by a means a very pleasant feeling against elders of almost every description, and we are of the impression that elders are somewhat in blame for In many cases nothing can be done unless elders, in some way, are at the head of it. Elders ought to be duly respected for the position they occupy. They have their special work in the church which it is their duty to do so the servants of God, but when it comes to other matters, why not let them stand on their mer its? The mere fact of being an elder does no qualify a man for some special work. He may possess the necessary qualities in an eminent degree, and yet he not even a minister. Now if we leave every man stand on his serifs the there will be no just grounds for prejudice, for people, as a rule, are not inclined to become projudiced against merit.

COLONIZING PALESTINE

A FEW menths ago we assounced the fact ing energetically advocated by prominent Hewe in Europe. The project had awake at the time considerable interest, it is true; but We deemed it rather premature to give the cubject the attention it deserved, preferring to wait until the flush of enthusiusm had passed away. It would appear, however, judging from the tone of the Jewish press phroad, as well as the significant action of the Mar Bones Russian Relief Committee, in appropri sting a first installment of £10,000, for the purposes of emigration to Palestine, that the excitement, instead of cooling, is on the inand that many who have hitherto ! ed with disfavor on the movement are judined

The first impetus to the present project wa iven some years ago, when the persi the Jews in the Ronmanian principalities aroused such intensa sympathy. It was then sed that a monster emigration to Palestine and the initiatory steps were made.

should always be open to conviction on all monia civil and religions liberty. left no prets where others may have more truth than text for emigration and the plan was ed. The circumstance that King Charles is apparently numble to quiet the apprehensions of his Jewish subjects, who are being sunoyed by fresh terrorism, is once more suggesting the idea of emigration, as a remedy from pres ent evils. Societies are being formed in th principal towns; committees organized for the purchase of implements and supplies; and special commissioners have been sent to Palestine, like Joshua and his companions of old "to spy out the land," and report so to favor: ble spots for settlements.

But the movement which is anreading in Russia, in the path of the recent riots in Warsaw, Odessa, and Kieff, and which has gained headway, owing to the incapacity of the g ent to deal with the Jewish question from the liberal point of view, is likely to prove more significant than its concurrent phase in Roumania. Dr. Gordon, the erudite editor of the Hebrew weekly, Hamagid, is its cuthusias tic advecate and every issue of his widely-cit salated paper gives special promiusace to the topic, while it records the rapid formation of agricultural societies. A Kieff correspondent of the trustworthy London Jewish Chronicle asserts that 1,000 Jewish families are prepering to abandon Russia for Palestine. ble, ton, is the fact that the Alliance Israelite. of Paris, is sending relays of orphen lads from the Russian refugers, who are crowded togeth er in Brody, to its Agricultural School at Jui

fu. The Alliance does not favor indiscrimi nate emigration, and prefers to beach the fe ture teachers, training a select hody of the young in industrial and agricultural pursuits, ather than expending time and money on visonary experiments. The Russian Hebrews. however, are actively preparing for emigration, not restricting themselves to agricultu ralists, but inviting traders and mechanics, as wall; as though they proposed to establish manufactories and develop the resources of the oil, whose fertility in some tracts is almost in-

The Jews of England appear to favor such

a diverting of the stream of Russian emigra-tion as shall secure for Palestine thousands of hardy cancille settlers. The opportunity to ra-people its desolate precincts has not ost on the general public sentiment and th avish donations to the Mansion House Relief Foud, which now reaches the sum of £65,00 attest the prevalent desire not only to help the referees but to aid them to secure their old na-One may doubt the wisdom o tional home. Lawrence Oliphant's view as to Gilead choice habitation; but his book arouses fresh interest in the scheme of emigration and his appointment as one of the commissioners to obtain suitable territory is a practical testimomy to the worth in which he is held. A mesting of these commissioners, together with representatives of other Baropean committees, was held at Vienne, lately; but its action has not yet been aunounced. Of course, the political question r

solved. Turkey's consent will have to be gained to an emigration on masse; but the Chris tion Powers of Europe cannot be expected to endure too long any fatal exhibition of obstinacy on the Sultan's part. But the Jews of Constantinople have attained so prom position under Turkish rule as to make on opeful that Turkey will be disposed to grant them every proper concession in Jerusalem The dreek tenders in Levant may not like further Jewish competition; but their opposition American rivals was futile and their chagrin at Jamish entergriss will also be in vain. If, then the emigration movement begin on a cale, and enlist hardy men, akin in spirit and devotion to the pioneers of other lands, it can not but succeed, unless political complication make the Orient again a battle-field and post pone for a century the fulfillment of prop And prophocy can wait .- The Independent.

OUR CHURCH, POLITY,

BY S. C. SHARP

YOD made man a social being. Se G him is a necessity as well as a means of well as social and differ among themselves in down from the course our country took and The Berlin Congress, in securing the Jews of Road testes and opinions, hence government is neces provide us a strong control government and

eary to restrain their evil dispositions, coring all our various telents and forces into ct their errors and lead humanity to the highest development of which it is susceptible. Government has its origin in the Deity-Rom. 13:1, was inaugurated among men at an early period in the history of our race, in the form of patriarchal centrol. Through Moses it was reduced to a complete and elaborate system for both Church and State, which system forms the basis of all true government to this day. The Christian church was modeled after the Jewish Synegogue. No sooner was a society of Christians formed, then it was found neo sary to adopt regulations, and select men "full of the Holy Ghost and wisdom" to take charge of this business, Acts 7:3. Paul places ruler or governors in a church along side of prophete and teachers, 1 Cor. 12: 28. The direct Math. 18:15-18, presuppase a form of church government. Paul instructed Titus to ordain dders in every church, Tit, 1:5. Elders that ruled well were to be accounted "worthy of double honor," 1 Tim. 5:17. The nature of man, his experience for five thousand years, the word of God, all testify that mankind must he formed into a society, and that society must have a government. The Christian church is n society, which has for its object the development of men's moral nature, and his preparation for eternal happiness The system of government by which a church

is controlled in the prosecution of the above named objects, is called church polity. The next question to be considered is, what form of government is best to secure the above objects Shall it be democratic, and all its business by submitted to an assembly composed of the en tire brotherhood, and all members have the ame rank and privilege? Shall it he republi can, having the power of the many delegated to a few representatives? Congregational, in which each church acts independent of all the others, or shall it be general, colminating in a ead which like a keystone in an arch, holds all the others together? Or, shall it take the hest features from all these and combine lib erty with restraint, elasticity with strength? It is clear that a democratic form for the entire brotherhood would be impracticable, while in each individual congregation it would to great extent he appropriate. For the entire church to be divided into congregations is as necessary for discipline and efficiency, as it is for an army to be divided into corps, regiments and companies or a nation to be divided into States, counties, and townships,

On the other hand, if there were no repre sentative feature and general government, each congregation would pursue a policy of its own which would be shaped largely by the views of its Elder, or the surrounding ircumstances, until the views and practi would become so different that come tween the several factions would come is well illustrated by the Omish church, a small denomination of good people, that, like the Brethren, profess to take the Bible for their ith and practice, and in many points agree with us. But clas! They have no get oral government, and their little band is torr into seven or eight factions without the house of reanion. "The Bible alone," doctrine could not save thom from hopeless disorganization, and division. A general government must not be one without authority.

After the United States and dent of England, the several States formed general government without a judicial or an transacted by committees appointed by Con gress." Very much as we do business at A. M. There was no judiciary to try cases effecting the several colonies, nor executive with power to suforce the recommendations of Con-Those who will take the trouble to study the effairs of our country from 1781 to 1785, wil he surprised to find an almost exact paralle between the government of our country then and the government of our church now; and the only thing that saved us from complete anerchy and rain, and which made it possible to put down a rebellion of gigantic proportions was a strong central government able to collect force, and crush the advocates of "State rights" doctrine, and destroy "slaveocracy." If our church is wise it will take warning enjoyment. Human heings are also selfish as from the fate of the Omish, and learn was

harmonious whole, compatible with the gre est amount of liberty to individual memb and churches, and in harmony with the prin ples of government as taught by the Bible.

NOTICE

THE Standing Committee is expected to at the place of A. M., on Friday, May, 26 to begin their labor

It is preferable that all others who have business connected with the meeting do no come until Moudey, May, 29th. Arreng mente will be made to board all who come, in the boarding hell at 15 cts. per me until Tuesday morning, May 30th, when t one dollar, and the 50 cent tickets will begi They will be good until Thursday eve nne, Ist. Arrangements will also be made rnn a resteurant and all who wish to be acco modated there, can be at 30 cts. per meal. All mail must be addressed: Box 260, M

fard, Kesciusko connty, Ind. W. R. DERTER Foreman Committee of Arrangement

VIRGINIA DISTRICT MEETING

THE District Meeting for the second distri of Virginia, was held, on the 4th and 5th of May, with the Brethren in Page Co. their new meeting house, near the line of th Shenandosh Valley R. R. The meeting-house is located on an eminence, commanding a vieof the Hawkshill Valley to the north and eas whilst but for an intervening strip of timber a similar view southward and westwerd cools be obtained of a valley of great beenty fertility, on a branch of the same stream. Bear enery, fine farms, and nest dwellings are noticed everywhere The meeting was organized by appointing

Daniel Baker, Moderator; S. F. Sanger, Rea-ing Clerk; D. Hays, Writing Clerk; and Sam A. Shever, Assistant. The churches were wel represented by delegation, and our old breth ren who have long borns the burden and la hored for Zion, were nearly all present. number of queries before the meeting wer ont the same as heretofore, all of which were disposed of apparently to the satisfacti Two were forwarded to Annual Meeting one relative to dividing committee work, so as to assign difficulties of a financial character to those who are not in the ministry, and that involve points of doctrine, a of churches, to Elders only. The other, ask Annual Meeting to permit each congregation

to send a delegate to A. M., in addition to the delegate from District Meeting on the Standing Committee, which shall from the only voting power, at A. M. Much brotherly love w. s manifested during e meeting, and the hospitality and kindnes of the brethren and sisters and friends of Page. tending the

Gospel castward engaged the attention of the meeting. Bro. Daniel Baker, was chosen to represent the District on Standing Committee, and Levi Wenger, delegate. May the blessing of God attend the may attend our next A. M , to the good of Zion. Fraternally DANIEL HAYS

Chienco & Northwestern Railway To secommodate those desirous of attending th

next Annual Meeting of the German Baptis church, which will be beld at Milford, Indiana cing Tuesday, May 20th, 1882, the Chicago North-western Railway Co. will so ous at Franklin Grove, Dixon, M & North-wesern manway Co. Win sell at its ste tions at Franklin Grove, Dixon, Morrison an Freeport, Illinois, and at Cedar Rapids, Marshall town, Sixte Center, Ames, Des Moines, New Jeffer on, Maple River Junction and Clarence, Iowa and at any other of its stations where a safficien

from my station on this Company's line shou once make application to the station agent, advise him bow many tickets will be require advise him bow many tickets will be required for the party, so that he can procure the necessary tickets, and have them ready for delivery on the

day the party desires to start.

Tickets can be procured as early as May 90th and good to return until June 20th, 1884. These thickets will be seld only to members of the Brett

Mammeets resuling Northing to the one to the Chica-go & North-western Railway, by paying local fars to the nearest junction point on this road, can these procure the reduced rate round trip tickets maked above. Sabscribe for the BRETHREN AT WORK. Oa-

ly So cents from June 1st to the end of the year

Jone and Familu.

ryo.-And the froit of rightconners is sown in p

CHARACTER.

UR character is but ourselves as viewed in the light of our real qualities of heart and We make ourselves what we are. all find that we are held accountable by God at only for what we do, but also for what we We are good or evil in his sight, and the ult of being evil, if we are such, is wholly It is true that the grace of God own. one can raise us out of the ruin that our falla unture involves us in. But this grace is eely given to all who ask for it, and faithfully operate with it.

By the aid of God's grace our evil passion say all be subdued, and we may form characers that shall stand the test of the day of adgment. But what a work this is! Little o we realize that we are in God's workshop; hat our fiery trials are designed by him to set en our avil natures, that he may hammer the nto such form as he chooses to give them and means to save us if possible, but he will do only his part of the work. Ours must be faithally performed or we shall come short of the ringdom of God.

Our character is formed by ourselves. nau of humility is such because that with the selp of Ged's grace he has humbled himself again and again, times without number. meek man is such because that with the help of God's grace he has many times sudured the buffetings of Saten, and the shame and the reprouch and the verstion that the wicked have heaped upon him. The patient man is such from a right use of afflictions. The temperate man is such from the constant use of self-deni-The virtuous man is such because his de, his thoughts, and his acts are governed by virtue and purity.

We form our characters little by little like the growth of an icicle. Drop by drop this forms. One drop of dirty water will make it self appear in the formation of the icicle. One evil thought, one wicked word, will enter into and help form, our character. Would you be pure in God's sight? Then let his feer govorn all your acts, all your words, and all your thoughts. Set God before you in everything The stemp of immortality will only be placed on the pure in heart.

PERSONAL RESPONSIBILITY.

GOD deals with us singly, and we must deal with Him singly. We have little concern with what others do, but everything with what we do ourselves. Let us strive so to live, and think and speak and act as if we and God were alone, and as if the whole weight and responsibility of his work ppon earth lay upon us, as it does to the full extent of our power to bear We are not only responsible for our o souls, but for the souls of others. How differ ent a state the world would be in, if every on had his heart on fire with divine love, and like the Christians of apostolic days told the old, old story continually. Not only in public many, but one by one, in the frank, candid spontaneous, unaffected speach, with which one who loves Christ may tell another the heauty of his Master. If each were so to act, what an enormous power would be set to work! What s blessing might be expected from above, if ever man did what he might do for Christ! God puts it in our power to do all that he means for us to do. He has not given us time, talent, and money, position, inflaence, to be thrown away, We only need the zeal, the heaven-given fire of the Spirit: the all-constraining, all subduing love of Christ.

IN THE SUNSHINE.

SUNSHINE is good for health. The flow are all brighter for it. It brings warmth, and light, and life. How gloomy it must be to live in the distant northern regions where there is no sun to be seen for six months! But on the other hand, how bright and beautiful it must be there when the sun shines for six months! So if there is a long night, there is a long day to follow.

Sanshine in the face is also very heartiful This can come only from a sunny heart. like to see boys and girls with bright, enuny faces, looking as though they felt happy. It is not pleasant to see a child with a dark frown like a cloud on its face. We have seen such children, who would make a warm room chilly.

Ugh! how everyhody shivers when they com-They are so cross, ill-natured, solfish, and gloomy, that nobody is pleased with them. On the other hand, there are children whose faces are always bright, and they make everyhady benny who sees them.

Remember, then, to have the heart full of light, and joy, and peace; and the face will be sure to show it. If the blessed Savior dwells in the heart, he will surely bring the suushine, and not only our faces, but our daily lives, will show it. It will be seen in our treatment of parents, and brothers and sisters, and friends.

OUR OWN ERRORS.

Keep in the saushine.

CAN'T bring myself to like the man who will not own a fault. If we had to reason realves into the duty of doing so, there might be a shadow of defeoce, but the heart is a son; theologian in such matters, and summarily dismisses all pleas for the refusal. We caunot hoodwark or talk over conscience; no side issues, veils, special pleadings, or equivocations awail na We never can persuade ourselves that it is right, after doing wrong to stick to it. It is one of the hardest things to put our

selves in the wrong, and yet there are times when self-accusation becomes spidemic. great public danger or calumity fills the churchss for a time, and melts all but the burdest. An earnest preacher, in special cases, sends thrill of penitence through multitudes, as in the ravival services of different dates, or under such a ministry as that of Whitfield. Great numbers forget their timidity, discard their self-justifications, and confess their sins, like the crowds around John at Jordan, or around

Peter at Pentecost. God often uses such agencies for lasting good, but they are to be watched carefully. Excitement may pass into abiding con tion; it often does; but it is too often only s splash on the top, when the tide ull the time

JUST KEEP STILL ABOUT IT.

runs the other way.

YES, keep it to yourself. It will do no able good to publish it. Publish what? Why, that you have trouble, your feelings are injured, your husband is unkind, your wife freis, your home is not pleasant, your friends do not treat you fairly and things in general ove unpleasantly.

What of it! Keep it to yourself. A smouldering fire can be found and extinguished, but when cools are scattered, you can't pick them up. Bury your sorrow. The place for sad and disgusting things is under ground. A cut finger is not benefited by pulling off the plaster and exposing the wound to somehody's eye. Charity covereth a multitude of size. Things thus covered are cured without a scar; but ouc published and confided to meddling frier there is no end to the trouble they may cause Keep it to yourself. Troubles are transient; and when sorrow is benied and passed, what a comfort it is to say, "No one knew it till it WAS OVER "

IS IT NOT PROFABITY?

"Sweer not at all!" A word to girls and vonne ladies. You would not swear? The thought is hor-

rible? Yet you say, perhaps, such words as "Mercy!" "Goodness!" 'Kingdom!' and the like, in common conversation. I have heard many such expressions fall trippingly from resy lips.

Mercy, goodness, and grace are attributes God. In this view of the case, if it is not profacity, it is very pear it to use them as exple-

A now small hit of charconi will sail a very white dress. The instinct of purity in we should warn her away from even the least stain of indelicacy.

Let your conversation be simple, staightforward, and free from anything which even threatens to break the third commandment.

MATRIMONIAL

MILLER-SNYDER .- At the residence of the bride's parents, April 27th, by Bro. T. G Suyder, Bro. Samuel C. Miller, of Brooklyn, Iowa, to sister Rena Suyder, of Marion, Linn Co., Iowa. Many good wishes go with them BELLE SNYDES.

FALLEN ASLEEP.

BUTTERBAUGH. - In the Cherry Grove church, Carroll Co., Iti., April 27, 1882, sisten Nancy Butterhaugh, wife of Bro. John But-terhaugh, aged 76 years, 3 mouths and 20

Mother Butterhaugh was a great suffered ecially the last four years of h confined to her rolling chair, but the continued care of her pious husband, her children and many friends whose patience and love for her was freely shown, added much to her comfort in her lingering illness.

She passed away from earth, we trust, in hope of a glorious immortality. Her remains were followed to the city of the dead, on the 29th, by the Brithren from 2. Cor. 5: 1, 2, 3.

HANEY .- In the Libertyville c' urch, Jefferson Co , Iowa, April 15th, at his residence, of heart disease, friend Daviel Hausy, aged 76 years and 6 months

The deceased was born in Berks Co., Pa. thence moved to Moutgomery Co., Ohio; then to lows. He leaves a large family of children and friends to mourn their loss.

Funeral occasion improved by J. H. Filmo and the writer, from the words: "Put thine house in order; for thou shalt die and not live." J H Repervise

MEYERS,-April 20th, 1882, in the Flat Rock church, Va., Bro. Issae Milton Myers, aged 32 years, 5 months and 5 days, leaving a wife and three small children to mourn their loss Funeral discourse from Rev. 14: 13. E. B. Shaver.

Correspondence.

JOHN J. EMMERT.

ours. —Then they that found the Lord spake of on one to as other and the Lord hearkened and heard it, and a book o recombrance was written before him for these that fear the Lord, and that thought upon his mane—Mashall 3: 30

From Osage County Kansas

Dear Reetleven We recautly closed a two weeks' meeting

conducted by A. Butchison, assisted by the home bretbren. No accessions, but the membere were very much warmed up, and hiled with new real, and, I think more firmly bound together with brotherly love and the dectrine of the Gornel of Jesus Christ as looked at hy the Brethren,-more firmly established in the minds of the people, some of which, I think are very near the suggests.
the spiritual feast we enjoyed.
W. M. Wise. are very near the kingdom. God he praised for

From Gambier, Obio

Dear Brethren

Bro. I. D. Parker came to us on the 15th of April. Preached at the Union Grove meet ing-house. At this place there is quite a divided opinion among the people as to belief. Some believe in a universal salvation, others in the disciple doctrine. There are Baptists, Meth-odists and a few of the Brethren. Notwithstanding all the opposition which Bro. Parket ad to contend with, he preached the Gospel with all the power at his commund. Am many of the subjects he spoke upon was the ct of grace and faith, In all he preached ten sermons to the dible. large audiences. Although no additions, we have reason to believe that his labors were not in vain. From here be returned home. say to him come again.

MARK WORKMAN.

Offer For Annual Meeting

The Bismark Grove, situated one mile east of Lawrence, Douglas Co., Kan., offers superior advantages.

nacle is well arranged, with seats to occomme-date three to four thousand people; with seats elevated from the center, where there is a large platforos, suitable for Standing Committee, all uder roof, ventilated all around. Within one hundred yor's are three board-

ing halfs, with faither and kitchers, with [three cook-steves in each select the latter state about three bunded guests. There is a post egg in a more regarding the Goopel. I would the

office, telegraph office and secretary's office, suitable for the Standing Committee work, all within 150 feet of the Tabernacle.

There are also two houses 154x 152 feet each, a gallery all around above; also the main stand with elevated seats to accommodate fi,000 peo. ple. Then there is the heautiful grove scattered over with seats, well shaded. Among other

necessary conveniences are to be mention Indies' dressing-rooms, stc. There is stabling for 1000 horses and a w er of other conveniences; also a field of ten o

fifteen acres for wagons and boggies. Every. thing is well enclosed with a tight hoard feace, eight feet kigh, with a number of gates with locks. There are also three lakes with pleaty of water. Besides, there are twenty-five wells with pumps, for drinking-water, and twentyfive hydraulic stocks, with underground pipes for watering horses in the sheds and stal All the al All the above conveniences the Kansas Union Pacific R. R. Co., has offered us free to hold our A. M. for 1883. Then they will guard the ground against hurglars during the night and bet seen meeting-time; lock up the gates, all

hours we wish them too. I saw the above myself, and wish to give the Brotherhood a trathful report of it. I am sure the church could not prepare such a suitable place for A. M. if they speut four thousand dollars; in fact I never saw as good a place for it. An extra depot is at the gate v or 50 rods of the tahernacle. All can sleep unmolested on the ground, under roof, and as

one is in denger of having their house robbed while at meeting, neither will any of the families living close by, he overburdened. I will ascertain in the future what the co any will farsish us hoard for, per meal, during meeting, and will let the Brotherhood know. Hope that our other papers wili please pablish this.

Abilene Kan. List of Moneys Received.

FOR THE DANISH MISSION.

E. D. Keudig, Fishersville, Va. \$5 00 J. G. Royer, for Mouticello church, Ind . 2 70 Somnel Ross, West Windsor, Mich 100 C. H. Balsbaugh, for a sister in Md. . . . 1 00 ner Stoner, Crawford Co.. Ill...... 1 00 G. W. Kephert, Altoons, Ps. . . . 1 00 D. J. Hetric, for Plum Creek church, Pa. 5 00 J. W. Leatherman, Burlington, W. Va. 1 50

A sister io the Faith, Luncaster, Pa.... David Shavely, for Mt. Zion church, Ohio 7 00 Maple Grove church, Kan. 2 00 Stutsman, for Macoupin church, Ill 1 40 N. B. Johnson, New Geneva, Pa..... T. Chistle, Chandlersville, Ill..... Lydie Shuman, Oxford, Ohio 2 00

E. Supplee Soper, Danville, Pa......

1. G. Harley, for Philadelphia church.... 7 00

FOR GENERAL MISSIONARY WORK. John Hammer, Gettysburg, Pa.....

FOR THE MEETING-HOUSE IN DENMARK. Subscribed at A. M, and sent by Eld. D. From a sister....

NAME OF TAXABLE PARTY. Eli Burke, South Bend, Ind JAMES GUINTER, Treasurer.

From Covington, Ohio,

Dear Brethren:

Our quarterly conneil went off pleasantly Love and union seemed to prevail. Samuel Mobiler and Wm. Bogge were sent to District Maeting. After the general business of the meeting was over, we thought proper to see what we could do for our dear brethren and six

ters in St. Louis, and ore glad to report that one hundred dollars were contributed. When we told them how the sist-ra had to climb for flights of stars and worship where other hadies assembled, the hearts of the brothron and siz tere opened up and some contributed the second time, so that the amount we thought we orght to pay, wee raised. May the Lord bless our the Brethren everywhere would arouse to a sense of their duty and establish a church in every city! We certainly neglect the city too et us cease our contention and go to work to preach the Gospel to every creature.

I am very much in favor, on has been aug gested, of setting spart a day of fasting and prayer, before our next A. M. Brethren and sisters, he prayerful, steadfast and neglect not If money is required, give it; if time, give it. Do not make excuses. May the Lord bless me all, is my prayer. Wife and I are now through a tour through Pa.; expect to remain

choust four weeks.
Your Brother in Christ,
A. S. ROSENBERGES.

Through the exertions of Elders S. S. Mohler and A. Hutchison, arrangements have bee made with the Hannibal and St. Jee R. R. Co whereby persons desiring to attend the Annus Meeting can do so for \$15.15 from Kunsus City or any other point on their lines to Milford Junction, Ind., and returu. Tickets first-class and good from May 18th until June 20th inclu-Tickets can be had at any point on their line of roads or by application to me, or Elder S. S. Mohler or A. Butchison. All the latest reniences and comforts are assured on this

Pailword Notice.

FRANK HOLSINGER. Konson City, Mo.

Still in the Field.

Held eight meetings in Edmond. Weathe turned cold, and it rained even this far West The farmer feels better and so do I. Went on to Logan, Phillips Co. Here Bro. Henry Dague administered kindly to my necessities. Held five meetings but rain and sleet continuing, we had to close. Came back to Norton Center and by request spoke in Court house; subject Morality. Bro. M. L'chty, from Maple Grove Colony, assisted. The request being continue we spoke on Thursday evening; sulject: Pure and Undefiled vs. Adulterated Religion

Brethren, speak often one to another. Com-fort one another. Let brotherly love continue H. P. BRINKWORTH.

From Westphalia, Kan.

Our church is still in a flourishing condition although the members are a good d ed, but we have meeting at two or three different places on Sundays. The church consist of about sixty members, of whom three are ministers and three deacons. We have organ-ized a Sunday school in this part of the church of which A. B. Keider was elected Superindent and J. M. Miller, Asst'e; Ella Kirkpatrick Secretary: D. J. Matheny, Treas; and Coa-Kirkpatrick, Librarian. The average number of students for the past month was thirty seren. Health is good. J. T. Studebaker.

On April 15th, Bro. William Arbothnot wa kicked by a colt, from the effects of which died the 21st. On Sanday, the 23rd, he was in-terred in the, Brethren's burying-ground, his foneral being a'tended by a very

Bro. Arbothmet was a most c her of the church, one of the kindest of heswas well spoken of by all. Many said they did not think be hed an enemy in the world. age was 47 years, leaves a wife who is a x-slone er in the church and five children, all of tender age, to mourn their great loss. grace of God ever guide and protect them, un til they shall all meet the belo wed brother in a

better world. Longmont, Colo.

Serious Accident and Runaway.

On the 25th iust, (last Friday) about 11 o'clock A. M., Elder David Frantz, while hau ing a four horse load of tile, in attempting to crose a rough piece of road, was jelted from the wagon by the front wheel falling into a "chuck He was carried about a rod on th double-tree, by the then frightened team, and fell on the solid ground, two wheels of the loaded wagon passing over his body. One rib was broken, his right hip much bruised, and and his hack received injuries that for a time seemed serious. The team ran home, opening and passing through two gates all saw the occurrence and think Bro. David made a narrow escape with his life. He was soon tak-en to the house nod surgical aid summoned

This evening he is in good spirits, seated in his rocking-chair, and the judications are that he will soon be restored to us again.

From Deep River Church, Iowa As we have not contributed anything for your worthy paper since our Love-feast last F

your worthy paper since our Love-least last Rail, I would write a little church news to inform your many readers, that the old "Ship" is etill sailing, notwithstanding we have in the past had our share of troubles. The church decided lest fall, that we would discontinue our quarter ly councils, and just have councils as bus comulated. Therefore we have had no counci since prior to our Love-feast until April 15th, when a good representation of the brethres met in council. I think I never attended council where everything passed off so harmoniously as our last. The brethren all seemed to work together. Bro. Jacob Brower was chosen as er new treasurer and clerk; brethren George Hopwood and Hewett Taylor, delegates to our district meeting. We decided to have Sunday district meeting. We decided to have Sunday-school during the Summer season, commencing the first Sanday in May. Bro Jecob Brower was chosen Superioteodent, and the writer Assistant. Brethren pray for your naworthy servants. May we ever he found doing ou Master's holy will. D-cided to have our Love feast Sept. 27th and 28th. Replenished our treasury. Such councils as those are to be enjoy Ou Sunday we met for public worship, of ter which we convened at the pleasant water side where one was buried in the liquid stream. He is a husband whose companion has been a member for many years. How we rejoice to see sinners turn to God. There are others who who seem almost persuaded, whose bosom companions are in the church. We pray the day not far distant when they will follow the good example of our young brother. Received three by letter this Spring. Brethren, pray for our little hand of Brethren here.

JESTINA MILLER. April 20th, 1882.

District Meeting of Southern Iowa.

By the providence of God, the churches of Southern Iowa met in the English River congregation May 1st. There was a Love-feast same place April 29th, and 30th. It afforded as great phasure to meet with so mens brethren and sisters. The word of God was de clared to edification, by Dan'l Zook, Issac Barto, Levi Wenger, -Miller, John Filmore Michael Myers, end others. In short, it was a feast to the soulr and we believe all enior ed it, as God loves to bave his people enjoy the fat things of his house. Perfect harmony an plicity, steadiastness, and carnestness in every ood work. The sin of partyism does not trou ble them, and they stand firm and united for the General Brotherhood, knowing only Jesus Christ and him crucified. The meeting was organ a d by choosing Daviel Zook, Moderator Samuel Fiory, Reading Clerk, and B. F. Flory Recording Secretary. Letters from severs churches were read expressing a strong desire for peace and the upholding of the principles long held by the Brotherhood.

1. Is it right or according to the spirit of the Gospel for members either to offer to, or re-ceive from expelled members, the kiss?

It was discussed in a Christian spirit and fi ally decided that it is not in harmony the Gespel to do so, upon the ground that the kiss in the church of Christ is an indication of fellowship, and an individual from whom fellowship has been withdrawn, knows that the and that he does not show due respect to those who walk uprightly in the church by offerm to salute them. To indulge him, would be to encoarage in him a spirit of insuhordination and pat him farther and farther away from er tering into fellowship with the church

2. Is it wrong to close a mortgage after due? It wrong, is it not also wrong to take mortgage to secure a debt? was agreed to adopt as an asswer Art.

of A. M, of 1871, with the understanding, that is every case the counsel of the church should 2. As it is contray to the Gospel for brothess

to go to law with one another, is it right for the church to be governed by the law in settling difficulties, when the law conflicts with The discussion upon this was both pleasunt

and interesting, and we think there was a desire to look at the subject without prejudice.

The meeting decided that all matters should

he settled according to justice. 4. Is it according to the Gospel, and order of the Brethren for a brother to exact of another more than is legal or is permitted by law wh

when there is no special agreement?

Decided that it is not according to the Gospel

and order of the Brethren.

5. The best method of doing mission work was discussed for more than an hour, and final-

ly decided to retain the present plan.

Daniel Zook, Murtin Replogle and A stantial inva above Price constitute the Board, Martin Rsple of Unionville, Ia., being Treasurer. Bro. John Thomas having resigned as one of the Evan Thomas having resigned as one of the Aven-gelists, Bro. Abraham Wolfe was chosen to fill the vacency. S. Garber and Isaac Thomas are also State evangelists.

6. Bro John Thomas was chosen member of

Stending Committee, and will therefore represent Southern Iowaat the next Annual Me No queries or petitions were sent to A. M The next D. M. will be held in the Monroe coun ty church.

We are pleased to say that this District Meet ing, was one of the best we ever attended. Harmony and brotherly feeling characterized all the work, and it will be comforting to our Brethern to learn that Southern Iowa is staunch friend of every good work, and will give Annual Meeting no work of division, enter into any combintion to be moved for

the Brotherheed as it is und ever has been No factions are to rend the pesceful; no crupulous and embitious men are emong them ate disorder and confusion, but goo charity, zeal, and holiness are manifested. preise them for following Jesus-for refasing to be moved from the hope of the Gespel.

M. M. Eshelman.

Where Is the A. M. to Be Held?

Glancing over the manascript of the "Record f the faithful," I find that part of Bremen church is in Koscinsco Co., that, by the way, being the county in which the A. M. meets this year. Camp Creek church also occupies part of that county, and Bro Peter Harmon, in the second degree has Atwood as his post-office. Aeron Mow in the first degree gets his mail at Millwood. Solomon's Creek church is in Rikhart county, but David Yoance of that church gets his mail at Syracuse, Kosciuser count while Lewis Munce's address is Milford; he and David are in the second degree, and Abraham Neff, of Syracuse post-office, is in the first. Tippecanos church of 140 members is in the A. M. county, and John H. Miller, of Milford, is the hishop; Daniel Wysong and Peter Stuckman, will get their mail from Nappance, Dan'l man, will get during in from Nappanee, but is in the second degree, Peter in the first. Washington charch is in Kosciasco county, root and branch. Jesse Calvert is bishop. Write to him at Warsaw. Ames Puterbaugh of Oswego, Lewis Workman of Warsaw, and Warsaw, and Henry Brallier of Piercoton, constitute the ministry in Jesse Calvert's church: which hegan in 1852, with 21 members, and now 62 members, and three houses All of which you can verify by the Reco

and if you have it convenient for reference, you will know all about the Brothren church Find out who has the subscription list in your church, or order direct on a postal card. The hook went i ito the hands of the printers May first. Howard Miller Lewisburg, Union Co., Pa.

Accompanied by Bro. Jones Graybill, I left home on the 21st of April, for Salem, N. C., a distance of two hundred miles. This section of the country is where Elders Jacob, and his son Amos Faw, live. The object of our visit, was mainly to attend the faneral services of was manny to attend the laneral services or sister Sarah, and brother Jonas Faw; wife and sou of brother Jacob Faw. While there we held a series of meetings, lasting nine days; which resulted in tire additions by hantisone application, and a deep concern in the of others, as well as a general revival of uterest in the members of the church.

This church far down in the sanny South numbers now about 70 members; all in harmony, and in full sympathy with the general Brotherhood. Our last meeting was held in the historic town of Salem, or as now known, Hinston, in the Methodist oburch. A large attentive andiquee assembled, smong whom wa A larme the Paster, a very courteous and pleasant Chris tian gentlemen.

This is a beautiful country at this see This is a beautiful country in full foliage, gar-the year, the forests nearly in full foliage, gardens flourishing with vegetation, etc. The life, and not the generous on country is quite level, the soil not very fertile, as to the world of existence.

but with proper caltivation rewards the h handman for his care and lebor, and affords means for a good living. The song of his on these beautifal April mornings and a unings, added much to the cojoyment of visit; it was calculated to lead one's mit the economy of nature, to nature's God; an admire his goodness as exhibited in the eco my of Grace; and to rejoice in the prospect at least being trenslated from these beaut things below, to brighter scenes, and more s

R F Moores

From Walla Walls, Washington Ty.

Myself, wife, and daughter, have been vis ing old friends in Lina and Marion count Oregon. We had the pleasare of visiting vid Kiester and wife, Elder Brower and fam also David Early and family; and meny m new acquaintsinces treated no as brothers sisters, and all appeared to be enjoying the selves both financially and spiritually v much, and all seem to be working in harmo with a mempership numbering about eigh Since our return home, March 18th, my w has been confined to her had,

New concerning our own part of the cottry, we have had a very mild Winter, li enow, hat Spring came rather late. Gr looks very promising; times are good; fahor scarce, and more especially laborers in Go cause. Nearly all the different denomination are represented here, but there appears to be lack of zeal and energetic workers; that er that should be at work among the members the churches seems to be dormant to a gr extent. My prayer is that the number ers in the good cause in this part of country, may be greatly increased.

Your friend and well-wisher in the go

O. W. HARTNESE

From Mt. Freedom, W. Va Again our annual visit and council meeti are again things of the past. All passed

smoothly; love and union are the ments here. We are all satisfied with the eder of the church, and believe it to be right: cording to the Gospel, to skey the ralings to do something that the Scripture forh Gar meetings were conducted by our estee ed brethren Elders Solomon Garter, and Jol Flory, of Bridgewater, Ve. Bro. Flory preace ed with power, preaching two funeral sermon that of Jacob Sponengle, and Sarah, wife Brother Grady-my mother. A minister at two deacons were installed at the meeting The deacons are Cain Lumbert, and I ter. The choice for minister fell upon the w ter, who earnestly asks for the prayers of the faithful in his behelf. After the meeting these good brethren left us, to meet with ne

labors, and new scenes, leaving many sad b behind them.

Come again Brethren, we are glad to see yo Let us labor together in the good cause, th in the end we may receive a crown of life.

GEO. W. GEADY.

April 23d.

From Cherokee, Co., Kansus

According to announcement, the brethre and sisters of Cherokee county met in conne

on April 8.h to fully organize; the churc here bong without an Elder. Bro. G. W Studehaker, now has charge of this arm of th church. The brethren and sisters here are a united on the general principles of the Gospe The church here numbers about 40 mem with 4 ministers, 3 of whom moved here from Indiana this Spring. We also organized on Sunday School, electing the following officers Jacob Appleman, Saperintundent; James Ad amson, Assistant Superintendent; N. S. Gripe Secretary; S. Eby, Treasurer.
We have a very heautiful country here, ever

thing locks well, and some wheat is knee high We like this part of the country very well; w have bought a little home and expect to ra main here. We would be glad to here the church; we want brothren to locate here who are layal to the church of God.

JACOD APPLEBAN. Star Valley, Kan. April 17th.

Tere man who strives to not something into the world that shall make it better, not simply meeking to get the most possible out of it, nev er has his head bothered over the question whether life is worth living. It is the greedy life, and not the generous one, that has doubt

stended for person il mail matter i ding Annual Meeting must be adand as follows: Hex 250, Milford, Siuske Co., Ind. All mail so ad-ticed will be delivered at the Poston Annual Meeting grounds. If W. R. DESTER.

UPDAD NOTICE.—The Waksah St Pacific railroad and all its ches, will carry passengers wishing tend the Annual Meeting of the nan Baptista, for one fare the round There will be tickets at all pru d stations on the 25th of May, good il the 20th of June. Brethren living small stations, who wish tick to be placed at way stations, will orm me by card in due time. I will see to having tickets placed their effice, if they signify about the pher that will be wanted. Address at Cerro Gordo, Ill.

JOHN METZGAR. antioch, Incl., May 8th. e amount of funds reported to date the huilding of on Orphan's Home the Middle District of Indiana is 2.50. Only seventeen churches are ird from. There are still ten or

would say here that if any intors are ready to report any funds erribed, they will please do so at J. B. Lair. Sec'r.

Marion, Iows, May 7. be brethren and sisters of Dry Creek rch, Linn Co., Iows, organized their bath-school April 16, electing sister hel Stamy as Superintendent; Dan'l 38. Harrison, Treas.; H. B. Mitchell rarian. Average attendance up to present has been 92. The number sent last Sunday was 30. The fu e prespects are encouraging. STEPHEN J. SNYDER.

Lewisburgh, Pa ERSONAL -If the brother ordering osing stamps to pay for one w of the Record of the Paithful will se, send his name and address, I will of the work with pleasure. He wrote m the Christiania, Cass Co., Mich arch. Howard Mitten.

Penn, Cass Co., Mich., May 2. see in the B. AT W. of May 2nd that d pays more money to its liquor lers than to its inndiords. That is a stake and if you will read "Nasby in ile," by D. R. Locke, or "Here and th of which are published in the "Toto Binde" for this year, you will change

New Carlisle, Ohio, May 6 ade arrangements for all th sh to so to A. M. from New Carlisle Springfield, O., to start on Monday, av 20th, and go through without c by way I. B. W. and B. & O., hy ay of Tiflin, Ohio. Fare as low as any

her route and not to exceed \$5.00 for e round-trip; tickets good from May th to Impe 10th Haveny Preserve Holmesville, Neb. I have made arrangements with the bleago, Rock Island & Pacific R. R., for ound-trip tickets from Kansas City, eavenworth and Atchison to Milford naction Ind. and return for \$10.15. -

ood to return until June 15. The brethren of Dry Creek church, inn Co., Iowa, met in quarterly coun-I-meeting, May eth. Love and harouter and two by haptiem since our last puncil. Had no queries for D. M.; Bro, G. Snyder was elected delegate. After pimously decided to have a Love-feast n the 30th of September and the 1st of setsber. S. f. Savanes

Locke, Ind., May 8. We, the bethren of Union Center district, Eikhart Co., Ind., expect to ave meeting on Whit Sunday, at our Gravelton, three selies from the surch. Napanee is dree nikes from the burch. Napanee is dree nikes from the Brethren residing on the line of conson functing, and if these coming necting railroads, in securing reduced in the securing railroads.

at the station. New may the grace of our Lord Jesus Christ so over rule our hearts that we can meet and labor for each other s present and eternal well-fare.. Brethren and sesters of Northern Indiana, let us remember Matt. 25:40.

J. R. MILLER. Antioch, Ind., May 8. The 22rd of this month is the day anited for the meeting of the Dire of the Orphan's Home of the Middle

ct of Indiana, to elect their offic rs and proceed with the work-All who feel friendly to the cause are myited to meet with us on the above-named day at the bouse of Bro. D. S T. Butterbaugh, 4 miles west of North Manchester, at 3 o'clock, P. M., on said day. This is near the place of Com-munion to be held on the 24th inst.

J. B. LAIR Sec'v. Arcanum Obso May 9 At the District-meeting of Sout Ohio the largest number of members were present I ever saw. Business disneard of satisfactorily, Eld. J. N. Coff an was chosen Mode stor, Eld. Sa Mohler, Rending Clerk; Eld. Jesse Stutsman, Writing Clerk, The queries be ing disposed of, the missionary work was considered and put on a promising basis. Eld. J. N. Coffman was chosen on Standing Committee; Eld. John Smith,

delegate. Haunibal and St. Joe Railroad

Hennibal, Mo., May 5th.

EDITOR B. AT W., Mt. Morris, Ill.:-I am requested by Mr. S. S. Mohler, of Warrensburg, Mo, to notify you that arrangements have been made by which the delegates to the Annual Meeting of the German Baptist church to be held at Milford, Ind., will go via the Hannibal & St. Joe and Chicago Burlington & Onincy railroads, from Kansas City, St. Joseph and Atchi Tickets will also be on sale from Camer on, Chilticothe and other principal sta tions on the line of these roads. The sale of tickets will commence May 20th and he on sale to May 27th and he good to re turn until June 20th. Rate from Kan sos City, St. Joseph and Atchison, S15.11

N K HOODEY

Cincinnati, Wahash & Mich. R. R.

Arrangements. All persons wishing to attend the An nnal Meeting of the German Baptists beginning Tuesday, May 30th, will be furnished round trip tick from all stations and delivered on the meeting grounds immediately on the above line, one mile north of Milford Junction, Ind. The above Company agrees to put down a side track, and a telegraph office on the grounds, and rus special trains for lodging as far South sa North Manchester, if necessary, and proportionary rates; they will also trans ort to the meeting grounds, all furni ture, provisions and goods necessary for the meeting, at one half rates. The above accommodations demand from our people a liberal patronage to this oad. Annual Meeting being early the sesson and indications of ecol weather, we will suggest that all who niently can, will bring robes and blank ets for sleeping in tents and open build lage. DANIEL SHIVELY.

Baltimore & Ohio Railroad

The next Annual Meeting of the Ger man Baptlat church will be held at Mil-ford, Indiana, on the line of the Balti-more & Ohlo R. R., commencing Tuen-

day, May 20th, 1882.
Arrangements have been imade with
the B. & O. H. R. Co., to sell tickets
from all stations on the line of this road
at one rate for the round trip.
Tickets will be placed on male as early
as May 20th, allowing a slop-off at any
point on the road, and made good to return until June 20th, to accommodate
those with ownsta to with filedal, before

1p. Mr. W. E. Reppert, Columbia, Okto assenger agent of the Trans-Ohio Di-ision of the B. & O. R. R. will make al ints on the B. & O. As the B. & O

points on the D. N. V.

R. R. Co. has been liberal towards our
people, we deem it but just that they
give this road a liberal patrenage.

These tickets will be seld only to memthese tickets will be seld only to memthe tickets will be seld only to m bers of the Brethren church and their

to The Rallroad Company will at their own expense lay a track from the main line to the place of meeting, so th passengers will be taken direct to the grounds without change of cars. PET (but other namers will please conv.

W. R. DESTER, | Committee.

Announcements.

forth Solo

District Meetings.

May 22nd. North-western distri-Kaus, and Colo., in the North-mon church, Osborn co., Kaus. Iny 24, Michigan District Meeting in Newton Grove church, Cass co., Mich., conveyance at Cassapolis and Down-

giac, the day before the meeting. Love-Pensts.

14 miles South of Clay Centre, Clay co., Kans. We want ministerial aid. May 19th, at 10 A. M., Eagle Creek cherch, Hancock Co. O.

May 20, near Woodland, Ill.,—stop off at May 23, at 6 P. M., in Solomony cherch, at Lauranter church, 10 miles south of Huntington, Ind.

May 23rd, Cherry Grove, Carroll Co., Ill May 14th, at 10 A. M., in the North Man

chester church, Ind. May 23th at 2 P. M, in the Cerro Gord-church, Ill-May 24 and 25 at 1 P.M., at Hickory

Grove, Carroll Co., 111. May 24th and 25th, in the Turkey Creek church, at 3 P. M., at the house of brother A. W. Millers, seven miles South-east of Pawnee City, Pawnee

May 25th and 25th at 1 P. M. in the Lost Creek congregation, at the Go Will church, near Millintown, Ju ata Co., Pa

May 20th, at 10 A. M., in the Panther Creek church, Woodford Co., Ill. May 26th, at 10 A. M., in the Masseine-way church, Delaware Co., 1nd. May 27th, at 10 A M., in the Clear Creek church, Huntington Co., Ind. June 3rd and 4th, in the South Waterloo church, at 10 A. M., at the Brethren's meeting-house, live miles south of the

city. une 6th, in the Wooster church, O., at Bro. George Herstand's, near Smithune 8th and 9th, at 10 A. M., in the West Branch church, Ili.

une 17th, in the Wabash church, Wahash Co., Ind. inne 21 and 22, at 1 P. M., in Maquokets church, one-half mile east of Lost Na

June 22nd and 23rd, at 10 A. M., in the Pine Creek church, Ill. June 24th, at 10 A, M., at Hudson, Ill. June 24 and 25, 5% miles north-case of Kearney, at residence of M. Y. Sna-

Cornell, Livingston Co., Ill., at Pan

June 3, at 2 P. M., 416 miles from town May 25 and 27, at Milledgeville, Carroll

Co. III. May 27, at 2 P. M., in the Pony Creek congregation, at Norrill, Brown Co.

Sept. 27 and 28, at | 1 A. M., in the Deep River congregation, Powesbelk Co.,

Our Bible Lesson.

Advertisements.

to this column a theired member of first-cion physical means will be fractively nothing of a doctoral

Young Disciple and Youth's Advance. A JUVENILE WEEKLY. 50 Cents Per Ans

As the above juveniles have now been solidated for the purpose of lossening the number of our papers as a concentral the number of our papers as a conscrintaling our working here, we kindly solid the patrongs of our herdren and sisters. Helpen and several present on the wells, that worthy of your support. We make will be worthy of your support. We make periodic of supplying SUNDAY-SCHOOLS and will be pleased to introduce it into every coiled in the brotherbook. Sample copies and there is no stored as for one on population. siker Sunday-school supplies one be ordered Address

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Wanted! Wanted!

ore Morlous and kindred diseases of the stomach and bowels will prevail in all parts of the country this coming au

It is of the bighest importance the suitable remedies he furnished the people at once. Any number of canve will be assented between now and July int, to sell DR. PETER'S STOMACH VIGOR This is not a new remedy, for it has rendered affilient services berelofore during Diarrhoen and Dysentery Epidemies. A bottle can be sold to overy family. It is not up by the proprictor of BLOOD VITALIZER. Ask for terms without delay.

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Mount Morris College.

THIS institution has experted a wonderful The Summer Term of 1882 has a much is

attendance than any previous, corresponding term. Much of this success is due to the feet that it costs less to attend school here, than ar \$120 per Year,

In advance, pays for boarding, furnished twore and tuit on, and by place dressing very much is saved to students

The tenchers employed are solive ed thorough in their work, men who have had from three to twenty years' experience in teaching. The character of the work done here will compare invorably with that of the bost schools in the country, Send for oxislogu containing full particulars. Address all gos

> Mount Morris College MT, MORRIS, 1LL





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Chicago, Rock Island & Pacific Railway

is a retract the springs as less as conspeti-

R. R. CABLE, E. ST. JOHN,

The Brethren at Work.

BRETHREN AT WORK.

(Single Coppes 5 Coptes

No. 21.

S CANES WILL pay for the BRETHREN AT WORK from the first of June to the end of the

Buo. Enoch Bby sends as a good article on Public lanting that coght to have been published before the Annual Meeting, but we could not positive never the Annual Meeting, but we could not possibly find your feet it in this issue, hence it will have to lay over two weeks. About Annual Meeting time we always find the paper too small for the amount of matter that ought to be in-

True following announcements for peaching in the Annual Metting visitally have been handed in a Bruther Annual Metting visitally have been handed in a Bruther Annue Quinter wall peach in the Elemant Vive chapte on Sunday the 28th inst, therefore David Eley will peach on Sunday the 28th inst, therefore X. Shaops's into ex-posed to perach at Gravelton on the revealing of the same shall be the sunday of the same shadow of the same language at Nappause on Souldy the 28th reviders Sine Hoover will preach at Pleasant View Chapel on Tuesday and Wednesday vernings the 23rd and 24th inst. Other er appointments will be made and assemned in due time at the place of meeting.

Wilker do our recoders think of secretting like thise. Suppose one of the leading radwords in the United States should offer to do a landsoune thing for win the way of spotting up withink be buildings for Annual Merting pus-poses, give us a standing low rate for traveling to and

An Extra Offer.

1881, published in pumphlet form, for the five years a convenionally indexed. We offer to send a copy free each new subscriber, or old one who renews after the

so any one now taking the paper who will small se two subscribers and \$3.00, giving a free copy to carb sub-scriber. The minutes will not be sent to any, on these terms, unless they sak for them when semiling the sab-scriptions.

In a late number of the Primitive, beether H. B. Brambaugh says: "We are well aware that it always has been a question in the minds of some whether the libertum of the press absuld be in any way carameribliberture of the press should be in any way corporated.

But be finis at it may, we must throw wary our pet
theories and look facts full in the face. The results of
theories and look facts full in the face. The results of
the results of the results of the results of the look of
the results of the results of the results of the results of
speak well in fiver of unfainted liberties in promusing
tage religious beliefer. The fact is, the laberties of the
press should not be greater than the liberties of the unmatry, and to lower an unserstored unificately would gave un a Babel as complete as was experienced at the building

STEARING of their late District Meeting, Bro. D. C. Moossaw of Virginia says: "Large attendance of dele-gator. Much fraternal feeling. Thereon queener, Ave-age unanimous sentiturest. Some explanation the alage manimous sentiasent. Some exviruent on cobal question. Another turn of the serve on the ster. Seems to die hard, but can't possibly live. ly solid for A. M. and the whole church. Mengre matter and so called progressives who rrill set be matter and so called progressives who rrill set be reclaimed. One query to A. M. Call for commutee of fatteen to consider church troubles. Solid for unaformuly matter to the call of the call of the call of the call of the matter and the call of the call o

Chicago & North-western Railway Arrangements,

To accommodate those desirons of attending the next Annual Meeting of the dorsama Bayania and the state of th

Brethren at Work.

For Augum.)

BREVITIES.

Explanation

For a have been recently haptined by the Breth

Buo, L. J. Rosenberger, of Gilbon, Ohio, has cold his farm and expects to locate in Cavington, Ohio.

ALL telegrams injended for persons attending A. M. must be addressed to Milford, Ind., care of W. H. Dre

ALL mail matter, intended for persons attendi-ionnal Meeting, should be addressed as follow 20, Malford, Kosciasko Co., Ind.

N. A. McCoxxriz, the Campbellite minister inid a discussion with brother Quinter in Linn cour

NEVY week the Methodist minuters in Chicago are to booss the proposition, "The ministers' work for the "somer." Paul would settle that question by telling then to "preach the word."

recovering from the injuries received a few weeks ago folding under a wagon. He is now able to walk some, of may soon he able for duty again. He hopes to be the forattend the coming Annual Meeling.

In Linn Co., In., the Brithres have organized a Sun-symbool with add sister Stamy as Superintendent, hat was a good selection; and by the way there are oth-

e who may attend the meeting.

or and a third fare for the round trip

Bue. Crosswhite, of Tennessee, has been

MICHAEL Sweltr is on the Standing Con

Vol. 7.

Mt. Morris, Ill., Tuesday, May 23, 1882.

Bao, J. W. Trostie's address is now Meth-

THE Southern Detrict of Missouri decided in favor of the delegated system in America Mexicus.

SOUTHERN Missouri is catified to two delegates on the Standing Committee this year. S. S. Mohler and A.

WE are pleased to leave that the surrangements at the oming Annual Meeting promise to be us good, if not

Missours, the St. Louis church is to be placed in charge of the Southern District of Illenois.

WE are sorry that brother H. Shomber found it necessary to leave St. Louis. We hope wood good minutes say be induced to rettle in that only and labor for the

It seems that beother J. T. Meyers' sermon, in botha, Kam, was just a little bor much for the M. E. pre er and some of his members; rather much learning, haps. See page six for further explanation.

The Corington church, Ohio, has subscribed \$100.00 toxards the St. Leois meeting-house. We would like to expert about forty churches in the same list.

ideally in favor of having one church paper, and place hat under the influence of the Aumini Meeting, to be Bao, Geo. D. Zollers' "Life on the Ocean Wave" is most intresting reading this week. Having sport three years on the ocean he knows what it is to have a "home on that under the influence of the Annual Meeting, to be governed and controlled by the edablished principles of the Brotherhood. If this is accomplished, and the del-egated system adopted, we may look for an ern of pence and prosperity in the general Brotherhood.

Ur to the time of going to press we have heard from ill the District Meetings but three. And so far, they are all solid for the principles of the Brotherhood, and saution, firmness, and proper judgment, prace and strity will crown her efforts.

WE call special attention to the article entitled, "The natual Meeting Grounds" on the fifth page of this issue, was written by a knother for the especial benefit of The Chicago & North-western Bailrood company offer-contrates to those wishing to travel over their line to c A. M. See their notice on this page. The rate is Tax perplexing labor of the mailing department has

Trig Standing Committee is expected to be at the place of A. M. on Friday, May 2Rb, to begin their he hor. It is preferable that all others who have no immunes

series on as young leathers this work. At those we may have attempted to suggest a few things to obtained, but meant it all well. Portupe it would be teller, not to make too much distinction between the old hends, but meant at all well. Perhaps it would be not to make too much distinction between a uni young, save that the chi set good examples

Buo, John Frits wishes us to say that his address is Washington, Washington Co., Jown.

THE ground on which the Annual Meeting is seld is sandy, hence min will not likely make it me

Use good words, plenty of them at the right time, and in the right way, if you would accomplish good in the Master's vineyard.

Ar the District Meeting in Southern Missouri, S. S. Mobler was Moderntor; A. Busteldson, Reading Clerk; J. S. Mobler and G. Barnhart, Writing Clerks.

and appointed the following beethren to serve in the

NEARLY all the District Meetings board from me de-

As the growd at the Ameual Meeting is expected to be ansocially large, at will be well for each person going, be carry a blanket, and thus be prepared to alvey wher-

Be ft Distinctly Understood that this will be the last number of the Brethren at Work published before the Annual Meeding. As many of our concluded to invest the annual fleeding. As many of our concluded to invest no paper for that work. The least immobately after the Annual Meeting will contain as full a report of tim meeting as we will be able to greener. It will reach our vaules shouly after the meet-ing does, and will be veal on foother with interns there.

There were fifty-two delegates present at the Distric-tering in Southern Ohio. Brother I. J. Bovenberge bor It is preferable that all others who have no lumners connected with the meeting do not core until Monphy, May 20th. Arrangement will be usubt to bread all who do come, in the boarding half, all the to per usual, and! Tacothy rorating, May 20th, when the new dellar, and then followed the other will be got in There will be good until Thumshey evening. June 1st. Avenupment will also be made to run a traditional wall who with to be accoun-mental to man a traditional wall will be with to be accoun-mental to find a superior of the superior will be supported to make the many control of the superior will be supported to make the many three superior will be supported to the support make the superior will be supported to the superior will be supported to make the superior will be supported to the superior will be supported to make the superior will be supported to the superior will be supported to the supported to the superior will be supported to the supported to the superior will be supported to the supported to the superior will be supported to the superior will be supported to the supported tof The Independent, published at Gorken, Indiana investo its readers quite a description of the prepara-tions for the coming Amount Newtung near Mulford June lion. It thinks the magnitude of the meeting will be a white address misseased.

Christian conduct, and the younger labor to unitate all that is good and true. Kind treatment is calculated to

present year, or \$1.50 for the whole year. Those we not now taking the paper, and desire to read on port of the Annual Meeting should subscribe at once.

PRESERVE IN to call special attention to beother Jam

Twis will be the fourth year that Martin Zittleren, of St. Lonis, Mo., has formished the tent for the Annual Meeting, the first time being when the meeting was held in Moccoupin county, thu Stato.

Buo, D. L. Miller wishes to say that he is greatly in-indebled to beckbren J. W. Gripe, W. R. Deeter and aroutier and sister Muntz for Lawes thown him during his mail to Millford, Ind., Inst. weeds. Brother Gripe has a farm for sale which he advertises in this issue. There is

also a meeting-house on the farm. Any one withing to purchase would do well to correspond with him. ra Illinois, who wish to attend the Annual Meeting, the cen Illinois, who whit to intend the Annua meetang, the Chicago, Milwaukes and St. Pour mitroud company has agreed to issue through tickets to Mifferil Junction and return including transfer in Chicago. The tackets will be on sale at all points along their line where they may be called for. Those who wash to walk, or ride on the

We would advise those at the Annual Meeting, who expect to pays to und from their holding plance on the railread, to secure places at some point on the Ballimee. & Olio line, a that read will carp; pro-equere, menning and seening, to and from fower along its line at very for rates. We make this suggested in order to endico our people against the extravaguat sites that the Gin, Wash. & Web, not also concluded to change for carrying pass-K Men, rotal has concluded to change for carrying pass-engers to and from their lolgting places along its line. We have before its a poster, published by that company, giving rates which we think are samply extravagant, and it not reduced should be avoided by setking ledging places along the B. & O. read.

J. Harrison and he will give you lifts orats for each but

TREME are two contions of Finited's Finited's O Binder, the Inter-children. In the Inter-children the following Bangangue in found on page 168: "The peacher of trime immersion prevailed in the West as well as the East fill the Fourth cruzifiel of Todelo, which acting under the advise of Giege ory the Great, to settle some disputes which had univen.

*I ralarday from proposed that the Rollitoner & Gold and would hard by recognized a consultant sheddened from the Annual Meeting grounds, or with the correct from the Annual Meeting grounds, or with the correct particles in cluster on usual from the granusits. This would suple to a side walls, but the company in cooler to consumedate the Review, one at a better question. In ground an intuit in which, in our is desired proposed to ground an intuit in which. Lie the only different first and practing at Warmer their consultant side of the con-panting at Warmer their consultant side of the con-traction of the contraction of the con-traction of the con-traction of the contraction of the contraction of the con-traction of the contraction of the contraction

Bno, Jesse Calvert, of Warsaw, Ind., writes the

Buo, J. J. Essmert is to accompany beether D. M. Milber to Wisconsin soon after the Ansual Meeting. They may remain in that field about one month.

Score men under a great flourish about always doing what they believe to be right, but generally manage to have their belief to conform to their own personal inter-

SOUTHERN Kuntus appointed the following brethic as assistanties to work in Kansan the coming year. Ge W. Studebaker, Jesse Studebaker, M. T. Bacr and Sy

Swans' article on the next page of this issue. He need like most brethern feel after spending a few with the classes in the College.

REMEMBER that brother Amick will be at the Annual Meeting with his books prepared to take sub-scriptions for the Brethren at Work, sottle ac-counts, or attend to any business that may pertain to the

The fare for the round trip from Mt. Morris to Anal Meeting will be \$7.00. Leaving Mt. Morris at o clock Monday rooming, passengers will reach Millife bloom to be been as a day. T fare is loo, and we are informed that many of our bre

The reason for printing no paper next week is there there are fity-two weeks in the year, and we have foun-laided to print but fifty nembers, hence will drop one number next week, and the other at the close of the year.

Religious Essays.

MY LIFE ON THE OCEAN WAVE: MY HOME ON THE ROLLING DEED

ny g. n. zolleks.

I saw the grand display in the gloom of night, When the heavens were illumined with a flood of light.

Twould swift as the lightnings to the zenith

fly, Then dort in streams of light all over the sky. The flickering brightness broke the noctorna gloom, And amused as sailors in our arctic ho

The phenomenon to our eyes unfurled The mighty power of God who made and rules the world,

Whose presence fills immensity! ows his might and majesty, In this remote and frezen sea. On the wings of the wind to this polar wind

And view his wonders in the starry sky. We explored the dreary waste where

died, Who braved the parils of the rolling tide. The roaring tempests and beating waves defi-

But ere their enterprise was given they died. Perchance amid the ice concealed. Their hodies lie in death congealed, The hardships of the deep they hore This world unknown to explore. To gain a name, and win a fading prixe

They gave their home, endearments and their lives a sacrifice
But when the tramp of Gcd shall blow

And shake this realm of ice and such They from their frez-n graves must ris To meet their summons from the skies What toil, what energy put forth, to search But far beyond life's stormy sea

There's is a more concenial clime a brighter better country;
There wintry blasts will never blow. mrning san, nor ice nor sac

Shall that immortal region know; But who will stem life's storms to go.

TOO MUCH PUBLIC EXPOSITION

BY P. S. MILLER.

WOULD it not be much better and more in harmony with the Gospel for Brethren to abandon all public exposition of the differences of opinion new extent in the Brotherhood? A study of human nature would teach us that it is not the best way to get a bet ter understanding of differences. Much more, we believe, could be accomplish-We are ed in a more private way. much inclined to the opinion that the question of church order through which the differences have come should not be agitated through our papers. Neither should schismatic papers be eircnlated but abandoned. We believe at present they stir up strife rather than heal wounds; each party claiming equal

opinion only, hence a trouble. Paul would exhort us to more chari ty and forbearance one with the other. If we have among us those who trans gress the law of God, we have the law to tell us how to deal with them with out so much public exposure. It looks to us, should a division come, (as some predict) we will be too near one to be divided. Let us pray earnestly for more barmony and union, and labor faithfully at next A. M. for same. We are convinced that there is too much of a mind amongst some of us not to re spect each other as we should and also to put down A. M. regardless of respect to our old brethren who have had A. M. in charge for some years. Look at

ourselves and at the work our ald fathers have done for us, and likely things will get better.

On the other hand, as many are vinced that some elders are sent from A. M. on too many different commit tees, (and as some say not the right men in the right place) would a considers tion of some not prove advantageous and beneficial to the Brotherhood? We are convinced that many brethren though they differ in opinion, are strict ly honest. How, then, can we bring about more union? By giving our opinions through our papers and often per sonally attacking each other? think a better plan would be to resson more with each other on those subjects We know of wherein we do not agree. no better place than at A. M. if done in the spirit of Christ, laying aside all selfish motives and work only for the papers have brought about the troubles I understand the mission of the papers, it is to defend the Gospel and the church. If they are to be held respons ible for some, where is the defense? Let both parties on the extreme deeply consider. God surely does not approve of such things or sanction them. the followers of Christ and children of God by adoption? If so, we must and will have peace; it caunut be otherwise. A prayerful consideration and deep re flection will do us much good.

OUR VISIT TO MT MORRIS.

OV TIO DVINS

WE visited the Brethren of Silver Creek church the 20th of April and remained with them until the 27th As the chiect of our visit was to spind a few days in the College, we only preached twice,-once in the Silver Creek meeting house and once in the College Chapel. We spent three eve-nings with brother David Price, overseer of the church, and it was truly profitable to be with him and his family. We took sweet counsel together and talked much on the deep things of God. Besides the usual and unavoida ble matters pertaining to the church, we passed in view the successive steps of the creat work of human restoration to God ending in all things made new when the tabernacle of God will be with men and he will be all in all. Two things are doomed in the eternal purpose of God, viz, sin and death as ene mies of God and man. The last enemy shall be destroyed and consequently its cause, too. Death is the offspring of sic-its cause, and both are doomed. They will both flee away and no place shall be found for them. W_e agreed that Christ is the gate to endless life, and not death, as poets have falsely sung. We are glad to have the privilege of such refreshing interviews

We spent three enjoyable days in the College among the students in the class rooms, and are now prepared to tell the readers of the B. AT W. our impress concerning this "High School" wh is feared so much by our old Brethren. Well, we saw a number of young breth ren and sisters, and so far as nutward deportment is concerned, we saw nothing to find fault with.

We took our meals generally in the dining-room of the building adjoining the College, and we noticed that every sister, so far as we could see, wore thei cap during meal time. Further, we saw nothing but plain atture on them, and whether education is corrupting or not, of the Professors but what, for the most part, we love and study ourselves. ope to pursue the study of all knowledge accessible to us while intellect en dures. And in the future world we hope with new powers to learn the ris ing wonders of distant worlds.

it has wrought no svil thus for

Brother Sharp gives lectures to class of students on the science of teach ing. He is a master of elecution and the art of teaching. He trains his stu-dents for future usefulness by making them good readers and teaching them the true principles of human action His drill in English grammar is very thorough. He teaches mental science or the operations of the mind, but of this we cannot now speak particularly. His German class is doing well; can read and translate the poets of one of the best cultivated languages of modern times. It possesses elements of strength to which more polished and musical it. tongues are strangers. There are im-

mense literary treasures in the tongue We heard Professor Burnett drill his class in grammar and Ancient History. We fail to see how an accurate knowl edge of the principles of language can corrupt or spoil any one. Will it ab scure our understanding of Matt. 28 19, provided we understand the laws of analysis and the principles of universal grammar? What if learned men fail to understand it, we do not claim that grammar alone will do the work. auxiliary. The records of ancient his tory prove the truth of prophecy. Will a perusal of Rollin's ancient history make us doubt the truth of the predic tions concerring Egypt, Tyre, Babylon Greece or Rome? A knowledge of ancient history strengthens our faith in the gracles of God. He saw the end from the beginning. We also heard Prof. Jenks' classes

recite in Botany, Zoology, Greek and Latin. These students are taught to read and study the Book of Nature. They get thereby a deeper insight into the wonderful workings of the Creator. God made all things for the glory of his name. The flower with its exquisite beauty and wondrous structure is the work of his hands. So also with animal life. The immense variety of their forms and modes of life attest the eres tive skill of God. Is it a sin to read his work, to study the operation of his hands, as seen in the animal and vege table kingdoms? Is it a sin to learn to read what God has written on the ansient works, or on the face of nature Is it a sin to lift our eyes to heaven and read his glory in the sun and stars, to understand their forms, motions and conditions of existence? If a professing Christian asserts that it is, "Tell it not in Gath, publish it not in Askalen lest the uncircumcised rejoice

Nature is a wonderful teacher. ields up her secrets one by one only to those who investigate them. The study of her works dissipates ignorance and superstition, and clavates man in the seale of being. Has true religion any thing to fear from the study and knowl edge of natural things? The same spirit that inspired holy men to speak of spiritual things, brooded over the face of the deep or material universe when it was dark and void, and embodied it with vitality, power, and wondrous properties. False religion and super stition flourish in ignorance and hate the

light. We heard recitations in Greek and there is a living growth in grace, harme

We Latin. We must not forget that these saw nothing in the various departments ancient tongues enter largely into our own language. To comprehend fully the structure of modern English, we find it necessary to learn a little of the ancient tongues. Besides, the New Testament was written in Greek, and it alone is of divine authority. Transla-tions are only authority so far as they agree with the inspired original. kuowledge of Greek is a very useful scquirement to those who study earefully the procles of God

> Latin, too, is useful in its place. Ter tullian, Augustine, and many others of the ancient Christians, wrote in Letin Every Latin scholar knows that Tertullian says that in baptism the head was bawed forward. God was once worshipped in the Latin tongue and the Gospel presched in it. We heard Prof. Cravens' class, too.

ecite in arithmetic, and we can testify as to the thorough manner he teaches We live in different spheres of meatal being, according to our civilization and culture. Even the unedu ated man

among us lives in a far higher sphere than the savage. But the educated man or woman moves in a still higher mental sphere and lives in a world of thought that the uneducated man does not. Opposition to a thorough educa tion comes from uneducated men. A msn bern blind knows nothing of colors, so an uneducated man cannot com probend the world in which an educat ed mind dwells. The untaught man sees the outward aspect of nature, but she has a thousand hidden beauties to which he is a stranger. He sees the outward forms of bodies, he sees lines quares, triangles and circles, but he is totally nnacquainted with their won drous properties, relations and propor-True, he may despite all this tions. and ask contemptuously, What is its value to us? If we judge of the value of things by their uses as means to mske money or obtain something to est or wear, perhaps the objector is right. To many persons, a head of cabbage is more valuable than all that botany teaches, because they can boil it with their fat bacou and eat it. Jewels are of no value to the ox that cats grass But are we not intelligent rational be ings? We were created in God's im age and possess much more than a manes and possess in the more sum a mine terial digestive system. We have brain ne well as stomachs. We have reason, perception, satisfaction and memory and an endless capacity for improvement. Our whole body, soul and spir it need culture and its appropriate ali ment. Let us not fear sound useful learning, but bring it as an offering to God and use it for his glory.

For the Brechess at Work CLOSE COMMITNION

BY J. S. BLOSY.

COMMUNION is a term synonymous with fellowship, unity, concord or agreement. In a religious sense it means Christian fellowship, Christian unity, Christian agreement or Christian

concord, and the communion sacrament is emblematic of a union with Christ. A combination of a number of believ ers blending together through the one same faith, constitute the church of Christ, called his body, and are in un ion with him and agree with him iu his diviue teaching-are planted togethlight. He who loves truth comes to the er in him, as the graft or scion is put into the stock, - a union taken place and nious with the law of Gospel adapta-The communion service, like all religious service, is a refreshing meaos of grace intended to nourish and sustain the life-giving principles that keep the soul alive to God.

We are frequently asked the ques tion. Do you invite persons of other de nominations to your communion ser vice? We answer, we invite no one, not even our own members. The invitation is not a prerogative belonging to man; it alone is a matter belonging to the Lord and he invites through the Gos pel and says "come." He says, "Except ye eat of the flesh of the Son of God and drink his blood, ye have no life in you." Who does he mean when he says "Ye?" Most assuredly his disciples-his sons and daughters who are bern of the water and the spirit," and have received the gift of his Holy Spir-

it; thus being truly "new creatures in

Christ Jesus.

Order is said to be the first law of heaven; it certainly should rule in the church, and there are officials in the and as such they have the right to maintain order as the Lord directs re gardless of their own feelings or choice Order has a place for everything and As order everything in its place. should certainly rule at the communion service, it is the duty of each individual communicant to "set thine house is order;" "examine yourself" whether you he in the faith or not. "Let every one examine himself and so let him eat. Yes, see whether he has "the faith once delivered to the saints," whether his mind is brought into subjection to the will of God; whether he has gotten rid of all pride, discord, malice, ill will, or snything that | would be a hindrance to his acceptance with God, even at the day of judgment, otherwise he would eat in an nuworthy manner. To fall into the error of making a misguided conscience s guide; not discerning the Lord's body leads to disastrous results; nothing short of "damnation to yourselves." must understand the difference there is between the "Lord's body" and the werld. Must fully accept of the doctrines and principles of the church, that faith, repentance, and haptism are essen tial doctrines, that baptism is "for the remission of sins" as truly as the blood of Christ "is for the remission of sins" that Feet-washing, the Lord's Supper Kiss or Charity, Non-resistance, Nonconformity to the world [sre principles as positive as anything else in the Gos-To have no faith in them or mis apply the real meaning so that there is not an agreement with a people with whom there is a union in communion, would be the very height of inconsist ency, and violence would be done to the meaning of communion, and its pur noses trustrated; as that that is not of

Again, we say, he who invites where the Lord gives not liberty, transcends the bounds of reverential courtesy to the Lord and Master, though it may seem courteous to friends around us. The table of the Lord is not man's table, that he as bost can do as he pleases unless he pleases to do as the Lord, who is the true Host, directs. It is the Lord's feast table for his people who are of one mind and speak the same thing, keeping themselves unspotted from the world therefore all members present should feel they have a right to partake with-out an invitation from any; that is, if upon an examination they find they much for business as for position. The

faith is sin

place in the church. "With the mouth" confession is made unto salvatiou, and 'by their fruits ye shall know them" is the rule by which we may know who is in union, love and agreement, and with proper discernment it is easy to have an understanding who should and who should not engage in the holy service and give advice accordingly. We cannot eat at the table of the Lord and at the table of devils.

To give common consent and invita tion, overstepping the bounds of Gospel restriction opens the door for men of war, worldly conformists, drunkards, and what not, to be as "spots in our feasts of charity," and cause the Lord's house to become a house of disorder.

Without union and agreement th cannot be a profitable communion, and as drops of water unite according to the blending together of like fluids so those of like precious faith blend to gether in one hody-one in the Lord so that in Christ Jesus there is neither male nor female. Such a community of believers can commune in entrit and in truth, in a way that there will be no violence done to the true meaning of communion, and the church will become strong and active in proportion to the growth of grace in the souls of the individual members.

As water and oil will not blend, being of different natures, neither can there be a profitable communion with minds who differ in regard to the principles of religion.

Popular favor is a temptation of no little magnitude, but we must not torget the self deaying principles of the Gos pel never were popular with the world or those who choose to be self-willed in their religious views, hence we cannot expect a communion service in harmony with the Gospel to become popu It is the better way to keep to a close communion that is full of blessings than to venture upon the broad platform of a latitude that is boundless and to every candid, thinking mind it must be conceded that a free communion has no bounds.

ANNUAL MEETING-PAST AND

BY D. P. SAYLER

THE manner of holding A. M. has been seitated in the church for years by some brethren, and by their persistance several changes have been made, but still the clamor continues,

The first Annual Meeting I attended was in 1831. I was no member then and few that attended that meeting are now living. Annual Meeting then was held in simplicity. There was no need for a Standing Committee nor a Moderator. All submitted to the order of the aged elders, and there were but few. and all came to hear counsel, though ques tions were discussed, but when the eld ers gave them council, all was ended In deference to the age and experience of the elders they were by common consent expected to control the meet ing. In this way were the Annual Meetings conducted until in 1846 signs of opposition manifested itself; and in 1847 Korah with his party was undisonised in the camp, virtually saying to the elders, "Ye take too much upon you, seeing all the camp is holy; we can do business hetter than you, and we will have a change," and this spirit still persists for change, and not so

seem to be objects of envy and jealousy, ordained elders, ninety-two and the only way I can see how to sat isfy the opposers of these, is for Annu al Meeting to decide that these shall b self-electing and self-constituting. For I cannot see how A. M. can compel the District Meetings to elect these breth-

ren on the Standing Committee. The Standing Committee, as well as Moderator, are the creatures of necessi-While Brethren went to Annual Meeting to hear and receive the council of the aged fathers of the church, there was no need for either. But when the time came that young men went there to dictate to them, etc., they could no more conduct the proceedings in order, and it became a necessity for the church holding the meeting to name certain elders to be authorized from her to conduct the affairs in order, and from this originated the Standing Committee And finally the Elk Creek church, Som erset Co., Pa., in 1859, named the first Mederator. And ever since, these have been objects of envy and jealousy hence I have again and again proposed so to amend this order that all the ordained elders present at the Annual Meeting should constitute the Standing Committee, with authority to appoint their own officers, and to say how many shall be a quorum to do business, bu have failed on the plea that we would not have room for all in day meetings and he without a quorum in a midnight

assaion Pardon this apparent digression while I return to the first change in business. To satisfy the dissatisfied brethren, A. M. of 1847 made the following change:

Art. 1. "The council to consist of delegates, not more than two, to be sent from each church, with a written certificate, containing also the queries to be presented to the yearly meeting The delegates to constitute a committee of the whole, to receive and examine all matter communicated to the Yearly Meeting, and to arrange all the queries for public discussion." (This was a ne cessity as at that time any member could send in a query verbally or by letter, and some were absolutely unfit to come before the public meeting.) "And after they were publicly discussed, and the general sentiments heard, then the del egates are to decide; and if two-thirds or more of the delegates agree, let the decision thus made be final." (I have quoted but a part. See Minutes)

This was thought to be liberal enough to satisfy all, but it did not, the very next year the clamor was heard for change. But this arrangement was con tinued amid the cry for change, change fill 1865 another request was granted. and a committee of fourteen was ap pointed to take the matter into consid eration and report to A. M. of 1866 which was done, and Annual Meeting accepted the report, and the A. M. of 1867 was held accordingly as near as could be for a beginning, but that was the last, and the clamor for a change is continued.

The arrangement of 1847 for the tran action of the business I think worked as well and fair as can be done. I will give only a few specimens. In the A. M. of 1848, fifty-nine churches were represented by ninety five delegates, twenty-four ordained elders, thirty-one elders, fonrteen teachers, fifteen deacons, and eleven lay members. These we equally divided into ten sub-committe These were and sixty three papers were equally di-

twenty-two teachers, twenty-two deacons, and eighteen lay members. These were divided as above into twelve sub committees. In 1865 there were six teen sub-committees. Yet notwithstanding this broad and liberal arrangement. A. M. was harrassed for a change until 1866, when another change was made, but the clamor for change is continued

In reference to A. M. appointing members of Standing Committee on committees, etc., I will say as soon as churches will stop petitioning A. M. for committees, and naming what kind of brethren they want, so soon will A M. with pleasure stop appointing them. A. M. sending committees, is a creat ure born from necessity. The first committee was in 1850. (Art. 41.) Since then it has alarmingly increased. terior to 1850, the church having trouble berself, called strong elders to her as sistance. But insubordination became so strong that offending members, with their friends, would not submit to decisions made by the council of the church, and soon reballed against the council of the called elders. And the churches being under the impression that decisions of committees sent by A M. were final, at first it had this effect; but the spirit of insubordination will not be controlled; and decisions now made by committees from Annual Meeting are not only disrespected by the offenders; but are ridiculed and slandered by brethren and even elders living 1,000 miles away who are entirely ignorant of the facts in the case; hence I oppose the indiscriminate send ing of committees, and I never will give it my approval. A. M. should only send a committee when a church had called faithful brethren to settle a case; and another set of Brethren not called by the church went there and reversed the decision made by the called brethren, as has been done East and West in the near past. In such cases Annual Meeting should send faithful brethren to examine the whole case, and if need require to expel the Brethren who had so meddled in the proceedings. I have served on more committees

called directly by the church, than sent by Annual Meeting, and I do not now remember one instance in which such decisions were not effective: neither were they ever ridiculed and slandered by writers in the papers who were entirely ignorant of the facts in the case And I have again and again been ap pointed on committees by A. M. wh I did not attend. Of all the duties that ever davolved upon me in my ministerial life of forty-two years, committee duty is the most unpleasant. And if there is a brother that is fond of it, it has never been my lot to serve with him on a committee.

I have no patience with those who vilify and slauder committee reports where they know nothing personally of the case, neither is it any of their business; and I think A. M. should be petitioned to decide that such are offenders against the general Brotherhood, and A. M. should try and expel them for coutempt.

Being one of the few servivors of those who have attended A. M. fifty one years ago, and will soon pass from the cenes of these labors, I have been reuested by many Brothren to write my nind freely on these subjects, which l have done with the fear of God before me, and I hope you will find room in vided among these committees.
In 1864, 150 chorches were represented by 280 delegates, seventy two to your mind to publish it.

BRETHREN AT WORK.

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R H MILLER

J. H. MOORE, | Corresponding Editors

SPECIAL CONTRIBUTORS

VOUR PAPER.

TO A YOUNG MINISTER IN THE WEST.

TO begin with, in the book line, you need n good reference Bible, a large concordance, Smith's Bible Dictionary and a good Dictionary of the English language. To this you might add Barnes' Commentary on the New Testament, and perhaps Clark's on the Old Testament. Let the Bible he your main hool of study; use the others as helps only. There are many other valuable hooks that you should read as time and concrtunity may permit. It is not the great amount of reading that will help you in the ministry, but what you master, and are able to impart to others in a way that

will make you easily understood and edifying. Learn to study the Bible by subjects, and i it suits your taste, learn to preach that way too. It is the most comprehensive way of preaching there is. Get the historical part of the Bible well fixed in your mind, so that you know to what period in Bible history events belong Then commence on subjects. For instance take the life and times of Moses for a subject but do not attempt to preach on it till you are certain that you understand it for a mar should never attempt to tell a thing to others till be understands it himself Toke Alveham for another subject, and by carefully pre ceeding thus you will in the course of years collect a vast amount of information. Coming on to the New Testament times you will find enough good subjects to last a lifetime; in fact it might be well to commence with New Tes toment enhinete.

Make at a point to understand, the doctring part of the New Testament well and when presching on these doctrinal subjects he care ful that you do not get things confered Make it a point to always tell a thing under standingly. The preacher who masters things by subjects never needs to commit his sermon he understande the subject, and with a fev minntes' reflection is ready to preach on it.

Above all things do not introduce hobbi Preach the whole truth and he consistent You will need to train your voice with or but do not go so far as to assume something that is unnatural to you. Learn to prono words correctly and distinctly. plain English words so the people can infly understand you. Get in the habit of telling things in a simple, clear, short way, and the people will appreciate your efforts. Always sim to do good work, but if you should toil at first do not be discouraged, good men have failed before, and afterwards succeeded. It some of the members should happen to think your preaching is not as good as it ought to be take it as a mild hist that you must try and do better next time. Remember that we not always the best judges of our own prea Be in real carnest while preaching, but becoming excited; it takes a cool hammer to hend hot iron. Do not fall into the babit of scolding the people, but feed them on good wholesome food. Make no spolegies, but preach the word, and learn to stop when you get done. Do not spoil a good sarmon by how

they have preached long enough for any use A minister on the frontier, like you, should make a library of his own. This you can do in the following way: Procure several small blank books, and label them, one feet-washing another in mersion, another trine immersi nother faith, &c., &c. All the good article you find on feet-weshing clip out and carefully paste them in the book for that purpose. Al so write in that hook your hest arguments and points on feet-washing, being careful to arrange the whole contents as neatly and conveniently as possible. Proceed thus with all the doctrical subjects &c., and after a while you will have a library that will be very valuable to you. Subjects thus prepared are in a convenient shape to look up and use at pleasure.

sermons by trying to preach another after

all ministers and students. Do not spend all your leisure reading ne papers. Read much in good hooks, being careful to master what you read. Study the hest way of telling things, and aim to preach louder by actions than by words. Do not neglect your wife and children.-they have the first claim on you for support, and a min ister in the manner of raising his family should set a good example for others.

This arrangement should commend itself to

WHO IS DOING THE WORK? N some unaccountable way the idea has gone forth, and is even believed by son that all af our good movements in massionary and educational work originated with and recrived their strength and real support from those who to-day are opposed to the estab lished assess of the church. In our estima tion nothing could be further from the rea facts in the case than that conclusion. There was a time when much was written in defens o: Sunday-schools, educational institutions and missionary work, and some very earnest efforts were made to establish schools and inaugurat missionary movements, but nothing in the way of success was occomplished. Finally that e ement ceased its work; it found that they could establish no schools in the manner they were working at it hence necessity commelled them to abandon their enterprises. They met with equal misfortune in missionary projects on every hand, and left that without a plishing anything.

Then the work was taken hold of by other persons who worked in harmony with the prin ciples of the church. The papers pessed into other hands where prudence was need, where one distinctive features were respected and the doctrine of the church more fully and shly de lended than ever before. Numerous tract were published and widely circulated. During this period the church prospered as she never prospered before. The different papers were at peace with each other and so were the churches East and West. Those whn worked in harmony with the pages of the church took hald of the school project and in a short time three schools were established and not into working order by that element. The ar conservative element inaugurated and set or foot missionary movements, the tide of which is still moving, impelled by the same power The same may be said of all our Orphan Home projects. They have organized in districts where the principles of the church are duly respected, and to-day are guided and main tained by that element. Did we think it not essary, we could state all the important facts in the case and show that all these good movements have come from those who are willing to live in harmony with our principles, while those who are opposing our established usage: are accomplishing comparatively nothing in the way of building up good works We further add, that if the clashing of th

emente can now be brought to an end, and all parties from East to West, and North to South, can be induced to work in hormony with the Annual Meeting, and duly respect church government, properly defined and lim ing much unnecessary matter before and after her decisions, vestly more good will be accomited."
it, and please do not spoil other mea's good plished by the church in the way of maintain-

ing good enterprises, and spreading the Gospel Fathers came out from the Baptiste, they ong the autions of earth than ever before. The Annual Meeting is no enemy to good works, nor will she discourage proper enterprises when handled by judicious and consistent men. All of the districts heard from are solid for the Brotherhood and her principles, and it is in these very districts that you find our missionary movements and Orphan Home projects canctioned and recommended by the working body of the church. Let this grand principle prevail among us and we will see good works and noble projects springing ap on every hand. Place our papers under the control of Annual Meeting that she may han dle them as she does our ministers, and thus be able to maintain the order that should exist in the hody. TEW

THE CHRISTIAN SPIRIT.

DERHAPS nothing that we can sav. at this time especially, will have any particular hearing on the coarse the next Annual Meet ing may think proper to take, but there is thing we want to suggest, and it ought to be firmly stamped on the mind of every person who attends the Annual Meeting. We should never permit our feelings to get the hetter of our judgments. In speaking, members sometimes exhibit a feeling of hatrod toward each other in a way that is hard to account for as coming from Christians. They even go so tar as to speak very barshly of each other and sometimes use unbecoming expressions; in fact they exhibit a very poor light before both the church and the world. One does not not essarily need to speak roughly, and unbeco ingly, in order to monifest his loyalty to right principles. He can be firm to the church and hold secred all her endearing principles and at the same time show a Christian spirit in all that he says and does, in fact it is his duty to do so. We need more kindness at our Annual Mestines: more of that disposition which prompts us to treat others with due respect If we think others are in error, let us meet their arguments fairly, and show in a Christian spirit where they are wrong, and then we should do what we can to get them right. W do not mean that we must give up, or sarren der any of our distinctive principles, for they should not anly be defended but strictly adhered to, but we mean that we must manifest the right kind of a spirit ourselves, and then we will be able to accomplish something for the better with others. Many well established Brethren go to the Annual Meeting resolved to say nothing in order to keep their temps from getting the hatter of them. There is oft en wisdom in a silent tongue, but it is far hetter to train the temper in the way it should go; then use the tongue in a way that may prove a power to the good cause. Let good men learn to defend right principles in the right way, and the cause of nar hely religion will prosper as it should

CHURCH INDEPENDENCE

AST week we mentioned some of the avil that would likely grow out of Cangresa tionalism, or church independence. The ideof each church being perfectly independent to do as it may think proper in all things, is very nice to think of, or even to write about, but the stern reality is inclined to take all the heauty out of it in an amazingly short period. It is well known that church independence is a doctrine long held and strongly mainteined by the Campbellite charch, but after fifty years of experience in the principles of church government, they too are beginning to realize a few things, at least one of the writers in the Evan gelist thinks so. We make the following extruct from au article written by L. R. Norton of Monroe, Wisconsia, and published in the above named paper, of May 4th, prefaced with the remark, however, that Mr. Norton says be is in favor of the "congregational form of

lifere is his language: "When our Pieneer

brought over with them the Baptist idea a church independency, and taught is to the churches as a part of "the ancient order of things." But, by rejecting the "Annual Association" of the Baptists-which, though nothing but a rope of sand, is one of the best features of Baptist church government-the fasten upon us the dogma of independency i its most extreme and ultra form. Do you so what extreme Church Independency is? It is about the same as "Squetter Sovereignty used to be in Kansas, or "State Sovereignty in the Confederate States of America, (of bless nd memory!) Thus: If two congregations an located on adjoining squares in a city, or with in three miles of each other in the country they have no more connection with, or rela tion to each other, than have the United State and Great Britain. And, though there he dezen churches similarly situated, they as each independent of all the rest. Like so many petty kingdoms, each has its own form of geernment, stands on its own dignity, looks on for its own interests, repels all encroachments and scorns all savice from the others. If any one of them gets into difficulties which the own officers cannot settle, they have no right according to the theory, to appeal the case to the other churches; for the system provides to court of appeals. And, even though they so to quarrelling, and by their evil influence bring repreach on all the churches of the dis trict, none of them singly, nor all of then combined, have any right to interfere an abate the nuisance. Like the rebel States is time of the rebellion, they want to be let alone and the other churches are compelled to le them alone, even though the non-interference should sink them all to perdition. That is th theory. The local congregation is the highes authority-the first, last, and only court of jorisdiction. But how does it work? That is pertinent question; for many plansible theory are like hundreds of heantiful little models in the Patent Office at Washington, they see nice things to look at, but they won't work when tested; they are mere illusions. And that is just the trouble with ultra independency; it breaks down at the wrong timewhen it is the most needed. Like "Darius Green's flying- machine," it lies sprawling or

hody that really needs governing, is a poor thing to depend on. The sooner it is given TEACHING CHILDREN

the ground at the very time it ought to be

floating skyward. It promises well as a theory.

but practically it is a failure. No matter how

elegant a horse may look, or how well as may

travel on good roads and level ground, if he

nlways halks when he gets into the mnd, and

whenever he comes to a hill, he is a poor de-

pendence for a journey. And a form of gov-

ernment which always fails when there is nov-

up the better."

'And ye fullices provoke not your children to wrath

DOUBT whether there is another tout of Scripture more recklessly triffed with them the one at the heading of this article; yet is my judgment it has no parallel between the lide of the Bible in importance. The President of the untion and the King on his throne have no greater responsibilities than parents, even th smalt families, and the larger the more so If they fail in their government of many, it is still only for time; but if the parents full in their family government, in training and nurturing the child in the way he should go, it is eternity. And when we look around and see hundreds of our members' children many of whnm could say, "My father con, or preacher, and even an elder in the down the bread read of sin to destruction come not even good moralists; and some when they do make a profession unite with ligious organization, which will license them to fulfill the lasts of the flesh and the carnal mind as before; and the acctrine of Jesus as he gave it to the world for their salvation, and as is preached by the Brothren, is looked upon

with skepticism. Does it not present to our view a prieful and ismentable sight, which will cause devils to rejoice and angele to weep; and should cause every parent to tremble and come down on their kness in sackcloth? Do not conclude that this is an everdrawe picture, and continue at case. My pen is not able to do justice to the subject.

We now come to inquire into the cause of

such a lamentable state of things which doubt

less does axist among us, and we think the an-

wer is clear to every observing mind; that is

The child is not trained "in the way he should

Prov. 22: 6. Children's wishes are on

must be gratified at this age of the world from the crudle to the age of twenty-one. The parents mostly live under the control and govern ment of the children, instead of the parent controlling and training the child. It is not an uncommon thing to see a little four-year old nrchin master of the house, and obey when he but when he wants anything, the parent most obey or there will be war. And this is all for the went of training. Why is it you can and do train all the domestics around you The sheep, cattle, and hogs must come at you call and run at your hidding. The dog must he trained to know end attend to the stock or guard the house. The horse must be trained to travel just so and stop or start at the word; but the children run loose, save a few rules of modesty and etiquette are lightly enjoined, but religiously none. I heard a school tescher's reprove to his patrons like this: "Ether of you if you had a lot of stock feeding a mile or would go once a month or oftener to see how they do, but are not enough concerned about your children to visit the school Training is the great want, and once a year." that cannot be done successfully without restraining. First restrain a child from doing that which he should not do, then you can e ily train them to do that which they snould Look at the sin of old Eli's sons, (1 Sam. 2: 22) and the curse that was brought upon his house because he restrained them not. And experience has taught mony of us to restrain successfully is to form a conscientionsness of right and wrong in the child: it will form principle better than the rod. And in order to do this we must do as Moses was required to do: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thon walkest by the way, and when thou liest down, and when then risest up. thou shalt hind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. Deut. 6: 7, 8, 9. What a lesson for parents Religion must be seen in everything you do if you can successfully bring them up in the nurture and admonition of the Lord. Again, he was to teach his grandchildren. (Chap. 4: 9: 10.) If we would talk more about Jesus and his commandments in the presence of our children, and less shout the pleasures and amuzements, fashions and habits of the world and how to buy and sell to get gain, and how to manage best in every way to get rich; and more shout the good deads of the Brethren church,-how they preach the Gospel in it purity, etc., and less about their troubles in arch and their mistakes and short-com ings it would be better. You want to impress the mind favorably about the church, and not that one church is just as good as another; and

Now, dear readers, as parents, in conclusion to then much shot their early and talk price of the properties of

then if your children will not go to meeting

us you desire, but perhaps attend feasts and

then be sure and do as Job did when his cons

were feasting, Rise up early in the morning

and offer sucrifice for his sons, perhaps they

Joh 1:5. O what deep concern for

er places of worldly and wicked place

with disgust and reproach, and by some even inquire long after you are gone. Josh 4: 6, 21. purpose to pitch our tent. Bro. Arnold in-Exact: Ear. forms as that a number of brethrea will put

ANNUAL MEETING GROUNDS.

URING the last week we spent a few days in Northern Indiana, visiting with so of our Brethren and looking over the ground upon which our next Annual Meeting will be held. The place of meeting is on the farm of brother John Arnold, one mile North of Milford Junction, a Station on the Baltimore & Ohio Railroad, where it intersects the C. W. & M. R. R. The meeting will be held in the Solomon Creek congregation in which there are about 280 members, under the charge of elder Daniel Shively and W. R. Dester. The members we find are kind and hospitable and will do all in their power to accommodate the multitudes who are expected to attend the meeting. From all appearance, we are led to conclude that the arrangements for lodging and accommedating the people, will be better than has been enjoyed for many years.

Approaching the ground the sound of the mmer and the ax were heard, and the hum of many voices filled the air. A husy so lsy before us; about one hundred brethren were busy at work, nailing, sawing and chot ping. At Lenark we paid some hundreds of dollars for ishor; they propose to save that amount here by doing the work themselves. They work with a will. They have now spent one day on the grounds and already the buge Boarding Hall is enclosed. The Kitchen Lunch Room, Restaurants, Beggage Room. Ticket Office and Post Office are ready for use: altogether a good day's work. Entering the field in which the buildings

are being erected, we come first to the Council Tent. It is the same one that has been need for the past two years; first at Lanark and then (somewhat enlarged) at Ashland last year It will be arranged with a scating capacity of 3,500. In the center will be a platform thirty two feet long and fourteen feet wide, with seats for sixty-four, for the Standing Committee and Delegates. This platform will be alightly clovated. This will be a much hetter arrangement than we have had for some time. The rear seats in the Council Tent will also be raised a little higher than those in front, so that all may see and hear. South-east of the Council Tent about tw

hundred fort, is the Baggage Room, Post-office and Ticket Office. This building is 36x12 whilst South-west is another building of the same size, intended for a Lunch Room. Here the hnngry will be fed at a reasonable price paying only for what they eat. Further South few hundred feet, we come to the Boarding Hall; it is built on the same plan, adopted first at Lanark two years ogo; it is 200 feet long and 70 feet wide, and will seat 1,400 people at one time. The Kitchen at the rear of the Boarding Hall is 24x70, and is litted up with furnace hoilers and everything necessary for cooking and preparing food for the multitudes. In the rear of the kitchen and extending east and west from it on either side, forming two wings, are the Restaurants. These buildings are each 24x48 feet, and will be arranged to feed all those who do not desire to purchase the regular hoarding tickets. Good meals will be turnished at a reasonable price. The grounds are well supplied with most excellent water; five or six wells will formish it in sufficient quantities so that all may quench their thirst on heaven's hest of heverages,-pure cold water. This will be appreciated by all especially those who remember the water supply at last year's meeting. The soil in the field is caudy ur

up tents for elesping places.

About one mile from the meeting grounds is a large meeting house which is arranged for sleeping purposes. Straw hee been put in, and comfortable hede are made on the floor. About our hundred con hud comfortable sleeping marters in the meeting-house. The people in the neighborhood, both members and others have kindly offered the use of their houses and barns, so that no doubt ample accommodations may be had by all who desire to attend the ting. The Baltimore & Ohio R. R. will run sa extra excursion train evening and morning as far East as Syrocuse, and West as The fare will be 15 cents for tar as La Paz. the round trip to Syracuse and Gravelton, and 30 cents to Nappanes. This Road at cents to Nappanee. a heavy expense, is laving a track to meeting grounds for the accommodation of our We noticed that part of the truck Brethren. is already put down and the ties and irou are on the ground to complete it.

The Cincinnati, Wabash & Michigau R. R.

will run trains evening and morning, North to Goshen, and South to Manchester. The rates on this road are not so satisfactory to our Brethren. For instance, they charge 25 cents for a round trip ticket to Milford, distance two miles: and in order to get this rate wou must buy four round trip tickets at one time whilst the R & O. R. R. only charges 15 cents for single round trips to Syracuse and Grayel tru five and six miles distant. It will be well m view of this fact, for the brethren to find atopping places on the fine of the Balti Obio, R. R.

The brethren are also providing an ample supply of entables. Forty head of cattle have been purchased; sixteen thousand loaves of bread contracted for; and other articles of food in proporting. The bread will be baked in Chicego, and they have the promise of excellent It is to be hoped that it will be better than that which we were compelled to eat at Lanark and Ashland.

The brethren of Northern Indiana are all in their power to make the arrangements for the meeting complete, and we believe, judging from what we have seen, that they will sucng us better accommodations than we have had at any time before. A large att dance is anticipated, and by many it is thought that this will be the largest and most interest ing Annual Meeting ever held in our Brotherood. Some grave questions will undoubtedly ome before this meeting, the settlement of which will require great prudence and wisdom. May we not hope that our brethren will go to A. M , with prayerful hearts filled with spirit of our Divine Master, taking none of elf, but all of Him, with them; determined to labor only for the good, the peace, and the prosperity of our beloved Zion? If all go in this spirit, much good will be effected; and love, peace, and union, will again reign in all

FALL NOT OUT BY THE WAY.

WE were foreibly impressed with the power of love and the fire W of love and the firm resolution of the Brethren of Southern Iowa, while attending the District Meeting recently. It seems these dear members have set their faces against disuniou, and are determined to know nothing but Jesus crucified. They do not use any terms which would tend to destroy peace and love; but work on the principle, "All ye ore brethren."—Matt. 23: 8. None are called "Masters," nor "Rabbi," nor "fathers," for one s thoir Master even Christ. We heard no man say he was an "old order" brother, and yet so far as we could learn, all are in favor of order. We heard no one say he is a progressive; their attest that they are growing in "good works" grace and in knowledge. No man declared himself conservative; yet the quietness, firmness, gentleness, and goodness of each over show that the principle of steadfastness is deeply rooted. Now while the divine principles are theirs, they manifest heavenly wisdom by maintaining them in the unity of the Spir-They are to be commended for not falling

Benjamin silver and none to you. Reuben, see that you do not teel 'hurt' because I gave you but one change of raiment while I gave Ben iamin five; fall not out by the way." Lord deals with us. He has given us a free Son, a free Spirit, through a free Bible, and set us down in a free country; loaded us gifts, given us "corn and bread and meat," fillad our couls with foluers and yet how prope we are to fail out by the way. He hestows free grace; permits us to assemble, to pray, to praise, to sing, to rejoice, to enjoy, yet we are restlese and impatient. Honses, lands, cattle, sheep, swine, fruits, grain, and clothing are ours, still we fall ent by the way. Health, friends, schools, industries, books, papers, railroads, lakes, rivers, plains, mountains are ours, but With this array of blesswe cannot agree. ings, we still fret and worry, and fall out by the way. The kiss of peace, the hand of love, the flag of honor, the hond of fellowship, the girdle of truth, have we forgotten them and fallen out by the way? If we have manifest ed nodue haste,—a zeal not according to knowledge-let us, like men, confess our errors and be Brethren. Confession is good for the soul Change of actions speak loud and long. all partyism be turned saids, and let true love have free course and God will be glorified.

We do not say that we found this spirit of oneness emply among the Brethren of South ern Iowa; for in our own beloved Northern Illinois we have long enjoyed the principles of union, and in nearly all places we ever visited. found a strong determination to hold fast sound doctrine; but we believe that all name: of parties or that tend to create and foster partyism should be put away from us. commend this course to all, helieving that God will bring to judgment those who sow discord among brethren and sisters. Corn properly cultivated will yield well, though there be here and there a weed. Briers grow among grander, vet we refuse not to mow and garner. not fall out by the way because the thorns pen etrate the flesh occasionally. It is needful that we be tried to see of what we are made. Pence to the Brethren! M. M. ESHELMAN.

WESTWARD BOUND. After settling down in the country north

ical weakness, hence concluded to spend the sum-mer in the West among the churches and when able, to preach the Gospel of the Kingdom. When we had thus decided, we received a very brothers! invitation from brothers? S. Flory to settle of Longmont, Colorado, and we made ready and se April 25th for our future bome or as midnight when we left Rockies. It was midnight when we let pleasant Lanark. We were accompanied depot by that dear good old brother Wes. It at whose house we spent our last evening is ark. Some dear members at Lanark gave us s tractical evidences of their love, and we know G tantical evidences of their love, and we know G will amply roward them. Our last sermon in 1 nots was delivered on Sunday evening before Here we began our work in ged with those who sup. Here we rejoiced with those who rejoiced and wept with those who wept. Surely our Lord has been gracious to all of us.

We take up our abode in Colorado, believing the dimate the best for myself. There is a work for us or a family to do there.

We spent a few days very pleasantly with the numbers of the South English church, Iowa. Bra members of the Sound Jacob Brower are edlers in Smouth Flory and Jacob Brower are edlers in charge. The church is in peace, love, order and harmony. Partylam receives no encouragement mony. Partyism receives no encouraging them. They know each other as Br discard the use of such adjectives as in among tacan't the use of such adjectives as indicate factionisms. We had a very pleasant meeting in the Baptist church in Keota.

Our next point was Washington or we held one meeting. One night was Our next point was we held one meeting. One night was spent with Bro. Henry Elter and one with Bro. Abraham Wolfe. The latter is a minister and has a large Volfe. The latter is a minister and b itz who is also a minister resides John Pritz WBU is allow Bro. Wolfo. Ministers who travel over G. E. a. P. R. R. should stop at Washington and help these members to preach the Gospel. Give notice be Bro. Wolfe, and you will be cared for. Our nex

We say to our dear brethren and sisters in Min

Home and Family.

THE DRUNKARD'S CHILD

SY R. E. HODWELL

The anddest sight Pre ever seen

A durling little girl I km

And as I paused, a weed to speak, Faster they fell like min. Her answer to my query we "Papa is drinking again.

Her cheeks were rosy red; And hair of sunsy, golden has Danced 'round her pretty head

And, mused L then what must this be

On her sweet and childish lips I knew that mine no wisdom had To comfort grief like this.

But, dear little beart, for you, my own Went up to God about That He would make a father's drink Less than a father's love

And wondered not the wrath of God Must fall on such as he; That He hath said, "No drumkard e'es

His blissful Heaven shall a For if somew like this will not, Spirit of light,—Oh then What will it take to turn the sot.

To make ot drunkards, in FACTS STRANGER THAN FICTION

CIRCUMSTANCE occurred in this city A (Chicago) the other evening, at a lecture delivered by Dr. A. M. Collins on the West Side, in the mission under the management of the noted Ben Hogan and his estimable wife, which, to say the least, is a strange coincidence and one which is well worth recording.

That the reader may fully understand and appreciate the lesson of this singular circumstance, it will be necessary to go hack several es and relate a little history connected with Dr. Collins' professional life.

While he was practicing medicine in Carthage, near Cincinnati, he became the family physician of a Mr. Cartis Edwards, who at that time was the honored and trusted treasurer of the Methodist Book Concern. He was recognized as one of the hest men in that large and influential institution. He had the fullest confidence of all who knew him, as is evident from the responsible position which he held. He had a beantiful family and Dr. Collins says his wife was one of the most excellent Christian women in all that region. His home was pleasant and amply supplied with all that hear could wish. He seemed to be devotedly attached to his wife and children, and provided everything that was necessary for their comfort and happiness; and he was also proud of his position, as he well might be, and aspired to even higher honor in the house in which he already held so high a position.

His personal appearance was that of a perfect gentleman. He was a bright, interesting conversationalist, and a man of no small acqu'rel as well es natural shility,-a devoted urhand and a fond affectionate father. His dress was always neat and tidy and in every way in keeping with his position and associations, ascial, secular and religious. In fact he was regarded as one of the satest and hest husiness men of Cincinnati, as well as a typical Christian gentleman, and a more honest r so far as money matters were concerned, it would be impossible to find. Such was Cartis Edwards only six or seven

But there is another chapter in the life of

Curtis Edwards which is a striking contrast to the one just recorded. In his early life he had sultivated a love for strong drink, and by constantly feeding that appetite-by drinking goderately, as many call it—the appetite grew pon that which it fed, until, at last the appete was the master. The halance is quickly old. He lost his position, drifted down from spurned by his family, shunned by society, and almost abandoned by both God and man The other evening while Dr. Collins was lee-

turing in this city at the place before mentioned, he draw a picture of this identical case, though mentioning no names The description of his terrible downfall

brought tears to many eyes—eyes not used to weeping. When he had concluded, a man came toward him from the audience, poorly dressed, his eyes blood-shot, his face bearing the unmistakable marks of debauchery. He was quivering as if on the very horders of de-He grasped the doctor's hand and said "Dr. Collius, do you know me?" "I have seen you, sir, somewhere," said the doctor. name," said the man, "is Curtis Edwards. This, Dr. Collins, is all there is left of me. came to this city, hoping to straighten up, and you can see what a condition I am in to-night I left home drunk, and as God is my judge, I ve not where to loy my head to-night." doctor could hardly make himself helieve that the wretched, trembling, dranken blost before him was his old friend, Cartis Edwards, but so it was, for there was enough left of his former self to establish identification, heyond doubt. When the doctor was describing the case he did not know that the man was in the city; indeed, he supposed he was in Cincinnati.

He further said to the doctor, "I want to reform, but I am in no condition to talk to you to-night. I am determined to try once more But what good will all his trying do while the authorities of Chicago are placing before him its temptations and opportunities for gratifying that appetite which has proved stronger than the love of position, stronger than the love of home, stronger than the love of wife and children, stronger than the awful warnings of the word of God?

There are many who have fallen, who, viewed from a human standpoint, are scarcely worth saving-after saving them you have not much for your pains; but here is a man of culture, of noble sentiments, of a kind and tender heart, and of excellent business talents. Cannot the good people of Chicago do something to save this man? He does not need moral sussion, he needs forcible removal from these temptstions, and close confinement until he can come

to himself. An effort should be made at once to get him into the Washingtonian Home, and keep him there until his reformation is complete

What a lesson this is to those young men who ere to-day toying with this trescherous appetite! Young men, read in the sad record of Curtis Edwards, your own inevitable future, if you continue to tamper with this dangerous enemy of man .- The Evangelist.

FRESH AIR IN THE BEDROOM OW much air can be safely admitted into

A sleeping room is a common question.

Rather, it should be considered how rapidly. without injury or risk, and at how low a temperatore. We cannot have too much fresh air, so long as we are warm enough, and are not ex-posed to draughts. What is a draught? It is a swift current of mir, at temperature lower than the hody, which robs either the whole body, or an exposed part, of its heat, so rapid ly as to disturb the equilibrium of our circulation and give us a cold. Young and healthy persone can habituate themselves to sleeping in a cold draught, as from an open window, if they cover themselves, in cold weather, with an shandance of hed-clothes. But those who have long been accustomed to being sheltered from the outer air by sleeping in warm, close rooms, are too susceptible to cold to hear a direc draught of air. Old persons with lower vitali ty than in youth, will not hear a low temperature, even in the air they breathe. As a rule we may say that, except for the most robust, the air which enters at night into a sleeping chamber should, in cold weather, he admitted gradually through a small opening, to avert its

The ancient fashion, however, of baying curtains which exclude almost all the eir. has rightly become obsolete. No wonder the prople dream horrid dreams, and wake in the mos ing wearied rather than refreshed, when they sleep in rooms sealed up tightly on every side breathing over and over again their own breaths, which grow more poisonous every is former heights, and to day is a dranken sot, hour of the night.- Health Primer.

owing immediately upon a sleep or in his hed.

MATRIMONIAL.

KURTZ-WORKMAN.-At the residence of the bride's father, D. N. Workman, May 4th, 1882, brother H. P. Kurtz of Elkhart Co., Ind., and sister Mary F. Workman, of Ash land Co. Ohio. The ceremony was perform ed in the presence of a large number of invited guests, and a very pleasant season waspent by all present. I. N. KILBERNER.

FALLEN ASLEEP.

ROAM -Near River, Huntington Co., Ind. May 6th, 1882, Jacob Rosm, aged 19 years, 10 months and 5 days. This young man was highly esteemed by all who knew bim. Faueral discourse by the writer, from 1 Jno. 11; 26, to a large and sympathizing congre gation. SAMUEL MURRAY PROVONT.—Near Lanark, Ill., April 755, 1882, Wm. Provont, aged 55 years, 7 months and

He leaves a wife and four children, two of whom are members of the Brethren church, to mourn the loss of a hind husband and father.

S. J. HARRISON. WEST .- In the Bethel church, Holt Co., Mo. April 16 h, 1882, Saline, wife of James West aged 25 years, 2 months and 14 days.

Fourral services by Joel Glick, from Matt. 24; 44. Mrs. West was horn in Rockingham Co., Va., and married Jac. 1881; came to Missouri in Jan. 1882.

KEIFFER.-Also in the same church, May 5th, 2882, Ros lis, daughter of Geo. and Keiffer, aged 13 years, 2 months and - days Rosa is among the blessed.

J. R. KELLER.

Correspondence.

Morro. - Then they that forced the Lord spake often one to an other; and the Lord brankened and heard at, and a book of other: and the Lord hearkened and heard at, and a book of remembrance was written before him for them that four the Lord, and that thought upon his name — Malocha 2. 18

Notice

To Brethren and friends who sent us ail du ring the destitution among us in 1875, we desire to say that owing to our inability to collect accounts, we have made no distribution to you for several years, and are not prepared yet to do so. We have owing, amply sufficient to pay the remaining 12½ cents due you on the dollar you sent us, and we still think we can surged in collecting enough to pay the deficiency. You have exercised great Christian patience toward us, and we kindly ask you to xercite patience a little longer. We shall try to settle up, if possible, by the coming October which will give those owing us, time to meet Fraternally, S. S. MOHLER

In hehalf of Aid Society.

From Mound City, Mo.

The Brethren of the Bethel church, Holt Co Mo., met in quarterly council to-day; every-thing passed off plessantly. The call from St. Louis was laid before the meeting to which the Bretisren responded liberally. We also made preparations for a Feast on the 13 b.

After services closed we were made to rejoice to see two young sisters willing to forsake un and to be buried with Christ in haptism Young sisters, live faithful that a crown of righteousness may be yours "when Jesus comes." Also two received by letter. Wasth-Also two received by letter. Weathvery cool and cloudy; grain is looking well; health good; prospects for fruit are good unless damaged by the present cool weather

May 6th, 1892.

From Virginia.

The Brethron of the Second District of Vir ginia, held their District Meeting May 4th and 5th; considerable husiness before the meeting for consideration, and all disposed of harmonioutly. The District throughout was very well represented cilicially. Union seems to prevail. The meeting was held in Page county for the Elder Daniel Baker of Frederick

first time. Elder Daniel Baker o Co., was elected on the Standing Co Annual Meeting, and elder Lavi A. Wanger us delegata We in the Cook's Creek congregation were ade to rejoice recently by fourteen souls he-

ing odded to the church at one time; result of part labors. At our annual council we called which she lived a discontented and seeking more laborers by electing one brother to the life twenty years. She again married and be ministry and four deacene; all truly worthy came the wife of Edward O. Norris, who also

for the position. No extreme elements here; all in union. May the Lord help all to labor for that continually. P. S. MILLES.

From Subetha, Kausas

Brother J. T. Myers and wife arrived here at Saletha, Saturday the 29th. Next day he preached nine miles north of town; in the ere ning in Sabetha in the M E. church. Ar. ments had been made to hold meetings here for a week or more, but the first sermon seems to have been too much for the M. E. minister and some of the members. Therefore after meeting the minister, Mr. Shaw, excused themselves of us having the use of their house The minister telling his members that if such a preacher as J. T. Myere was allowed to preach in their house, it would entirely destroy their church, as he is a much better educated speak er than was expected here. He said he knew the Donkards and that they have already here tofore destroyed whole Methodist churches, and that they would do the same here if they are allowed to get hold.

are anowen to get non.

Afer meeting we came together at the hones
of hrother E. Cober where we made other arrangements. The next day we rented one of
the town halls; and the time to commence our series of meetings is this evening, t e During last week brother Myers presched in the Pony Creek district, and this evening commences in the hall The weather during the past few weeks has

been fine but cool. S veral hall stormes passed through here during the past ten days; but as there was no wind at the time, no serious dam age was done; some window-lights were broken, and nearly all the sky lights in town. Some bail measured 4; inches in circumference, I am told. To day it is raining and is cool; everything is still promising for a heavy harvest.

E. J. Beroher.

I have been corresponding with Mr. Charelton, general passenger and ticket agent of the Chicago and Alton Railroad Co., for reduced rates, and had a promise that they would do as well as other roads; but I failed to get reduced rates. Of late I received rates from the sgent of the Wahmo, St. Louis and Pacific Railway Company, that they have made arrangements to sell tickets to Arnold's Switch, via the Penn. Co. and the C. and W. M. through Wareaw at one fare for the round trip, commencing May 20th; tickets good until June 20th. I think this is a good route for the Brethren togo to K. HECKMAN. Odell, Ill , May 10th, 1882.

From Berthoud, Colo

This place is situated on the C. C. R. R nine miles corth of Longmont, in the midst of

a heautiful farming country; rich and produ tive soil, covered by two large irrigating canals. There are six or eight members living near here, and there is room for a hundred more to settle around near. Brethren who desire to come West to make their future home, would do well to see this country between Big and Little Thompson creeks. Nicer and better land cannot be found in the State. It commenced raining day before yesterday,

and has been raining pretty much ever since-It is the best rain we have bad for two years Prospects for a fair crop, though the weather bas been rather cool for vegetation to grow very rapidly. Fruit trees just leafing out: small trut blooming. C. WBAT.

For the encouragement and stimulation of others, the life and death of sister Sarah Norris is worthy of a more extended notice, than is usually accorded an obituary in the columns of the B. AT W.

Sister Norris was of giant mind, born with a good portion of common sense, which she, by energy and self-application, highly improved sa tout she had considerable attainments; school-teaching seemed to be a manu of her life; she was a teacher forty years and upwards Her mind was religiously inclined from her youth, and she sought religion among the ecte; adopting the creed of the United Brethren, she became an immersed member of that body, and the wife of one of her preachers But he dying and leaving her a childless widow, she removed from her religious essocia-tions, and muted with the M. P. church, in

whom is Emme, the wife of brother R. H. Miller.

Becoming acquainted with the Brethren, she was convinced of the truths of the Gospel as it is in Christ; and after a struggle, which, it is bared few need undergo, she obtained the victory and became a worthy member of the herch about twenty-two years ago; from the day of her baptism to her final entrance into the Snirit world, her religious faith was settled and fixed.

O Novris in his early and unconverted life, was of a roving and reckless disposition, and Sallie (as he called her) was often left to attle with the cares of life alone; but during all these days of trial she never doubted but that the Lord would briog her safe to land. and she successfully battled the storms of life drove want into the rear, and lived to enjoy a look on all the buildings and improvements and say, by the help of God I have done all But above all this she raised a family of six children in love, nnion, harmony and goodwill toward one another, that few families can She saw her husband retrace his wayexcel. ward steps by genuine repentance, and with shedient to the truth. Her husband and one skild, who was a wife and mother, preceded her to the Spirit world.

of sister Norris was devoted to Christ and his church, and when the rebellion occurred in the church in which she lived, she om phatically said, "I am no rebel in the courch In the church was her life.

When she realized the nature of the disease which she became threatened with, she pre-pared to meet the stern messenger at his call. once resigned the school, the farm, the household affairs, and went about her Muster's business in her usual health, and ate her three meals the last doy on earth, and as her manner was, retired to her room at 8 P. M. in advance of the family, but at 8:30 P. M she called Line and 'said, I am short in breath, and in thirty minutes more, all of this once remarkshis life was over. The spirit went to God who gave it, and the body was consigned to the earth from whonce is value.

like others who have no hope.

D. P. SAYLER

P. S. I should have said in the proper place that eister Norris taught her children all that is valuable in life. She taught them literature that all were competent to teach school, and aughters chose teaching for their eccepation and were among the most compatent female teachers in Frederick and Carroll counties. She taught them industry, economy elf-reliance, kindness and good manners. And here all, she taught them the true principle of the religion of Jesus. After the funeral, is said to Backie, the eldest, "Do you know you had a remarkable mother?" She said, "I'er, we know it; by the help of God she made us all what we are."

From Westphalia, Kan

The District Meeting of Southern Ke used off on the 4th of this month, (May, and was held at Bro. Utery's in the Car Creek church. The meeting was opened by cler Geo. W. Studebaker. Brother Geo Myers read part of the fifeeenth chapter of Acta Then a few appropriate remarks were made by brother Jesse St. debaker. The delegates met together and elected brother Jesse Studebaker u Moderator, Bro. M. T. Baer as Reading Clerk and A. J. Hixon as Writing Clerk. There was considerable business before the meeting, let it passed off in peace. The Brethren stood plead for the established order of our Brotherhood, and treed to maintain peace in our beloved fraternity.

sionary plan of last year was stopted and four brothren were elected as mis-sionaries, as follows: Brethren Geo. W. Stu-dchaker, Jesse Studchaker, M. T. Baer and States Hodgden. The brother elected on the Standing Committee was elder Jesse Stude-haker; and Geo. W. Studebeker as delegate. The meeting lested only one day. Bro. Hixon spoke to a large and attentive sodience in

the M. E. church in Grenola. Brother George W. Studebaker spoke in the tent at ser Ulery's. Next morning we started for Brother George Studebaker rewith the Cana Creek church over Sunday. Brother Sydney Hodgden was chosen a elder over that church

I would like to say to the Brethron living is the East contemplating u visit to the West, there is a minister in the Brotherhood that has that would like to have them stop with a busicess or profession that would justify him shades our country. There is a great deal to least here, it would be a very good plus.

was a school teacher; she became the mother of prairie leying out yet for some one to occupy, and we would like to have some well-to-do brother come in and settle smong us. Saveral brethren have moved among us from Messouri and other parts of Kensas. We do not only want brethren to come with a big pile of money, but we want them to come and help build p the Cause; brethren that are sound in the Faith, and who are the same thing day in and day out. We do not want brethren to es in sheep's clothing and ofter a while begin to disturb the peace of our church. But all that intend to strive for the prize of the mark of the high calling of God in Christ Jesus, are

We are having a nice rain to-day; fruit is growing fine, and will be plenty. J. T. STUDEBAKER. May 7th, 1882.

Pollmond Notice

Through the exertions of Elders S. S. Mohler and A. Hutchison, arrangements have been made with the Hannibal and St. Joe R. R. Co., whereby persons desiring to attend the Annual Meeting can do so for \$15.15 from Kunsas City or any other point on their lines to Milford Junction, Ind., and return. Tickets first-class and good from May 18th until June 20th inclu-Tickets can be had at any point on their line of reads or by application to me, or Elders S. S. Mohler or A. Hutchison. All the latest niences and comforts are assured on this

Fraternally. FRANK HOLSINGER. Kansas City, Mo.

Once more I try to pen a few lines for the

From St. Louis, Mo.

Dear Reathern

B. AT W., since it finds its way in many homes and is read by many brothren and sixters who would love to hear from the Cause in St Lo The paper comes to us weekly and some are al ways eager to read the good news and especial eager to learn what the Brotherhood is do ing in favor of the mission. But of late there has nothing appeared concerning the move of processing a house of worship. Has the well-began work died? We hope it has not; for there is yet a great work to be done in St. I is; the work as yet is only commenced. A few Subbaths ago a very old lady came to our assembly who was brought up in our faith. Her parents were members of the church of the was greatly rejoiced when found us. She told her family when she left home that she was going to a chorch to worthat is nearer right then their own; thurch where people dress plain. She told me church where people dress plans. She told me that she never thought of ever hearing a Dunk-ard sermon in St. Louis. It did her so much good that she wept. She used to hear the Brethren preach in the East; has been to their communion and Annual Meetings. She said that often in her meditations over the past, she imagines she can hear the old mini voices. She is a very intelligent woman; it may be that some of the readers of the B. AT

V. know her. Her name is Colwell. Dear Brethren, you have no idea how many st such people live in this city. Such ner ot be convinced that we have the doctrine of Many who Christ; they are already convinced. never had any knowledge of our doctrine would gindly embrace it, had they the opportunity; and the greatest known want is able house to worship in.

It seems to me enough has been said already

out the need of a house in this place; and the enneals which have been made nught to be ufficient, providing brethren are disposed ome to the front and help in this noble work Some have responded to the call but many Some wonder bow the cause prospering here. We are trying to keen the bonner sailing; we have watching and ing to do here so well as elsewhere. We have the same enemy to fight that all other churchbers bave. ortect: no. not one of us.

Now, dear Brethreu, remember the St. Louis mission. I expect to leave here next week, and I hope ministering hrethren will visat this little church and presch for them. By corre sponding with Bro. John Metzger, Cer do, Ill., you can ascertain when you are need-ed. In this way the work can be divided so that not more than one will be here at the same time

We hope that the meetings will co after I heave, the same as before. I have preached twice a week while here. Now if

You need not be afraid because it is in a city. go on this line. For further particulars ad-City people are no wiser than other people; dress, they can't any more than deny the plain I often wished that more of those of God. that think they are so literate, would com to hear me preach; and I count myself one of the little preachers. But why should I have fears when I have the Word of God on my side? I hope some brave-hearted minister will move into this city. Come and take ches of the work as long as I have, and then so Come and take cherge one else may volunteer. We want a brother that is wide awake, full of zeal and work now leave the subject with you, hoping all lov er; of souls will do something for the caus in St. Louis. Some one says, I can't do anything, I am too poor. Are you too poor to pray for the cause? I think not. The effectual and fervent prayer of a right-one man

availeth much May God's couse he prospered everywhere and more sonls be converted, is the prayer of your newerthy brother, Н. Ѕномвеа.

A Sad Accident

May 6th, 1852.

On the 4th inst., Elmon H. Harmen, aged fourteen years, son of Betblehem and Napnie Harman, near Hylton, Va., was killed by the falling of a tree. He had persueded his pope to let him go and work for his grandpa a few days, to get him a new hat. His paps told days, to get him a new hat. His pape told him to go to the store and huy it, and he would pay for it. But the little fellow insisted on paying for it himself; and he wonted some money to take to the Sunday-school to huy literature. Since he had been so indus-

s and obedient, his request was granted. He had only worked n fow days when his work ended. He was helping to clean up new-ground, hurning logs and tresh, from which the fire escaped and set a tree on fire. Thinking the tree would fell down hill, he poid but little attention to it and continued to work near it on the noner side. It care no signed when it started, and he being over whelmed in smoke, could not see it, and it fell up hill and struck him on the head. He lived nearly four hours naconscious; his brains ocz-ing out at the back of his head and then calmly led up his spirit to its Maker.

The subject of this notice was inferior to one of his age in intellect and industry. He was very foad of his Bible. We believ he was about old enough to begin his Father's work, and He called him home to do it. connot weep as those who have no hope, still we sympathize with the bereft family. It has been my privilege to be his instructor

at school for three winters. He was nearly al ways there to answer to his name, but now he will answer no more; his school-metes will en inv his company no more on earth. sleeping in the arms of Jesu where he will need no new hat but will weer

a crown of glory above the brightness of to un. There he will need no Sunday-school literature, but will be taught from the lips o dear Jesus. School-mates and cousins, don't you want to meet Elmon? O what a warning! Watch and pray." "Be ye also ready. He has left a good example to his ass "Be ye also ready." His funeral was presched by the Brethren to

a very large cougr-gation. O, where is our Elmon we once loved so well? He has some to his orayo to ale

o siecp, to siecp that long sweet siec From which none ever wake to wee C. D. Hyrrow

Special Train for Annual Meeting Dear Beethoon

For the hear lit of our members let me say that the Pittsburgh, Cincinnati & St. Louis Railway, Pan Handle Route, will run a special train for the Annual Meeting from Dayton to train for the Annual Meeting from Dayton to Arnolds by way of Richmond, Anderson and Marion on Monday, May 29th, leaving Day-ton at 6: 35 in the morning and reaching Ar-nolds at about 3 o'clockin then iternoon of the

The train will stop at all stations where are passengers to get on. Brethren from Pique, Covington, Bradford, Greenville, Union City, Ridgeville and Hartford by taking regular Morning Everyon Train of the Par Handle Route from those points, will connect with the Special Train at Richmond and Maion and be carried through. This route will sell us tickets and take us in their own right to the meeting grounds at Arnolds.

It would be an advantage if it can be done for some one from each church to report at the enriest dute how many would likely desire to

J. R. DENLING Dayton, Obio

Our District Meeting

The District Meeting for the Middle District of Pennsylvania was held in the Snake Spring congregation, Bedford county, on the 9th of the present month. There was a good repre-sentation of delegates, and a large attendance of members from other congregations, thus evincing their interest in the deliberations. Although it is often said that the church is in an unsettled condition, yet we were impressed with the thought at this meeting that there still remain endearing tice and hearts coment ad by Christian love. With proper care it is to be koped that all difficulties will be adjusted, and as a band of pilgrims, the whole Brotherhood will journey in prece to the Promised

A spirit of kindness and hrotherly as mostly semed to predominate, thus rendering the deliberations of the meeting pleasant and edifying to those who were present to learn.

The business of the District was completed

in one day and an evening session which was prolonged natil a late hour. At its close rain was falling rapidly, rendering it unpleasant for the congregation to disperse, hence the great-er number remained in the meeting-house nntil morning. The situation was a peculiar one and one of interest—the same not having ever occurred before, and we had

A MIDNIGHT MEETING

After having spent the entire day and evening in service, and as might naturally be expected all would desire rest, yet it was very satisfactory to note the deep interest all seemed to manifest in the exercises. At that quiet bour when the bury world was horbed in slumber we had a meeting that will long be remembered by those who were present. feeling of love and devotion seemed to pervade every heart, and so the sweet songs of Zion seconded to the hill of the Lord, he surely would look down noon his humble children with plessure. We were reminded of the with pleasure. We were reminded of the time when the seints of all ages will be gathered around the Great White Throne. I earthly gatherings of saints are so sonl-cheering-if by thus associating with those of like precious faith, has a tendency to inspire the heart with hely thoughts, what will the associstions of heaven he? In the lang In the language of the

It is good to leave our competions of his which so much absorb our thoughts, and min gle with Christian spirits. We are not to become selfish and narrow-minded, hence the hetter or importance of trying to become quainted and associating with God's neuple These gatherings of Christian workers tendency to unite our hearts, and infuse a greater desire of real and cornectness, and we to to our homes feeling strengthened for further conflicts and trials.

The little band here is trying to lab

Several members have been added by lately. While we have our trials and peace. difficulties to contend with, we have our trials and difficulties to contend with, we have much to be thankful for, and we hope our weak efforts to do good will not be in vein. rounded by glorious privileges, far surpossing many others, for which we will be held acconntable. Fraternally,

WEALTRY A. CLARGE Huntinadan Pa

Visit to Dupage Co., Ill.

Our visit to the Naperville church, was se enjoyable that we feel like giving you a brief report. The Love-feast commenced at 2 P. M. on the 13th inst. The weather was wet and chilly yet the members with but few exceptions, were present, so were also many other earnest and attentive listoners to the word preached. Bro. Jacob Delp and the writer were the ministerial help from abroad, who tried to tell the people in the simplest way same day. The fare will be \$4.90 from Dayton in attendance a large congregation on Sunday to Arquids and return and proportionately low rates from all other points along the route and before the opening of the exercises, we had the pleasure of meeting the dear little children in the Sunday-school. The closing meeting was in the afternoon at 2 o'clock, after which we took the perting hand.

The meeting throughout was one that will long be remembered, because of the quietness the good order, the tender feeling, and the ears brotherly affection shown to each one Hey toll us there are no symptoms of divi ion among them, for which we are thankful and take caurge. We returned to our hon-leving much hault up, and with a resolute still to be more faithful. May the Lord hie the dear Naperville Brothreu. JOHN J. EMMERK.

Cidings from the Mield.

Milford, Ind. All mail matter is attending Annual Meeting must be ad-

dressed as follows: Box 200, Milford, Kosclusko Co., Ind. All mail so ad-dressed will be delivered at the Postoffice on Annual Meeting grounds. W P Decree

BAILBOAD NOTICE -The Wabsah St Lonis & Pacific railroad and all its branches, will carry passengers wishing to attend the Annual Meeting of the German Baptists, for one fare the round There will be tickets at all principal stations on the 25th of May, good until the 20th of June. Brethren living at or near small stations, who wish tick ets to be placed at way stations, will form me by card in due time and I will see to having tickets placed at their office, if they signify about the number that will be wanted. Address me at Cerro Gordo, 111.

New Carlisle, Ohio, May 6 I have made an I have made arrangements for all that wish to go to A. M. from New Carlisle. or Springfield, O., to start on Monday, May 29th, and go through without change by way I R. W and R & O. by other route and not to exceed \$5.00 for nd-trip; tackets good from May 20th to June 20th. HENRY FRANTS.

Holmesville, Neb I have made arrangements with the , Rock Island & Pacific R. R., for round-trip tickets from Kansas City Leavenworth and Atchison to Milfo Junction, Ind., and return, for \$10.15, -Tickets on sale from May 20th to 30th .d to return until June 15.

HENRY BRUBANES.

Henry, Ill., May 12. I wish to say to my friends th that 1 got home from our pleasant District Meeting in the eve ning of the 10th of May, and found al Our next meeting of importance will be the Annual Meeting, which w hope may pass off with the same lowand forhearing spirit, which will make it pleasant also. This can be done by having nothing in v C. S. HOLSINGER.

Morrill, Kana., May 12 The members of the Pony Creek burch, Brown Co., Kans., have appoint of May. All are invited. We expect brother J. T. Myers to be with us. He is at present holding meetings at Sa

A. W. LICHTY. Macomb, HL. May 15.

Please say to your readers that I want some good second-hand books, religious or educational, and will give change, religious, scientific or health papers, pamphlets and periodicals. To any who would like an exchange I would say, send full description of books, condition, price, &c.

Milford, Ind.

ol, and our Annual Meeting comer early, we would therefore second the ade by Daniel Shively that Brethren coming to the meeting, each fold up a blanket and bring it along The meeting will be held in the country, and doubtiess some will have to sleep in barns or other out buildings A blanket will not be much of an en ubrance in a value and may prove a great benefit to the person bringing it. W. R. DEETER.

Dallas Centre, In The Middle District of Iowa hel-their meeting May 12th. Eld. M. Siale was chosen on the Standing committee and G. S. Snyder Delegate. Good repre sentation; attendance small; roads and reather unpleasant; much rain.

This district was divided into Ross ern, Middle and Western fields for mis ion work, with D. W. Diehl of Paner T. H. Higgs of Tibets, and James P. Wilon of Toddville, as managers.

J. D. HAUGBYELIN.

Toddville, In., May 11. Our quarterly council meeting came off on the 6th inst. All is peace and union in the church here, and a strong desire for peace in the church throughout the Brotherhood. Bro. T. G. Snyder special trains for lodging as far South was sent as delegate to the District as North Manchester, if necessary, und

Meeting of middle Iowa. We concluded to have a Love-feast the 30th of Sept We organized a Sunday-school the mid-dle of April which is well patronized and a good interest is taken. One was baptized this Spring. Hope all who at tend the coming meeting, will work for the union, harmony and prosperity of the church. JOHN. C. MILLER.

Tune G Syvers 1 Norice.-I wish you to say in you next issue that myself and Paul Wetrel

I A similar rep

will be at Annual Meeting in Indiana to work up Braslerbote list. I M Syvapp

Railroad Notice

The Chicago, Rock Island & Pacifi R. R. will carry parties from Leaven-worth, Kansas City and Atchison to

Milford and return for \$10.15.

M. M. ESHELMAN. Railroad Notice

I wrote you on the 4th, saying that arrangements had been perfected with the Hannibal & St. Joe B. R., whereby arsion tickets would be sold by them o Milford Junction from May 18th to June 20th inclusive, for \$15,15 from any points on their lines of roads. This is only .01% cents per mile the round trip and very favorable for the delegates a others visiting Annual Meeting Broth-FRANK HOLSINGER.

Annual Meeting Daily,

There will be a Daily sublished at the Annual Meeting, all wishing to get it by mail, apply to Jesse Calvert, War saw, Ind., enclosing 25 cents, with your post-office plainly written. The proceedings of each day will be printed in JESSE CALVERY. the Daily.

Railroad Notice.

The B. & O. R. R., will run spe trains evening and morning from and to the place of meeting, for the accommodation of those that wish to get lodging They run to the following placen; East as far as Syracuse for 15 cents for the ound trip and West, as far as Lapaz stupping at all intermediate stations of Jackson's Road, Nappance The B. & O. are laying their track to ce of meeting.

JOHN ARNOLD

Railroad Notice.

The Chicago & Alton Railroad, will carry passengers to and from Ann Meeting, Milford Junction, Ind., at a reduced rate. Respectfully

Hannibal and St. Joe Railroad

Arrangements,

Hannibal, Mo., May 5th

EDITOR B. AT W., Mt. Morris, 111.:-I am requested by Mr. S. S.

Mohler, of Warrensburg, Mo , to notify you that arrangements have been made by which the delegates to the Annual Meeting of the German Baptist church to be held at Milford, Ind., will go via the Hannibal & St. Joe and Obleago Quincy rallroa Kansas City, St. Joseph and Atchinon -Tickets with also be on sale from Camer-on, Chillicothe and other principal ststions on the line of these roads. The sale of tickets will commence May 20th and he on sale to May 27th and be good to re surn until June 20th. Rate from Kansus City, St. Joseph and Atchison, \$15.10 for the round trip.

Respectfully S. K. Hooren, G. P. A.

Cincinnati, Wabash & Mich. R. R. Arrangements. All persons wishing to attend the An

oual Meeting of the German Baptists, beginning Tuesday, May 30th, will be furnished round trip tickets at one fare, from all stations and delivered on the meeting grounds immediately on the above line, one mile north of Milford Junction, Ind. The above Company agrees to put down a side track, and u telegraph office on the grounds, and run

North to Goshen, at one third round-trip proportionary rates; they will also true port to the meeting grounds, all furure, provisions and goods necessary for the meeting, at one half rates. shove accommodations demand from our people a liberal patronage to this road. Annual Meeting being early in he season and indications of cool weath er, we will suggest that all who conve niently can, will bring robes and blank ets for sleeping in ten

tents and open build-DANIEL SHIVELY. Baltimore & Ohio Raitroad

The next Annual Meeting of the German Baptist church will be held at Miford, Indiana, on the line of the Battlmore & Oho R. R., commencing Tuesday, May 30th, 1882.

day. May 30th, 1832.

Arrangements have been made with
the B. & O. R. R. Co., to sell tickets
from all stallens on the line of this road
at one rate for the round trip.

Tickets will be placed on sale as early
as May 20th, allowing a stop-off at any point on the road, and made good to re turn until June 20th, to accommodat those who wish to visit friends, befor

after the meeting.
The B & O. R. B. will also be prepared to furnish tickets at the meeting t who may then decide to extend their trip.

Mr. W. E. Reppert, Columbus, Ohio passenger agent of the Trans-Ohio Di-vision of the B. & O. R. E. will make al necessary arrangements to accommodate points on the B. & O. As the B. & O. R. R. Co. has been liberal towards our people, we deem it but just that they give this road a liberal patronage. bers of the Brethren church and their

The Railroad Company v wn expense lay a track from their main line to the piece of meeting, so that passengers will be taken direct to the grounds without change of cars. C#"Our other papers will please copy.

W. R. DESTER, Committee.

Our Bible Lesson.

Heb II. 36-49; II. 1-4. in stance? 2 Chron 24: 21 Math was sown availed? Who wasslere ogs 1 6. Math, 3: 4. Zech, 18: 4. radered in mountains and dons?

Announcements. Love-Feasts

May 26 and 27, at Milledgeville, Carrol

May 27, at 2 P. M., in the Pony Creek congregation, at Norrill, Brown Co May 27th and 28th, in the Pony Creek

church, Brown Co., Kans. ept. 27 and 28, at 11 A. M., in the Deep River congregation, Poweshelk Co.

opt. 30th, in the Dry Creek church, Linn Co., Ia. une 3, at 2 P. M., 434 miles from town of Peahody, Kau.

June 6th, in the Wooster church 50, st

o. George Heestand's, near Smiti le Station. ISAAO STREL. June 8th and 8th, at 10 A. M., in the West Branch church, 111. une 17th, in the Wabash church, Wabash Co., Ind.

une 21 and 22, at 1 P.M., in Mon urch, one-half mile east of Lost Na June 171h, at 2 P. M., about two mites south of Delham, Usrroll Co., 13., or the Milwaukes R. R.

une 22nd and 28rd, at 10 A. M., in the Pino Creek church, Ill. une 24th, at 10 A. M., at Hudson, Ill. Kearney, at residence of M. Y. San

une 30, at 10 A. M., four miles south of Cornell, Livingston Co., Ill, at Paul

Advertisements. To this colours a limited transfer of first-rise server money will be insected; notified of a doubtful character will be admired.

Young Disciple and Youth's Advance. A JUVENILE WEEKLY.

50 Cents - Per A

As the above juveniles have now been con-soluted for the purpose of lossening the the number of our papers as I concentrating our working force, we kindly solitist the pa-tronage of our brethren and stoters. Helpus and we will give you a juvenile workly, that will be workly of your support. We make a constitution of the purpose of the papers. specialty of supplying SUNDAY-SCHOOLs and will be present to introduce it into over school in the brotherhood. Sample capies as therbood, Sample capte sent free on application, her Sunday school supplies can be ordered

QUINTER & BEUMBAUGH BROS.

Agents Wanted FOUNDATIONS OF SUCCESS

Stein and Ray Debate

BOOKS AND TRACTS m of Human Lefe, by A. Wilford Hall \$5 of Sermon, by J. S. Mohler, Scopies mphellion weighed in the Balance of FernadWanting, by J. H. Moore, Teops

ine Imereccion T Quanter 2 copies. Homeo We Live In. by D. Vanmon 100 copies Why I left the Eaptist church, by J. W. Sten The Oscirino of the Brethren Defended, by B. H. Miller

sque, per copy

A Beautiful Colored Picture.

SPECIAL OFFER! We have on head a few

EST Agents wouted to sell good subscription soles, Send for full descriptions. Colologue of Address: WESTERN BOOK EXCRANGE,

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Containing one hundred and fifty-eight and one-half scree, situated 2) miles South-east of Milford, Indians. One hundred and twenty screes are under calification. Good

Iwenly sares are under califration. Good crahard of apples and peaches, also grapes. For further information address J W GRIPE

TOD DRIVEING

very description done with new tespatch. We nim to do ooon

BRETHREN AT WORK, Mt. Morris.

The indications are that Cholera.

Cholora Morkus and kindred diseases of

he stomach and bowels will provait in

It is of the highest importance that

itable remedies be furnished the peo-

will be accented between now and July

ist to sell DR. PETER'S STOMACH

VIGGIR This is not a new remoty for

fore during Diarrhoen and Dysentery

Epidemics. A bottle can be sold to avery family. It is put up by the pre-

priotor of BLOOD VITALIZED. Ask for

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sie at once. Any number of canva

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terms without delay.

all parts of the country this coming an

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THE institution has enjoyed as roccess under its present management The Summer Term of 1882 has a much larger attendance then any previous, corre Much of this success is due to the fac that it costs less to attend school here, then at

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\$120 per Year, In advance, pays for boarding, furnished com and tuition, and by place decreing very uch is saved to stude

many other institutions

The teachers employed are active, energe and thorough in their work, men who have and from three to twenty years' experience is teaching. The character of the work done here will compare favorably with that of the heat schools in the country, Send for catal ontsining full particulars. Address all con-

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KANSAS CITY

7000 The Brethren at Work.

BRETHREN AT WORK.

Per Appage.)

Vol. 7.

Set for the Defense of the Gospel"-Philippions 1: 175

(Single Copies

Mt. Morris, Ill., Tuesday, June 6, 1882.

No. 22. Ten railroad track/laid from Mitford Junction to the

BREVITIES.

Explanation.

a spending about three days out of each week of forms looking after the contents of the B. Ar. What the paper is preperly filled with saidable an d under ready for the press. I would come over cheesing and return to Lanark on Saturday. J. H. Moorn.

ONE was baptized in the Lenark church May 21st. ments at the A. M. this year gave exce

NEARLY 7,000 percent took disser in the dis-at litt A. M. last Wednesday.

Tent fattering reports of good crops are received from Koness and different parts of the West.

Minutes of the Angual Meeting for sale at this p. Price 10 cts. per copy, or \$1.00 per dozen. Rao, S. H. Brahor was not at the A. M. thus y

see brother Howard Miller th THE Annual Meeting stanctioned the Berlin Com-appet by a rising vote of about 4,000 against 100.

23,000 persons on the A. M. ground last We

ANY one having a copy of the Quinter and McConnell Detata to sell witt please write D. M. Miller, Lazzark, Hi. Wirmen forty miles of British territory, in Northern Inda, the horrible crime of burning widows is still puse-

LESSUEL Hillery was on the Standing Committee from W. Konsas and Colorado this year. His health i

The address of brother H. P. Brinkworth is chang-ten Burr Oak, Jewell Co., Kansas, to Norton, Nort-

Tun Standing Committee met and organized on Fri tay. Enoch Eby was chosen Moderator, Jo Beading Clerk, and J. Quinter, Writing Clerk.

The railroad companies in the vicinity of the A. M. id an immense besidess this year, and the armog

Person do not write with a pencil when preparing natter for the press as it aroundly gets so dim while pass-ug through the mails that it is very difficult to read.

The fact has developed that thirty lives were lost or the steamer Rogers, which was weekerd while searching for the varvivous of the Jeannette in the Arctic regions.

RTH-EASTERN Onio sent Geo. Irvin to the Staing Committee and Samuel Garber delegate. This Tugas are more Jews in Chicago to als total no

THE number of members present at the Annual Me ing is supposed to have been the largest ever known a on time in America. Nearly 100 car loads reached the grounds in one day.

LABOURNO at the proper time and in the right coun-er, is a very nice way of saying pleasant things of each ther. Let us avoid using this means in a way that will

Buo, D. E. Brubaker, of lown attended the Frant Franklin Greeve week before fast, and did some able practing. From there, in company with Enoch Eby, he went to the Annual Meeting.

The black small pox is fulfing off theorement of in-balificates of the State of Simulsa and Compencity in Mexico. All the doctors are treating the people with-out compensation. A perfect panic prevails.

DURING the investigation of the Berlin Cemmittee work, which lasted nearly one entire day, brother D. E. Price noted an Moderator of the A. M. He filled the po-shon with credit to binner! as un impartial others.

Mn, J. Augustus Johnson, formerly United States Coamb-General says that all attempts, upon the part of fir-Jews, to form colonies in the land of Palestine will prive unaccossful. He refers to two unassociated at-tempts that were made years ago.

The Cherry Grove Peast, May 23rd, was as quiet and as interesting a Frust as we over attended. The ove-sing services communed at 6:30 and closed before time. Bro. Michael Sinder officiated. The attendance was good and the order much carefloint. It was a feast

No Christian who is able to work has any right to be fic. He should do concthing for the good of himself by is astonishing how few presidents occur at our .

Time tone and spirit of the A. M. last Wednesday we Not an unkind word was heard.

Last Wednesday it mined most of the day, dampen-ing the noise of the crowd n little at the A. M., as well is the ground, but Thursday it was a delightful day.

Bao. W. C. Teeter, who has been convassi one in for several months, spent a few de is before starting to the Annual Meeting

THE next District Meeting for Southern Missouri will be held in the Deep Water church, Heavy Co., Mo., on the third Thursday before Pontecost, 1883. Bno. J. I. Cover'was on the Standing Committee from

the Western District of Pennsylvania, John S. Holsing-er was delegate. The next meeting for that district will be liefd at Meyersdale.

The old Bible which disappeared from the United States Sanate Chamber three weeks ago, was found Mon-day pacening on the Secretary's deck, where the purion or had secretly replaced it.

Bno. Michael Sissier, of lows, was with the Beethren at the Cherry Grove Feest, May 23. The most day he attended the Feast at Silver Creek, and then went to the Annual Meeting with brother D. E. Free.

THE Silver Creek feast, May 24th and 25th was large attended, there being present many members from other congregations. A run which insteal the entire afternoon of the first day repilered the evening services a little un-

Ar the District Meeting in N. E. Ohio, which was held two weeks hefere the Anamal Mosting, Morgan Workman was chosen Moderates and P. J. Becowa, Assistant, with Noah Longancelor, J. R. Werst and Wra-

SPEAKING of the A. M. Inst. Wednesday, the Lovity Industria, published at Wassow, Ind., 1198: "At this point the Council adsourced for disaser, presuptly at 12 o'clock, the vast throug dispersing as orderly and quiet-ly sa disciplined soldiers."

Porz Leo has been solicited to bless a new bank the wary Pope, knowing how early enshires and direct-ors may "go wrong," withheld the benediction, and wrote upon the back of the memorial, "Let the money-thongers be east out of the temple."

Buo, M. M. Eshelman spent a few days with the Beethren in and around Lanark just before starting to the Annual Moeting. He took them rather by serprise He expresses kinnell as before pleased with the portion of Kansas over which he has trovelled.

RUNNING water is sweet. It is your light tank that gets wheny and patrid and unwholesome. He who opens his eyes to see the wants and wows of other people, and goes to work to relieve them, will somethow incensi-bly forget to make a fuss about his own triffen.

Manusaa Henry says Mrs. Gardeld is in wretched health, the recent attacks upon her husband almost crashing her. A fortnight ago she wrote him that her troubles were more than she could bear, and that were it not for her children she would begind to die.

Fur Mermous of Utah are averaging to send out 200 missionaries this year. How does that look at the side of clusteches prefessing to be the true churches of Jesus Christ? If those in an evil came can manifest so much nearly cought not Christman to be even more mealeus?

THE Stonding Committee next year will not likely be cabled with many calls for committees, as the last An wand Meeting decided that parties desiring committees must first apply to their District Meeting before they will be permitted to apply to the Standing Committee.

Evenypoor in this part of the State was a surprised on Thesiday merning. May 27, when they look-ed out and found the ground correct with suow that had fallen during the night. It did no damage, however, but makes a point for the memory of the "old rettlers."

SOME wooks nge, referring to brother Nosh Early's visit to this part of the State, we said it was reported that he would like to return to littine's ngain. Bother Early move informs as that this report is incorrect. He anys to like the not be well to work to the littine's ngain and the says to like the content of the things of the littine's not now relt to were count book to littine's new many to the littine's not now relt to were count book to littine's new many to the littine's new many to be supported by the littine's new many to be supported by the littine's new many to be supported by the littine's new many to be not supported by the littine's new many that the

WHILE presching on the A. M. ground, but week, beginer D. E. Brekelner sommind that some of the Declare was an extra the contract of the same of the Brekelner was and the only plan be could think of would be to get the members to cose loving each other to be a set the members to cose loving each other for mid that join to long at the Declare continued to love each other, just that long may we expect large evolvad a four fammal Meetings.

of Charle will pay for the BRETHER AT WORK

Tuose wanting The Full Report of the A. M. should in their coders to this office immer sher may know how many to print ANTISTRENES once walked in the common

Altern with a cleak all torn and tattered, that every one behelding it might sudge that he did it through hu-rality; but Socrates, having discovered the hypocrisy, said that he saw his anabotion through the holes of his A STENOREAPETE reporter was on the A.M. gro

took a full report of the meeting which will be published in punjullet form for 25 crass. It may be ordered from this office. We think the report will be a good one, and will contain much interesting reading. Send in your codees susmediately.

Eveny member should read the Report of the A. M. This year. It was taken down by an expert stenogra-pher, and will perhaps give better satisfaction so far an contents are concerned than any previously published re-port. Price 32 cts. per copp, or \$2.50 per docen. Seno-

THE Mormons of Salt Lake and chewhere are ed to be in great commotion and tended. Some of them respons to beld on to their peculiar faith but alreaded solymany, while others it is said are at a great low what a de. The late law of Compress has meant their alreaded as to do. The late law of Congress has upset their plans and it will most likely be rigidly enforced.

Javrent refugees from Bussia are constantly arriving on the borders of Prassia, and going to Hamburg to occip prawing for Gamada. Thousarchily of Polith Deve has pronounced itself in favor of conjection to Palestine. Seven thousand families have applied to the sungestion committee at John for assistance to settle in Palestine.

This issue was edited while we were as the Annual Meeting ground, containing what news we were able to seed a by Thereshop arose. We did not treat he too till Monday morning, not in time however to insert any didditional news, as the paper was just ready by go coto the poem, and will only token space here to say, that, the meeting closes of Tribing at 4 P. M. More next week, THE generous offer of the ra enerous offer at the milrord company to give se of Bismark Grove, Kansas, at which to hold

The generous sea the unit flower, Kansas, at which to been our next Annead Meeting, reminds the Primitive of a corr next Annead Meeting, reminds the Primitive of a corr such the place colled the "Junciata Valley National Comp Ground," fourteen miles cast of Huntingdon, Fa. It contains some of board tents, for beiging purposes as with all other necessary conven-

From a cord received from brother John Forney, Abi seou a cost recoved from bother Jelin Forney, Alle-leo, Kansay, we glosa the following: "On the memiliag of the 2 Ind. allt. I was called upon to cone west of Clay Crener, Kanris, to presult the funnin of brether Colum-bus Kuth, one of our ministers in the second degree, aged forty years, two months and free days. He did in the triumph of a living field, on the 2kt of May. Left a more minister is and there deliberate.

Springs of the death of Darwin the Fennyriss says: "Darwin has been knocking at the portals of the unknown Pat and arking an answer concension the unknown Pat and arking an answer concension the "Descrit of Mass," and the "Origins of Spooss," but he has now good to a place where he will learn that guesses of the strengest mortal saidst are like the typic consoid by the pelsic heath die little child casts into

Ax agent of the Jewish Emigration Society, who has As a peat of the Sevinh Engination Society, who mas been handing up to location for an estern of Russian retir-gous, will recommend the bottom lands of the Yellow-stein Rurer, on the Northern Pacific Balleton, between Girmière and Miles City. The plan is to familia the colonistic such a result farm and waitfeint upways to belief a runall house and parchase one year's applies. This is postficial beneview. This location is a good oner,

FREURICH Krapp, the great cannon-maker of Germa-ny, has added recently a few theusand artisans to his force of employees, and the total number of workmen force of employees, and the total number of worksome new employed by him foots up 40,000. It handly precisg meet be dawn of the Millenmine, that there should be such as engenous demand for his engines of death What a gift that so many men should be employed in making metroscotic with which to take the life of their children could.

We know all the accessive in the control product of the control prod

Annual Meeting Grounds—meet and a South mile—sectived the diffull name of the "Gremma Beglist Bauach of the Baltimere & Ohio By." It was, perhaps; the sketter striking demach in this country; completed in level extraining demach in this country; completed in level extrained benche in the southery completed in level extrained benche people for the time is wars in suitance than any other branch roul in Americo. Long live the B. &

This later Occus mays with great tenth and force: "If all distinsing would cause, gains could be rearbed for wares-busers, and poor houses would have be observed for buserless. He is true that the poor subconict and sample-room keepers would have a hand time, but it would be overbalanced by the good time that would come to millions of founce, where would be hard having vides instant of causes and bloom, and sole of wives and this." Jours Bertrum, a retised sea captain and moreisant of salem, Mass., who lately died, weekl be a muth respect-ed citizen of any place. He was very benevolent during sie iste, and by his will has left neurly \$450,000 to chur-

has ide, and by his will has left beinty \$400,000 to chur-table user, beides preciding liberally for his vide and three daughters. The largest legocy is \$168,000 to the Old Men's Home of Salem. Hospitols, old heliet' homes, form schools, and sullor's and explanat' neylume get the bulk of the remaining donations. THE Bretheen have always hold that if the

The Bretheen have always hold that if clausches would abther July there would be no need of such institutions as Old Follows, Free Massons, etc. This you'd representation of the Charther Marion in the following manner: "We should soft have to start Young Man's Chiletian Associations of Charther we hally alway to this firm Associations of Charther were hally alway on the privileges and responsibilities. A man weedl not have to be an Old Pellow or Free Masson to get unsistance in

Threesaw Munnell says: "Don't ank Backshider: to 'te-tum to the church,' but to 'reperd and vetum to Got,' that 'De thoughts' of their learned may be forgaven their,' and then come back to the church. Let them fast be "reconciled to God,' and they will want to come back to the church. In most cases I did the brethree samply advising to come back and one-back to the church, when hereing to come such and concess or the thirty, when the chief offence is against God. In such instances they come back to the church as they would to a ledge—with no repentance toward God."

In is no trouble for us to see the faults and short-com ing an extended to a set of the second that one things and our brethreen. Indeed we can often see things that have no existence. We have known reports about brethreen to be circulated that were entirely faile. Where did they originate? From some one that cannot to see the contract of t This feeling is at the bottom more than really existed. This testing is at the sortion of all mareeperbantations, and we are sorty to see that there is so much evidence of the existence among us. Have we any time for this geosphing underlisting conduct? A better disposition is to try to hole the faults of others and do all we can to correct them.—Primitee Constraints.

Governmen St. John in his speech at Ownge says: "If wife loading around a saloon, you would apply for a di-rore inside of twenty-four hours; you would think that vorce inside of twenty-from hours; you would tunin that if she were guildy of a to infimence at thing the would be unaworthy of such a specimen of manhood as yourself, and yot feet all this you can linger about these places work work. There execute the places were not to these places work that you have been as who had finbut adverse seek day, the place work. There execute who had finbut adverse stand, mader only, as so of insteaded that they do not know clafe from whishy, or keer from best-foun.

This organization of a constra represent to save when the prince in Dayton, Ohio, a flow weeked sage has been declared illegal, hence matters there remain as they were been. The cognization took pines without the knowledge of subjecting eithers, though one of them lives in the city. It is to be hoped that those when called the organization we character will been in mind that there is, in the city. It is de ee nogen turk tunde on no 't state's or organize new charches will been in mind that three is, at lymt, a cossisso combey dee the besse-keepers of all lymt, a cossisso combey dee the besse-keepers of all posing charches which ought at the best whell delanguage ed. A coupse of that kind is calculated to give ciss to an dependent oughtycathouslise or definition, either of which tends to destroy he bond of union that dee and should easily beaven characters of the same common in otherwise.

We are in reciple of several good, indevesting books published by "The Berial Knowledge Publishing Co", Now York. Among them is the even-designtful Rip Yan Winkle, who after a sleep of tweety journed to the hearily knows it. We find sum anost excellent reading in this work. Pick, 25 cuts in cloth. Green's large in this work. Pick, 25 cuts in cloth. Green's complete in the workner. our table, and impress us i car lable, man imprest us intercons whether plant has thing for those negling champ, yet valuable information on the line of history they treat. Price in cloth, an ex-per volume, or the whole is one volume for 85 cm, by mail post-paid. The Life of Frederick the Great is a handsome hitle volume that treats is sub-The a clear, testy style that well common inch to a common direct to a

Religious Essays.

THE ROMISH LADY

There was a Romish lady brought up in pop

Her mother always taught her the priest she must obey. rdon me, dear mother, I humbly pray th

For unto these false idols I can no longer how Assisted by her hand-maid a Bible she con-

And there she gained instruction till God his love revealed.

she prostrates herself to pictures decked with cold: But soon she was betrayed, and ber Bible from

I'll how to my dear Jesus; I'll worship God I'll live by faith forever .- the works of men

I canuot worship angels nor pictures made by men. mother, use your pleasure, but pardon if You can

grief and great vexation her mother reight did go To tell the Roman clerey the cause of all her

The priests were soon assembled, and for the maid did cell,

And forced her in the dungeon to fight her sool withol The more they strove to fright her, the more

she did endure, Although her age was tender her faith was strong and sure. The chains of gold so costly they from this la

de took And she with all her spirit the pride of life forsook.

Before the Pope, they brought her, in bopes of ber return.

And there she was condemned in borrid fismes Before the place of torment they brought her

speedily: With lifted hand to beaven, she then agre

being many ladies assembled at the place,

raised her eyes to heaven and begged sup Weep not, ye tender ladies, shed not a tear for me:

While my poor body's borning, my soul the Lord shall see. elves you need to pity and Zion's deep

decay Dear ladies, turn to Jesus, no longer make delay.

In comes her raving mother her daughter to And in her hand she brought all her pictures

decked with gold. O take from me these idols remove them from my sight.

Restore to me my Bible wherein I take delight Alas! my used mother, why on my ruin bent? 'Twas you that did betray me, hat I am inno-

Tormenters, use your pleasures, and do as you I hope my bleased Jesus will take my soul to as these words were spoken, up steps the

man of death, And kindled up the fire to stop her mortal

Instead of golden bracelets, with chains hound her feet.

She cried, "Alas! my God now must I die at

With Jesus and his angels forever I shall dwell; God pardon priest and people, and so I bid farewell."

-Selected by Sarah F. Barnhart,

THE GREAT ANNUAL MEETING THE following article is clipped from the Goshen (Ind.) Independent. It appeared in that paper about two weeks before the Annual Meeting, and will doubtless prove interesting to most

of our readers:-

Several weeks since, The Independent mentioned the Annual Meeting to be held near Milford Junction, of the Dunkers, commencing May 30th, and continuing four days. It is an event worthy a more extended notice, and hy following:

History records that the Dunkers or Tunkers is a religious denomination. founded in 1708 at Schwarzensu, Germany, by Alexander Mack and seven others. The name from the German tunken, to dip, was originally given as a nickname and to distinguish them from the Mennonites. They are also called German Baptists, while they call themselves Brethren. Between 1710 and 1729 they all emigrated to Americs, and they are most numerous in Pennsylvania, Maryland, Virginia, Ohio and Indians. They have over 500 churches and 50,000 communicants. They resemble the Quakers in plainness of dress and language, and refuse to take oaths, to hear arms, or go to law. They celebrate the Lord's Supper with love-fessts, washing of feet, and the kiss of cherity, and baptize by trine immersion. The meeting was held at Ashland.

Ohio, last year, where about 12,000 people were in attendance, representing almost every section of the country. The Committee of Arrangements has received word that preparations should be made for the accommodation of at least 15,000 people this year. In view of this fact, a moment's thought will show that preparations of great magnitude must be made to feed and sleep those in attendance.

Work on the grounds will commence next Tuesday. A Tabernacle will be constructed 120x100 feet, for the purpose of holding meetings, capable of seeting about 3,500, and aside from this wooden structure, tents will be erected as follows: Eating tent, 224x70 feet; restaurant tent, 60x24 feet; lunch tent. 24x12; post-office and haggage tent, 36 x12 feet. The eating tent will seat nearly 1,500. This number will be seated at one time, and as soon as they finish their meal, 1,500 more people will be scated at one time, and so on until all have eaten. The charge for board will be only \$1.00 for the four days. For sleeping accommodations citizens all over the county will be expected to sleep as many as possible. The C. W. and M. railroad will run

special trains, and put in a side track near where the meeting is to be held, while the B. & O. railroad is talking of laying a spur to the place of holding the meeting. The amount of queensware, tinware, cutlery, and hardware requisite for preparing and serving the food is astonishios. Aside from several wagen loads of

other articles, 1,600 sets of queensware, 50 dishpans, two dozen wash tubs, 20 washboilers, 112 large coffee pots, and two dozen pitch forks for the purpose of handling cooked ment, bave been purchased. It is impossible to get anything like a full account of the articles, being of such magnitude, or of the amount of food required, but we give enough for our readers to form some ides of the magnitude of this meeting.

To feed the people 40 beeves have been purchased, none weighing less than 1,000 pounds. It will take about 20,000 pounds of bread, or 10,000 twopound loaves; six barrels of pickles;

immense quantities. The work of preparing and getting the food on the tsbles will be under a complete system, and a small army of people will be required to do the work. It will be a sight seldom witnessed, and no doubt diligent inquiry, we have obtained the hundreds of our people will be attracted to the grounds one or more days.

PUBLIC FASTING.

BY PROCES PRO AM sorry if any of my brethren and sisters should have understood me

to be opposed to fasting or that the Savior condemns it. It occurred to my mind that the Savior reproved the Phar isces for fasting publicly so as to appear unto men to fast; (Matt. 6: 16) then says when they fast they shall anoint their head, etc., and associates fasting and prayer; and while I believe in it and endorse the article referred to un the subject of Fasting, the idea of proclaiming a public fast did not appear to my mind as being in barmony with the Savior's instructions on the subject, Frequent allusions are made to fasting in the New Testament Scriptures, but nowhere to a public fast; hence my article. My impression is, that as a people there is too much anti-scriptural easting among us, and too little fasting. It is a means of grace that I hope every brother and sister will avail themselves of in this time of trouble and deep humilistion; and I am persuaded that all who feel an interest in the welfare of the church as they should, will. Fast ing is a natural outgrowth of a consciousness of, and a deep penitence for our sine. Fasting without that would be a pharisaical work disapproved of by our Savior. These were my only fears in my former article, that the principle underlying acceptable fasting would be too much unnoticed and dis regarded. Furthermore, while I hope ere will be much fasting and prayer among the saints from now till the A. M., the thought impresses my mind very strongly, that if we would consider our responsibilities more when we go, and also at A. M., it would be much to sdvantage; and instead of going to the country and visit friends, etc., we would assemble, fasting and praying, clothed in sackcloth and earth upon us as the people of old, (see Neh. 9: 1. O what a selemn place would the Con ference ground he to us; how little lev ity and mirth and idle and speculative conversation would there be! Salf-will and severe and sarcastic speeches in our deliberations would all be swallowed up in meekness and fear and humble submission to each other. We would also feel to do as they did of old when they assembled,-confessed their sins and iniquities, and then read the law one fourth part of a day, and another

whole congregation In No. 19 of the P. C. you will find on the editorial page a slight brotherly criticism of my former article, which called forth the present one. In the same number you will find no excellent article on the subject under consideration, written by our dear brother Quinter. It is to the point, and hope all will read it, and heed its instructions. gallons of apple butter; 1,500 lbs It is true, brother Quinter strongly faof butter; ginger bread, rolls, crackers, vors a special day of public fasting and deepest damnation. and a long list of mixor eatables, in prayer, and thinks that is a general, if od. An honest pleader with God will

Neh. 9: 1.

not a universal, scutiment of the church And as I have not been writing for the sake of controversy, but for profit and information, prudence and Christisa courtesy would dictate, I should sub mit the subject to superior wisdom, in telligence and experience, and hope on friendly suggestions and exchange thought will only tend more to our un ion and brotherly love. We felt as lon as the church has not interpreted the Scriptures on any duty relating to the church as a body, it is our privilege to express our views.

CONCIG AND CLERUM. BY C. H. BALSSATION

Dedicated to Bro. Samuel Reed, of the

Big Swatara church, Pa. YOD has appointed a certain class of

persons to preach to the people Their office is of God, and they are to speak God's mind. A teacher must be a man of knowledge. There is no us for a man to get up to preach if he he nothing to say. To spend helf an hour or a whole hour, or even more, in repe titions platitudes, is not preaching Jesus. It is generally an intolerable wesriness to the audience. Many a congre gation has been thinned by insipid and irrelevant talk behind the table

Empty preachers make empty benches Not only must a preacher be well fill ed, but filled with the very mind of Christ. Every word should be a voice out of the Holy of Holies. Five solid words of eternal truth, that take hold of the soul as by Divine violence, count more than ten thousand that only tickle the ear and charm the fancy. ers too often forget that they are charged with a Divine message, and that the are to be the mouth-piece of God They are not only to preach, but they need to be preached to. A mind that is full of market and money and trade and self-advancement, is thereby disqualified to be an ambassador of Jesus Christ. God must have the whole heart and the whole mind to make a good preacher. And by a good preacher I mean not a polished preacher, but oce in whom dwells the Word of Christ richly, who is full of the Holy Ghost whose heart is in a constant strain of love to Jesus and perishing souls. Such a man will preach to good purpose even if he has never seen a grammar, although the more grammar he has the hetter, provided his grammar does not bloat him with foolish self-consequence. "Knowledge is sure to puff up unless ballssted by the cross." "In Christ Jesus dwells all the fullness of the God head hodily;" "in him are hid all the tressures of wisdom and knowledge. Col, 2: 3, 9. Knowing never spoiled Jesus. He is both Tree of Life and Tree of Knowledge. To eat of him fourth part they confessed (I underour fill never poisons por kills. Rat stand to each other as well as to (God) we must partake from right motives and worshipped the Lord their God and under Divine restrictions. Study Then followed the humble hard and prayerfully, and ask God con confession and public prayer from the stautly to give you much, and quench less thirst for more. Know nothing save in Christ. All things were made by Him and for Him, and He is the key to all. The inbeing of his mind unlocks all things. 1 John 2: 20 The closet is the recitation room of Jehovah. Enter in, shut the door, pray, and you shall have open benediction. But pray in spirit and in truth. Prayer is the

most solemn transaction on earth.

is coupled with highest fruition and

God is not mock-

shove all things, and desperately wick- hear thee. 1 Tim. 4: 16. ed; who can know it?" Jer. 17: 9 How many thousands go upon their kees who cannot dividely pronounce the very first word in the Lord's pray st: "Our." I have known ministering brethren backbite on their way to turch, and look daggers at some hated members even while preaching, and then sink upon their knees and say, "Our Father." Glaring falsehood in stead of worship. Either the Futher winks at sin and holds righteousness at a discount, or the worshipper is a liar without suspecting it. It is simply shecking to think how fatally we may deceive ourselves, and yet fill the holy office of the ministry. Gospel teachers must not forget that they are also pupils, and that babes and sucklings may teach them wisdom.

Christ was a carpenter, but his whole being was wrapped up in higher work. He was the Word made flesh, and the written word was his meat and drink He was so entirely one with God in character and aim that even in childagod he had marvelous and stirring in sight into the bidden beauty and mean ing of the law and prophets and pealms. At twelve years of age his soul was on fire to be about his Father's business But be needed eighteen years more home-schooling before he was ready for his work. Even then His preparatory training was not complete. He had to graduate in the wilderness in a forty days' conflict with the devil, without food, without buman companionship, getting the last touches of his sublime ducation for his three years' ministry Will not our ministers take the hint and learn the value of bringing the hedy under, and keeping it in subjec How often do you fast and forget

that you need food in your rapt communion with your heavenly Father? Look at the tables to which many of our preachers, especially traveling min-Faring sumptuously isters, sit down like Dives. High-seasoned food leads to stuffing, and stuffing leads not only to disease, but to the nurture of lust and passion and selfishness and the necdestruction of spirituality "Whether ye cat or drink, or whatsoev er ye do, do all to the glory of God."

Cor. 10: 31. An over-loaded stomach or even a moderate meal of over-rich food, has made many a sermon vehement and stormy with the fumes and energy of the flesh. I have known famons preachers who were as doll as dead yesst unless they had nerve and hrain ablaze with tobacco, or tea, or coffee, or some other carnal inspiration. Miserable sham. Pretending to exhibit Christ on the shoulders of Belial. Ministers are to be stars, shining nues, in the right hand of Him that walketh in the midst of the golden candle-Not to walk as they list, but to remain in the orbit marked out by that Omnipatent hand. Here is wisdom. How many show that they possess it? Meek and lowly in beart; this is the beginning and ending of the Christian curriculum. This puts the soul in position for the enlarging, uplifting, clarifying inflox of the Holy Ghost. This is what makes beaven's true ambassadors, whether farm-bred, nr college-bred. You are called to be preachers of the wisdom that is from above. See to it that you mistake not its essential elsments. Jas. 3: 17. Live Jesus, and let your sermons be the natural out-

be blessed. But "the heart is descritful shalt both save thyself, and them that

INSPIRATION

BY O. A. SHAMBERGER

HE devil is still going about, seeking whom he may devour. One of the most effectual methods now is to get the people to believe that some very common-place doings, as set forth in the Bi ble, are not inspired. The mealy mouthed, soul destroying enemy truth finds soil well-prepared for his perdition seed. He knows what the harvest will be. From the common place, he advances to the more importaut themes, and works a disregard for any particular doctrine. Does not this age bear me witness? There may be many motives for a disbelief in inspiration, but I am persuaded that the one motive, about which the many gather, is the weight of the cross. ject is worthy of the most searching thought. It lies at the very threshold. If every Scripture is inspired, we know how to proceed. If some Scripture is inspired we want to know how much I take the position that ALL Scripture is inspired-every circumstance of it. Nothing else will do. When we ac knowledge the God of the Bible, we look for nothing short of a God-breath ed book. The school-master has taught us how our God and Father deals with man. The Bible is God's book and to remove His hand from its page, is to tall into the bogs of perdition, where the pure light and hot beams from the throne of the invisible cannot reach us. Yes; we want a book from God-all from God. We are asked if it be necessary that Paul be inspired to give di rections concerning his clouk. There is much writing in ower yes. the Bible, and it is a witness of its divine origin. We need go no farther than the objectors to find proof of this Man never would have put such ac counts in the book he intended to pass as from God. The Holy Spirit caused such accounts to be inserted for the very purpose of showing the Bible to be God's brok. Without any "Thus saith" the evidence is all in favor of a God-breathed book. However, there is something written upon inspiration. I use the New Translation and have rec ommended it, but one of two things is certain. In treating 2 Tim. 3: 16, 17 the translators either stamped themselves upon it or did a childish piece of work. The word for inspiration is a verbal adjective in tos. The verb to be, when used as a copula, is often omitted, especially with adjectives in tos Hence, though not expressed in the original, it is nurs in translating. The translators felt the need of a verb and stuck one in the text in italics. Behold where they put it! "Every Scripture God is also profitable. inenired of This is wonderful! Who could have thought so? "Every Scripture inspired of God is also profitable." Well, we are glad to know that it is. Every writing is inspired and is useful, is a compound sentence-co-ordinate-independent in each member. But the translators have made one member a subject and the other a predicate. give the following as a literal translation: "Every writing is God-breathed (inspired), and is useful for teaching

for proof, for correction, for training in

righteousness: that the man of God may

say, What writing? Read the verse preceding the text and you will learn SACRED WRITINGS. The Word of God following: "For God crested man to be is living and powerful—the sword of the spirit-its edge is sharp. Let us be careful how we use it. Tremble before the Word of God. Genbero, Mo.

WHAT IS MAN?-Heb. 2: 6 BY D. F. MOOMAW.

WHEN we contemplate the stupen done works of nature in all its beauty and grandeur, the formation of the earth with its various strates con taining in its bowels immense treasures of mineral wealth, and the productions from its surface in the vegetable kingdom, in its beauty and usefulness, in order to the sustenance of all animate nature and the pleasure and delight of the human family, and turning our eyes from the terrestial scenes to the eavens above, we behold the sun with its golden beams, and the moon with paler rays, and the twinkling stars with their feebler lights combined to complete the grandeur of the skies, then looking up from Nature to Nature's God, especially in our fallen state, the question may be well asked, "What is man that thou art mindful of him;" so as to allow him still "to have dominion over the work of thy bands." What is man? This is a question of more than ordinary importance,-of more importance than any of this life. It is not a question as to what we shall eat, or what we shall drink, whether we shall live long or whether we shall die soon, nor is it a question of particular form of government under which we shall live, but the question is, "What is man?" whence has he come and whither shall be go? Has be descended from the lower order of animals by natural selection and the survival of the fittest, possessing only a corporeal existence and destined after the course of this natural life to close his eyes, sink in the grave and be lost forever, or is he the product of an intelligent incorporeal agency in possession of an incorporeal nature derived from an intelligent Creator, a substantial living entity? incline to the latter, and will therefore present man as an immurtal, intelligent and a responsible being. In the development of our subject

we will not stap to review the efforts of scientists to prove that man is a mere animal, but propose to "keep to that which has been committed unto our trust, avoiding profuse and vain babblings and oppositions of science falsely so called which some professing have erred from the faith." In looking at the subject from a Bi

ble standpoint, we learn that in the creation of man, God breathed into his nostrils the breath of life and he beams "a living soul." Whether or no God created the world out of nothing, it is not my purpose to inquire at pres ent, but that he eliminated from bim self of his own substance into the incorporeal and intelligent principle of man is clear to my mind, hence his immortality.

We do not depend upon the science of physiology to sustain us in these premises, because it would rather tend to materialism, seeing that as in the development of the physical, so the intellect al seems to expand, and as the physic al wauce, the intellectual loses its activ ity. Neither is consciousness a safe let your sermons be the natural out- be ready, having been fully prepared criterion, because it is the creation of come of your life. In doing this, thou for every good work. But some will circumstances, and controlled by educa-

tion. But in addition to the argumen drawn from the creation we have the immortal, and made him to be an image of his own eternity." Wisdom of Solomon 2: 23. "Fear not them that kill the body, but are not able to kill the soul." Matt. 10: 28. "And these shall go away unto everlasting punishment, but the righteous into life eter-Matt. 25: 46. "Jesus Christ who hath abolished death and bath brought life and immortality to light through the Gospel." 2 Tim 1: 10. To this we may add the case of the penitent thief, and of the rich man and Lezarus, as a proof of life and consciousness in the intermediate period between death and the resurrection. To the thief the Savior says: "I say unto thee, This day thou shalt be with me in paradise," and therefore certainly conscions." Of the rich man and Lazarus it is said, "Lazarus died and was carried by angels into Abraham's bosom," and the rich man also died and was buried, and in bell he lifted up his eyes, and importuned Abraham to send Lezeros to alleviate his sufferings. Now in all this it would not be reasonable to assume that these To do this parties were unconscious. it would have to read that Lezerus was unconsciously carried into the bosom of unconscious Abraham, and that the rich man unconsciously lifted up his eves in hell, and said to unconscious Abraham, "Send unconscious Luzarus that he may cool my tongue, for I am unconsciously tormented in these fismes." Altogther it is clearly established that man is an incorporeal and an immortal being, eliminated from an intelligent Creator; he is an intelligent being; as such God regarded him, as seen in the relation he placed him to all the work of his bands. First in that he brought before him all other creatures that be might name them, which he did intelligently according to their character. And second, that he made him to bave dominion over all the work of his hands, and in the regulations prescribed for his government he addressed him as an intelligent being, telling him what he might do, and what he might not do, forewarning him of the consequences of disabedience, and so likewise for the government and wellbeing of the human family in all ages. He has addressed them by revelation a intelligent beings; so in our relations of life we deal with each other as intelligent beings, unlike the manuer in which we deal with the lower order of creatures, instead of reasoning with them, to prescribe their privileges, we put obstructions in their way to keep them within prescribed limits. Seeing then, what God has done for us in the superiority of our organism, distinguish ed by intellectual endowments, favored with a divine revelation of his will, and the gift of the Savior into the world, at is altogether reasonable that we shall be brought into judgment and held responsible for the manner in which sponsible for the manner in which we use, or neglect to use these advantages. It is not necessary that we extend this communication by referring to the many passages of Scripture where this many passages or Scripture where the doctrine is so abundantly sustained. Suffice at to say that all will have to appear before the judgment seat of Christ, and give an account of our stewardship according to our works. This view of the subject establishes

our free-moral agency and makes every one who is in possession of the proper faculties of the mind selely responsible, faculties of the mind setely responsible, responsible that they are not Christians, and that we are not better Christians than we are and relieves our good Father from all responsibility.

BRETHREN AT WORK

4

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A. W. Born, S. S. Mehler, O. U. Enlebue

VOUR PAPER.

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THE ANNUAL MEETING.

OMITTING one paper before the meeting gave us a little rest. On Wednesday, May 24th, we went over to Mt. Morris, and hy the next day noon had most of the motter for this issue prepared, expecting to send in our A. M. report just as fast as we could prepare it. Friday was spent at my home in Lagark, and at 2 o'clock Saturday morning, in company with several others we hourded the train for Chicago. We gave way to nature's ways and were soon in the land of dreams while being rapidly whirled across the country. The rain was falling fast and the night was very dark. Reaching Chicago at 7: 15 gave us one hour to walk to the Baltimere & Ohio depot in time to take the morning train. Here we found a number of members from various parts of the Brotherhood in the west. At S: 20 we were swiftly gliding slong the lake shore, watching the restless waves as they charged and retreated in rapid succession against the obstructions made by the hand of man, saying to the waters, "thus far shalt thou come, and no farth-It seems that one would never grow tired watching the troubled waters lashing the ent shore. It reminds one of the movements of nations, or any great body of people. For a time the surface may seem perfectly smooth, stretching as far as the eye can reach, yet there is a constant, gentle motion resembling myriads of people industriously occupied in their regular pursuits. Of a sadden there is a commotion, the water is boiling like a caldron; massive waves angrily lash the show with unflinching fary; every parties of the lake is rendered ansafe for man or vessel. is the result of a mighty storm that is playing havor with the liquid element. Presently the storm subsides and all is quiet again save the throbbing hearts weeping over the loss of loved ones exemiseed to appears the wrath of the angry waters. Just so it may be with nations It is delightful when there is a calm, or even a gentle breeze to wait us onward, but it is drealful when storms arise and the masses of human beings in fury lash the shores of sternity. A calm may soon come, but our eare are filled with the groans of the weeping and dying who have suffered during the hitter strife Just then the waves were running high in the church. At times in the past year it would seem that our little Zion was boiling as though a mighty fire was burning beneath, still we were gliding along hoping the atorm would eoon subside. We realized that we were approaching the Annual Meeting as we never approached it hefore. With a gool head and steady step we desired to move steadily on, hoping that the good Master was simply sleep. ing in the ship and would awake in time to

We soon entered the State of Indiana, the land of forests, where we saw more timber than people know what to do with. Most of the laud is quite level, and in many places covered with water. Vegetation was backward and farming not in a very prosperous condition. To us the land seemed rather low and Annual Meeting ground, proper, an oblong

At 12 we stopped off at Nappanee, a short distance from the place of Annual Meeting. A number of others stopped off also. Brother Paul Wetzel had appointments to fill in the town that evening and the next day. Brother J. J. Emmert remained with him. Brother Frank Anglemeyer conveyed us six miles out into the country, near the Brick church. Here we found a much better country, and hetter improvements than could be seen while in the cars. The land is not quite so level; then it is well cultivated and the farms are in a good condition, look just as though there were Brethren living there, for Brethren generally live in a good country, or at least they make it look that way

We find quite a large hody of members in this the Northern part of Indiane. The place of Annual Meeting is surrounded with large bedies of our people well supplied with good commodiens houses of worship, and from what we can learn it would seem that they are in a good working condition, sufficiently supplied with ministerial help. In the evening we attended meeting at the Brick church, six miles north-east of Napponee, in the congregation presided over by elders John Anglemyre and Daniel Neff. The congregation was fair con sidering the dampness of the evening, as it had been raining more or less for twenty-four hours. Here we met brother D. C. Moor of Virginia, who has occasionally favored readers with some good articles, and also Bro. O. F. Yount, of Ohio, known us a speaker of more than ordinary ability. Their presence in the meeting was much appreciated. We discoursed to the people on "The life and times of Moses," narrating and illustrating his history from the birth till the transfiguration on Mt. SUNDAY, MAY 28 .- It rained all night and

day very pleasant. At 8: 30 A. M. the Sunday school met at the Brick Church. The attendance, on account of the rain, was not so large as usual, but the interest seemed good. Mosting commenced at ten. Bro. D. E. Brubsker, of Iowa, addressed the meeting in a most acceptable manner. Brother Brubaker is the writer that is so much inclined to say just the right thing at the right time when he writes an article for the B. AT W. He was followed by brother O. F. Yount to whom we listened with intense interest. An aged man made application for membership. The order was laid before him in public, and his essent to the same received in the presence and hearing of the congregation. He was hantized soon after services closed. We again met at 4 P. M. and listened to an interesting discourse by brother D. C. Moomaw. Thus closed our meetings with the members at this place. We found the brethren and sisters in this part of Indiana kind and obliging, and willing to do all in their power to make those who come among them feel at home. We spent our last evening with elder John Auglanyre, whose heart is in the

Master's work. Monday, May 29.-The sun arose in a clear sky, and the morning was a most delightful one, hidding fair for beautiful weather for the Meeting. By 6: 30 we were on our way the A. M. ground in company with brother Frank Anglemyre, who had the kindness to thus render our trip unusually pleasant. passed over some very fine country, well improved and supplied with the best of huildings. We approached the place of meeting from the North, over a level road of sand that will not become muddy in case of rain. When we reached a point just opposite of the place of meeting we paused for a careful survey of the situation and surroundings. To the left was a large field for the teams. A short distance to the front, and on the same side of the road stands the residence of brother Arnold, where the Standing Committee has its rooms very conveniently located. To our right was the

bash reilrord running along the west side, and a fine wagon road on the east side. The south part of the field contained a large orchord well set in grass; in fact, the whole field is covered with fine grass so that rain will not likely pro duce much mud. At the north end of the field was the dining hall, 200 feet long and 70 feet wide, containing 48 tables, capable of seating 1,340 persons at one time. The plan of the hall was similar to the one at Lanark two years ago. The sides and south end were made of amber, and the entire hall covered with canvas said to be waterproof. The cooking department joined the dining hall on the north, and was more conveniently arranged than at any previous meeting. In the south-west corner was a large water tank about eight feet shove the ground into which water was pamped by a windmill. By means of a pipe running from the tank, water could be let into the large heating pan. From this pen were other pipes by which hot water could be turned into the coffee pan, or the ment pan, the two intter pans being situated two feet lower than the former. In the center of the dining hall wee also a pump to supply water for the use of the tables. To the cast and west of the Cooking a paper asking that the sisters be permitted to department were restaurants, capable of seating 100 persons each, where meals could be procured at any time for 25 etc. per meal, There was also another restaurant about 50 yards to the south-west of the diming-ball. The baggage room and ticket and post-effices occupied one building 50 yards to the southeast. About 100 yards south of the dininghall at the edge of the orchard was the conneil meeting. tent; the same teat that was used at Lanark year before last. The seats were well arrange ed, with a large platform in the centre for the use of the Standing Committee. To the S. E. of this tent, a short distance was the terminus of the German Baptist branch of the B. & O. railway, a track one and one-fourth mile

continued till near 10 p'clock, when it gradually cleared off, rendering the remainder of the long, running from Milford Junction, and laid by the B. & O. company on purpose for this meeting. At an early hour the people begon to assemble, and when we walked outs the ground at 8: 20, we found quite a number from various parts of the Brotherhood already present. We spent the day very pleasantly, meeting friends, and forming the ecquaintance of many with whom we had never before met. We regard

> Brotherhood can meet, exchange Christian greetings and thus form for each other brotherly attachments never to be forgotten. At 10 A. M. preaching commenced in the Tabernacle tent. Bro. Paul Weizel preached in German, followed by S. T. Bosterman, D. E. Brubsker and Isaac Studebaker (of Kan.) in the English. About the time the meeting closed, several car loads of people were landed on the West side of the field. Dinner was served at twelve. No one could justly find fault with the provisions. The waiters had not yet been trained so as to understand their work in the best way, but they were very kind

and obliging At one o'clock a heavy train of people arriv d over the B. & O. branch, end every few hours additional loads arrived, so that by 6 in the evening the place seemed literally elive with human beings.

At 3 o'clock D. C. Moomaw prenched in the Tabernacle, followed by J S. Flory. Most of the time the large tent was well filled with nttentive listeners. The entire day was pleasant though a little warm at times, but there were plenty of shade-trees near, and an abundance of good water at several points. At 6 we left the grounds and walked one-half mile cost to Bro. Hiram Gryer's, where we had an excellent lodging place, and could spend the evening writing up this report. Late in the evening, and also near miduight,

heavy trains arrived with thousands of mem-

great that many of them could find no suitable sleeping place of any kind. TUESDAY, MAY 30 .- The morning was cool but clear, and remained pleasant during the day. About noon the field was nearly corene with people. We would suppose that at least ten or twelve thousand were on the ground and they were still coming as late as twelve o'cleck At an early hour the Tahernacle was filled to its usmost capacity. As the Standing Commit. tee was not present, a few hours were spen singing end listening to short sermons. By John Metzger was on hand in the interest of missionary work. At 8: 45 the Stending Committee came out the stand. Services were opened by E. Eb using hymn No. 242, leading in preyer, follow ed by J. Quinter. D. E. Price then senounce ed the organization of the meeting as follows Moderator, Ecoch Eby. Reading Clerk, John Wise. Writing Clerk, J. Quinter. Acte 15th was then read by Bro. Wise. A mo tion was then made and carried to re-adopt the former rules designed to govern the meeting. 1. The first husmess before the meeting wa

> vote on questions submitted to the essembly the same as the brothron. The request was granted without a dissenting voice. 2. A petition, drawn up and signed by some members at the meeting, was bended to the Standing Committee ofter it came into the tent, hence it was too late to receive their at tention, so they did not bring it before the

3. The Berlin Committee report was the next husiness in order. As E. Eby was a memher of that committee, he resigned the chairte D. E. Price, who acted as Moderator pro ten. John Wise who was Foreman of the Berlin Committee, then reed the Committee's Report and spent considerable time explaining it. He stated that the Berlin church refused H. R. Holsinger being tried according to the established sages of the church, and was also fully determined to have a short-hand writer present to report everything said during the investigation. When the Committee found that nothing could be done, it retired and prepared a report, pronouncing H. R. Holsinger expelled from the church. Among the charges which the Committee would have introduced in case Monday as the most agreeable day of the Anthe trial could have gons on, were reiling and nual Meeting. Friends from all parts of the causing divisions contrary to the Word. In support of their work, Bro. Wise introduced everal Scriptural references and also decisions of six different Annual Meetings.

A motion was then made to accept the Committee's report. At this stage of the meeting a reconciliatory more was made, asking the meeting to defer her action on the motion till the next morning, for the simple reason that H. R. Holsinger had agreed to sign a paper, pledging himself hereafter to work in harnony with the established order of the church, and also conduct his paper in barmony with our principles in full. This move was ably discussed for at least two hours, some of the Brethren holding that this was the wrong time to offer a move of that kind, and tag; it was the duty of the meeting to decide either for or agarust the Berlin Con mittee Report. Others maintained that its design was to bring about a reconciliation that might save many members, but on the other hand it was claimed that there was an equal amount of danger in not accepting the Comittee's report. In a speech by H. R. Holsin ger he stated that he would sign the paper referred to, provided his case were not acted upon till the next day, but if the case was acted upon and the Committee Report arcepted, he would not promise to sign the paper. This was much against the reconciliation move then before the house. The meeting adjourned at noon without reaching a conclusion Soon after one the Taberungle was again fill-

ed and 45 minutes were devoted to singing and tion. To set the sunst second relater for san Annex Bowling grows, proper, see storage of the real relation to the other country. And if her north ances are supported by the relation of the sunstanding product of the relation of the relat contiliatory move was renewed. In the fore- system. These papers were submitted to a and most of the speaking was done ontside of the Standing Committee, but on resuming the the discussion, the Standing Committee took s very active part and made some very able speeches. Other speeches were made by per cus not on the Committee, one of some length by B. E. Holsinger. Finally the reconciliatory more was withdrawn by the one who made it. and the previous motion to accept the Berlin Committee Report was put. The vast congre ration was made to seat themselves even berapi the limits of the tent, It was an impressive moment. Nearly one day had been sornt discussing one of the gravest questions of the Brotherhood, and now this vast congrecation, being perhaps the largest assembly of numbers that ever met at one time in America, was about to render a decision that would set tie a question that had been agitating the mind of the Brotherhood for years. There was perbet silence for a few moments, when the clear, strong voice of the Moderator was distinctly beard far beyond the limits of the tent, saying: "ALL THAT ARE IN PAYOR OF SUSTAINING THE Best Converges Report will size to THERE PRET." Like one solid mass the wast sumbly seemed to rise amone man. It was semingly a solid vote. After they were seat-

junty. By this time it was 4 o'clock. After this the Committee that was sent to the Bear Creek Church, Ohio, was permitted to set themselves right in regard to the report that had gone forth accusing them of deliberstely permitting disinterested outsiders in their council meeting at that place. They clearly showed that the report was false in intent and parame, the honsekeepers of that congregation bearing testimony to the correctness of

mittee sustained by a most overwhelming ma-

their statement. After this the meeting adjourned. We think we are perfectly safe in saying that the num her of members present at the meeting to-day must be largest ever known in America, and the great unanimity of sentiment in regard to delending and maintaining our distinctive features and order was simply astonishing to many of its most devoted friends. There was not the least shadow of division in the church Eran those who stood up against the Berlin Committee seem determined to remain and work with the church. The decision seemed to here given good satisfaction, and beloed the thanh over a long dreaded erisis.

WEDNESDAY, MAY 31 .- A slow rain com menced early in the morning and continued must of the day, rendering it a little disagreeable, though it was not muddy at any time Is the evening the weather turned quite cool. so that fire in rooms felt quite comfortable At an early honr the tent was well filled, the

crowd seemed to be as great as the day before A collection was then taken up for the St. Louis Meeting House. In cash and anbicription over eleven hundred dollars was raised This, with what will likely be raised by the charches at home, will no doubt enable the Brethren to build a house of worship in the city of St. Lonis.

At 9 the Standing Committee entered. The Besting was opened by R. H. Miller, using

The first business before the meeting was a move to prevent members from writing or speaking disrespectfully and reproachfully of the A. M. its work, or the established manger of the church. It was almost unanimonaly ounled that no member should be permitted to wite, preach or publish that which should be regarded as disrespectful or represental against the A. M., her work, etc., and a way was also Provided for dealing with those who should breafter disregarded this decision. It was Hade so strong, clear and positive, that there is so way of evading it.

About thirteen districts sent in papers de tauding a change in the manner of holding the A. M. from the present to the delegated cisions were made after o fair and careful dis- tional preference, drifted into o certain Cougres murdered Gorfield.

sub-committee composed of twelve brethren. The papers calling for a revision of the Minutes were committed to a sub-committee compased of six brothran

A number of papers, from various districts n consolidating the periodicals in the Brotherhood, were also placed in the hands of a subommittee of six brethren. This com as to examine all papers placed in their hands frame suitable answers, and present the same

to the meeting as soon as convenient. The regular business of considering queries ow commenced: Tennesses was called but had no papers. Virginia No. 1 had none Virginia No. 2 had one query, which asked that the Standing Committee, when sending out committees to settle difficulties, he instructed to send private members and deacons to settle thousies involving financial difficulties, and to appoint elders on the committees where doctrine and church government were in-

volved. Passed. The two districts in West, Virginia had no

The Eastern District of Maryland sent in a paper praying that matters for which we have a plain "thus south the Lord" he regarded as law, and so enforced, and that those that have ed, those who were opposed to receiving the for their support the spirit of the Gospel be sport were told to rise, and about one hundred made mandatory. Passed almost unanimously, stood up, leaving the report of the Berlin Comon condition that it was to apply to the future, but in no instance to the past.

Adjourned at 11: 30. Met again for business at 1:45. A query taking A. M. to appoint a committee to formulate our faith and practice, was deferred iudefinately. There was another opery before the meeting in regard to ordaining a miguster when there were those in the same congrega tion older in office, presessing the necessary malifications. It was returned to the congre

gation from wheace it came. Western Maryland had a query in regard to minuters going into a regular organized church and holding meeting with expelled members. Answered, that if the church in which such a minister lives does not take the case in hand. it will be the duty of adjoining elders to see

that proper satisfaction is made. Eastern Pennsylvania no papers. Middle Penesylvania had two papers. The first was tabled, while the second, which forbid Brothren establishing a theological school for the especial training of young men for the minis

try was passed. Western Pennsylvania had a lenethy naner which applied to brethren presening for, and fellowshiping the expelled members composing the Progressive church at Meyersdale. It was decided wrong for brethren to preach for them; to fellowship them, and that an elder who would organize such a body of expelled members, could not be held in office.-Passed.

North-eastern Ohio siked that the church es he instructed to carefully heed the President's call, for observing a day of thankegiv Another paper concerning the appointing o

mmittees by the Standing Committee, was

A namer from North-western Ohio, in regard to matter published in our periodicals, was alac tabled. Southern Ohio asked A. M., to sanction her

more in expelling the members, who accepted the Mismi resolutions -Passed unanimously Southern Indiana sent up a paper, making it seary for those wanting committees from A. M., to first apply to their District Meeting for a committee, and if that committee could not render satisfaction, they could then apply to the A. M. This was passed with the proviso, that in case the District Meeting should retuse to great a committee, the party could then apply to the Standing Committee. Meeting adjourned ot 5 o'clock. This was

the most harmonious day's work we ever witsad at the A. M.; not one harsh word was heard and no unniessantness of any character was indulged in by any one present. The detive part. Altogether the work of the day seemed to give quite general satisfaction. The general tone and spirit of the meeting was as ood as any one could have desired.

TRURSDAY, JUNE 1 .- The morning opened delightfully; the sun prose in a clear sky and filled us with happiness and hope. As usual the tent was filled at an early hone and considerable time devoted to listening to short sermons delivered by brethren called out. Some excellent thoughts were offered by some of the speakers

At 9 o'clock the Standing Committee enter ed the Tabernacle. At this time there were about 5,000 persons under the tent, counting those that stood at the outer edge of the tent, and could not be seated for the want of room. The meeting was opened by Bro. J. P. Ebersole, by using hymn number 102. The first business before the meeting was

the report of the Sub-committee to which the papers, calling for a change in the way of hold ing the Annual Meeting, were submitted vesterday. All the papers from the different Districts on this subject were then read before the meeting. The report, when smended by the meeting, and considered by sections, was a follows:

1. Make no change in the manner of ele ing and sending elders on Standing Committee, save that no elder can be sent more than twice in four years.

2. Each congregation of 200 members and under, send one delegate to A. M. Congregations having over 200 members, may send two delegates.

3. These delegates, in connection with the Standing Committee to decide by a two-third rote all matters on which the meeting connot otherwise unanimously agree

4. All the members present will be permit ted to take part in the deliberations and discus sions, but to have no vote in deciding matters The above was passed by a very large majority present.

The committee to whom the papers co ing the revision of the minutes was referred to, reported in favor of appointing a committee of fifteen by the Standing Committee, to take the matter in charge and report their revision to the next Annual Meeting, etc. We did not get the full run of this part of the hosiness. hence cannot give it in full.

GOD WAS AGAINST HIM.

ON Sahhath, the 16th of April, Ingersall was speaking in reply to Talmage in New York City more defiantly blasphemous than ver, if possible. He had arranged to send his tirade over the wires that evening so that it should appear next morning in the dailies of our Western cities. But God was against him. The magnificent suroral display in the north ern sky that evening was not the only effect of the electric excitement in the upper air. It prevented the working of the telegraph, took possession of the wires, and kept Ingersoll's speech in New York for a day or two when being late and stale, it found but a meagre publication. Referring to this the New York Tribune was led to say: "What makes the interruption the more noticeable is the fact that in his lecture Mr. Ingersol! had spoken disaragingly of the Aurora as 'a poor light to raise corn by.' The Aurora may be poor on corn, but it seems to have a pretty tight gra on telegraph wires." So powerful were the electric currents in the atmosphere that the wires were operated late in the evening by disconnecting them entirely from the batteries, depending entirely upon the atmospheric currents.-Conosure.

BE SOCIAL

B^E social; hand-shaking as an instrumental-ity for strengthening churches, meets with the commendation of the Congregationalist. The editor tells the story of a Baptist who went to New Haven, and having no denomina-

eussion in which many able minds took an ac- gational Church, and hired seats for himself and family. They attended more or less for an entire year without being called on or spoken to by the members of the church or congress. tion. On a certain Sunday they chanced to visit one of the Methodist churches, and were met with such hearty greetings as to be is ed to go again. The result was that they became constant attendants there, became interested in religion in the course of a few months and to this day are active and working members of that church. Behold how ardent s flame a little hand-shaking kindled!

Here is a good lesson for us. In too many instances we neglect to treat strangers, who attend our meetings, with becoming courtesy This ought not to he; we should single them out, give them a hearty hand-shake, and ask them to come back Especially should the ministers and officers generally use freedom in this respect. Make strangers feel welcome and they will went to come back the next time. In short, shake hands with everyhod and make them feel good over it. J. H. M.

SMOKING CHRISTIANS

THE Advance tells the following about the difficulties encountered by "smoking Christians" when visiting Oberlin, a place wel known for its anti-tohaces procliviti

"Those acquainted at Oberlin know how sel dom tohacco is used there by students or residents, and how many apecdotes are told of those who visit the place and attempt to take their smoke on the sly. At the time of the convention, held there some eight years ago, it was said that two prominent ministers from New England used to go down to the railroad track to smoke. I fear that it did not impress them as it did Dr. C., of St. Louis. He was in the habit of using tobacco, and told me that while there, his supply failed him, and it was some time before he could find any in the place. At last he was told of a hostler who perh could let him have some. He found the indi-vidual and obtained from him a cigar, with the direction that he 'must go out behind the ste ble to smoke." The difficulty of obtaining the article and the direction of the hostler so impressed him that he resolved never to use if agein, and has kept his resolution.

If every smoking minister could have the same experience as the last nam-ed, we should hope that all could have the privilege of a visit there. It would now any church with a smoking pastor, to pay his fare to Oberlin and back, and let his salary go on, if the tohnceo could be gotten rid of so eas-

We are glad to see a growing feeling that smoking is incompatible with Christianity. We have never yet heard that the blasphemone assertion of Mr. Spurgeon that "I smoke to the glory of God" has ever been endorsed in this country, and we do know that a good many men have been debarred from entering the ministry of the Methodist denomination the refusal of the conference to ordain or he cense for the ministry a habitual smoker. friend recently told us of a minister in a Westare State who professes sanctification, vet is not licensed to preach on account of his adherence to the filthy weed. Mr. Woodford, the smi nent temperance orator, said to us the other day, "I do not believe a man cap he a true Christian and use tobacco, and I believe any man addicted to the habit will promptly reounce it if he is truly converted." lieve so too. Tohacco is clearly "of the devil," and there can be no affiliation between right and wrong.

Parameter Arthur a few days ago laid saide the weight of the empire, and the cares of state long enough to give his presence, aid amfort to the horse races of the Jockey Club, run in the vicinity of Washington. Not for a period of about a quarter of a century has a President discilled them with his presence. Lincoln, Johnson, Grant, Hayes and Ga showed more deference to the better sentiment of the nation. Though Grant had a passion for fast horses, he never so far forgot what was due to his high office as to attend a horse race Such conduct on the part of President Arthur intensifies the mourning of the country for the

At Such An Hour As Ve Think No.

MATRIMONIAL

JOHNSON—SAVAGE.—By Bro. H. Shom-her, in St. Louis, May 4, Mr. D. A. Johnson and Mrs. Kate Savago. F. C. MEYERS.

FALLEN ASLEEP. BEEGHLEY .- in the State Center church shall Co., Iows, May 22, 1882, Bro. Dan-

iel Berghley, aged 54 years. Foneral occa improved by the Brethren from Rev. 14: 13
A. M. Dicsay. DEVILBISS. - Near Panors, lows, in the Coon River church, sister Martha S., wife of

Bro. C. A. Devilhiss, aged 28 years less eight Deceased was a daughter of Bro. Nathan and sister Mary Howell. She united with the

church when a young girl and has lived a con-sistent and faithful member to the time of her death. She leaves a husband and two little friends to mourn her untimely depart-She will be much missed, but the loss of her family and friends will be her sternal gain Though called from her friends here, and sadespecially at having to leave her little girls, she rejoices at the prospect of so soon meeting the loved ones in the Paradise of God.

The funeral was preached by Bro. Moss-Deardorff from 2. Sam. 14: 14.

DEVILBISS .- Also May 11th, infant son o the above named parents, the same day of its birth, J. D. HAUGHTELIN.

FRIEND .- May 15th, 1882, in the limits of the Indian Creek church, Story Co., 10wa, sister Drusilla Friend, aged 58 years, 2 months and 12 days

Sister Friend left the evidence to her seeping family of nine children and a kind bushand that she departed with a hope fraught with immortality, and a blessed future in reservation. Occasion improved by the writes from Rev. 14: 13. D. E. BRUDAKER. BROWN.-In the South Keckuk church, In

May 15th, 1582, Jereminh Brown, age! years, 7 months and 5 days. He was a consistent member of the Methodist church for over forty years. Funeral ser-vices by Bro. Abraham Wolf from Rev. 14: 13

CLICK -In the Solomony church, Hunting-

ton Co., Indiana, Daniel Click, son of Bro. George and sister Elizabeth Click, May 14th, 1882, aged 18 years, 9 months and 20 Daniel was the picture of health promising for a long life, but a loss all at once

unexpected to all the family, puts an end to all fond anticipations, leaving a kind father and a tender mother, and three brothers and one sisto monra the loss of Daniel. Before he died, he hid his friends farewell asked them to meet him in heaven. Funeral improved by the writer to quite a large con-

gregation.

SAMPER MUSSAY.

Correspondence.

Morro. —Then they that feured the Lord spake often one to an other, and the Lord hardened and heard it, and a book o renormbrates was written before hear for them that fearer the Lord, and that thought spon his none.—Malacia 2: 50

From St. Louis, Mo.

We know that the beloved brothren ters are anxions to bear from this part of God's vineyard, and especially of the glad tidings. nen sed a serie Our dear Bro. H. Shomher con of meetings on the evening of May 11th, and continued them on the 12th, and morning he preached from Matt. 11: 28.

At the close of his sermon one dear soul we met to prepare to go to the water and see we met to prepare to go to the water and see Bro. Shomher perform the ordinance of bap-tism, this being his first time. There were about two hundred or more at the river side and the order was excellent. On our way from the water Bro. Shomber announced the me ing for that night. We are sorry to say this was the farewell e-rmoo. The Scriptures were 1. Cor. 2: 2 and 2. Cor. 13: 11. There were about fifty persons present, and some of these are striving very hard against the Spirit If we could have had a few more meetings I think they would have united with us; but on account of Bro. Shomber's health he had to The interest is very good at present and clear. The nurrects is very good at present and if we had another good minister to ensure and all things, and that quick and prose which is stay (anyhow until Bro. Shomber returns, peculiarly English and which can mover be which I beyow till be as soon as he gold his twistail the same of the same of the same and t

few seattered ones to hold up the banner. We might be strong enough in a year or so to get along better. But I fear that after his departure grievous wolves will enter in, and except there he a leader, who can warn us of the sic We would like to have some of the good, zeal ous brethren and sisters stop and pay us a vis-it. Then they could see how much their aid is needed to build a house here to hold meetings Think that one sool is worth more than all you have, and all we ask of you, is a small portion of that which the good Lord ha lent you to use and do the best you can with Now, do not go and hary thy pound, but put it to the money exchangers and gain more for thy Lord. Then thon shalt receive more at his coming then thou didst when he started on his journey. Remember, dear brethren, that we are all alone. Please see to it that good minister may come here and help the nuse along. Remember that in blessing oth alt he blest. The Lord is very good

regret having to give up our dearly beloved brother and sister Shomher. F. C. MEYERS, St. Louis, Mo.

St. Louis Meeting-House Report.

I am still receiving donations for the St. Louis meeting-house, but it is coming in rather slow as you can see when you look over the list. Many thanks to the dear brethren and sisters for their zeal in the good cause. Hope many more will go to work soon that we can have a house of our own in St. Lonis before the

The following amounts have been received since my last report:

A brother... Evaline Dye, North Webster, Ind...... Henry W. Klickwolf, Lake, Ind......
 John Hart, Beechymire, Ind.
 40 50

 W. Ikenberry, Waterloo, Iowa
 22 40

 Daniel Leedy, Lincolnville, Ind.
 1 00
 John Kartz, Ashland, Ohio..... A brother, Mexico, Ind. 1 00 Nancy Workman, Rosstowa, Ohio..... 5 Abram H. Cassel, Harleysville, Pa..... Levi Hufford, Carleton, Neh. 1 Joshna Slifer, Maryland, Ill. 5 Peter Frant, Connersville, Ind..... L. M. Donbar, Bowers, Ind..... Abuer Bowers, Bowers, Ind.....

A sister. Mt. Vernon, Ill...... D. N. Wingert, Mt. Morris, Ill........62

JOHN METZORO. (Brethren's Papers will please copy.)

The End of Paradisc.

SCOTTER, LINCOLNSHIRE, ENG., April 11. So said an American who had come over to Eugland, hired a team, and in true American-"predigal"—style (the English like Americans h cause they spend their maney so freely) had gone through the length and breadth of the and. Having come at the further side and resched the "thither shore" of this sea-girt isle. h- wrote his friends in America and t he had come to "the end of paradise"—an exprecision somewhat hyperbolical, of course, but almost justified by the actual facts. For paratively, if not absolutely, England is, at this senson of the year even, simost Edenic in 1 gravely doubt whether flower and bloom. I gravely doubt whether Mones on Pierosh had a much fairer view in secing the earthly Canaan than may be obtan an elevated spot in some delightful local More mountainous it might ities in England. be, but certainly not more verdant. Devotice sees in it the emblem of "a hetter country, ever a henvenly." Growth, culture, magnificence of luxuriance everywhere, and only needing the clearness of the American air and the rightness of the American sky to complete The very spirit of heauty seems to pervade

queen of all the feathered minstrelsy, catches it as she mounts aloft, springing up close hy your side from among the long grass, and go-ing gushing apward with many a thrill and rapture quiver, till she dwindles to a speck, s man loses himself the higher he rises in God, a mere animated minim, a m al dot, in a far-sounding Empyrean. And m moment in the day, except, perhaps, in heavy rains when this loftiest of all singers is no seen upon her soaring and sublime way, and held like the BRIDE "in the KING's galleri She seems to say as she sings to listening man "Come, dull mortal, carcworn, earth-horn; for-get for a while thy drudgery and weariness and upward fly to that which awaits thee Spring forth like me from the clod and sod and learn that the lowest place is nearest to the highest, and fan now those upper, pure airs, that come wafting from the very gates of immortality. No burdens here, no snarce, no cares-all free and fit for an angel's Hither, then, groveler, mudworm of earth, leave thy cares and thy glooms together, and and in answering our prayers to send us a shepherd, will do the same again. We greatly mount thee up to day on pinion, light-glinting, sun-seeking, and climb the arch cerulean, soar mid light supernal, and settle on the thronof God.

The fields, too, are full of beauty. Lambs skipping, daisies nodding, buttercups a bloom, sloes blossoming, the black thorn in its ful white flower, the hawthorn, shelter for a thous white thower, the navitations, shelter for a thousand fowl, heaulfully greening—all things shining, praising. The woods a very fount of cong. The very "reads" grow elequent of goodness. "The wrap of Zion do moorn," says the Prophet, but not so these. The broad causeways (sidewalks), with their greasy horders, stretching on from village to village, foot tempting by their softness, and eye-charming by their smoothness, make fit companions for the well-macadamized horse-roads, and ran ning close by the banked and bushy bedges nicely plashed and clean as a lawn new mown go winding on forever. These suggest "the way of the righteons which is made plain"i.e., raised up as a causeway, and not to be missed or lost-no, not in the darkest hours of night and of temptation.

The birds, those things of beauty, are numerous here. Protection draws them. Hedge, end shrub, and bash, and wood, stand their defence. And England is dotted with plantations-the wood that bringeth forth

And the same hirds are with us yet as sang in our ears in childhood's sunny days—the very same. The robin is still here upon the "door stone," looking for crombs and brushing the feir snowdrops, virgin flowers of Spring The chattering starling still flies "in and out of the belfry in the old church steeple, the eldest resident in town, living in a house eight hundred years old, and knowing nothing of leases and mortgages, etc., like a snint "dwelling at ease"—i.e., lodging in goodness, and never discharged. The blackbird is on the same tree where I left him twenty-fi years since, and the thrush sings from out the self-same bush, no note lost. The linnets are here, yellow and gray, and the varitable tomtits, pinks, and water-wag-tails that graced the

our earlier years. None gone. the bright birds never die, do they? not so. Let us have one thing left. make them to pass away with all things fair It is, it is the voice of the same "turtle that is eard in the land."

The magpies have left and gone with the gypsies, few of those being now to be seen. But here come the "black-heads," a scree

Galle, galle a cloud of them. Their ing host. breeding place is near, and they fly around at voice forever—ne stopping—"like a continual dropping on a very rainy day or the voice of a contentions weman." Some of them are out of bed yet, and it is 11 P. M., "time for all onest folks," etc. But that can hardly apply to the gall family. Oh, see, Mr. Editor, 1 comes an owl-firmamental freshooter-and seizing one of them, drags him down, and by the dim light of the clouded moon, makes a ready meal of him. Just what be might have expected. But there will be pleuty more left to follow the morrow's ploughman, and to se in upon him at his sod-upturning toil and to go scroaming, fluttering after we Their numbers will whiten the dark brown farrows, and crest the suft ridges with glittering life. And the black crows are their hest companions—nearest neighbors. No ac-counting for tastes. But the black-heads can muster the rooks, and this is, perhaps, the

HE that is soon angry dealeth foolishly, and a man of wicked devices is hated.

On Sanday morning, May 7th, John Ris On Sannay morning, may bed. He was gert, was found dead in his bed. He was man of plethoric babit, florid countenance, genial disposition, a lover of peace, and of the Brethren, but no member of any church. For many years he had periodical attacks of epilep. ich rendered him unconscious for a fer minutes, and then passed away again, without affecting his general health, or impairing his mind. At 3 o'clock last Sanday morning his and his w fe spoke together, and he commun cated to her that he is about having an attach of his old difficulty, which came ferthwith and passed over without more than ordinary disturbance. They both fell asleep egain. At 5 in the morning she awoke and but as he returned no answer, she plied he band vigorously to his person, hat he remain ed silent. She then called for assistance, she is helpless from rhenmatism, and when the family came to the bedeide he was a There was every indication that he had just ex pired when his wife called him. His only see, Rudolph Behm Riegert, was the only member of his family who was present in the solem crisis. He was a farmer in prosperons circumstances, and had a strange family living mit him to till his serre. These were in the death chamber in that early hour to gaze on th soulless remains, and offer their sympathy and services. He was a diligent Bible reader, very tender hearted, and eavely moved to tears. The

> the charch. Dut he is gone, and what he was in the deepest center of his heing, what he was in relation to Gold, that will be be forever. Morally and socially he was a much better light than many professed Christians. Gol one knows how to deal with such anomalies. To day he was committed to the silent hour at the Brethren's meeting house within speak ing distance of my humble cottage. A large concourse of friends and relatives attended his He had selected his own text some years ago, from Eccl. 7: 1, to which the Brett ren confined themselves in their chitnary m David Smith, Samuel Reed, and el der John Etter served on the occasion. The preaching was incisive and earnest, and left the problem of salvation for those who dis 'alians to the commonwealth of James'? to be solved by God alone.

Brethren often prayed with him and his at flioted wife, and he prayed himself with feeling

and weeping, and did not expect to die outsid

But he is gone, and what he was

Thus passed away a sweet, mild, kind-hearted old man, whom it would have been a pleasure to welcome to the household of faith, but whom we had to bury under the cloud the hangs over the graves of those who comply with the ordinances of Jehovah-Je His aged companion has been for years confied to room and bed with rheumatism, and could not follow her beloved consort to the sepulcher. His age was seventy-six years, two mouths, and twenty-eight days. Watch, watch dark, inegorable messenger will come

Explanation Wanted

Will some oue please explain through B. At W., Rev. 20: 5, 6? It reads as follows: But the rest of the dead lived not

until the thousand years were finished. is the first resurrection. Blessed and holy is he that hath part : first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a

thousand years

Stevensville, Ontario.

SINKAN SIDER

From Arrow Rock, Mo.

Bro. D. L. Williams has just been with as at Clair Creek, Saline Co., Mo. We had out aerterly council; all are in peace and love Brother Ahner Wallace was advanced to the 2nd degree of the ministry; one was recei by haptism about a month ago; two applicants for haptism, and several more pear the king Weather cool; crops fine; all are well.

From Brookings, D. T.

I have not heard the Gospel presched since last February. At that time I sold my farm at Somerset, Wabash county, Iudiaua, and was a member of the Somerest church. William Minuick was our bishop. I emigrated to Brookings, Brookings Co. (the county seat.) Since I omigrated, brother Minnich ha died and gone to reap his happy reward. Bro William was a noble veteran of the cross of Christ. Was loved by all around him. But the Lord's will be done

The only way that I know to get my Brethon to emigrate here so that I privilege of hearing the Gospel in its purity is through the B. AT W. I would say Brethren that my exchange has far exceeded my expectations. In this change I have nothing to regret, if I can only induce some of our sters to pass this way like some good Samaritan of old, and drop a few crumbs that we war gather them up not many days hence

We have a line farming country, healthy climate, and I think a productive soil, good merals; one Methodist church and Christian church, one graded school, two printing offic two banks, two lumber yards, and from twenty thirty husiness houses. Lots sell from fifty to are houdred dollars apiece. Land rates from three to twenty dollars per acre, according to

I see in the BRETHERN AT WORE, May 9th Emisrick Huber, of Wawaka, Ind., would like to have the address of some brethren living in Dakota. Please tell this brother that I am out here starving for spiritual food. Temporally, hee starving for spiritual tood. Temporally, there plenty and to spare. Also tell brother Reep to come to Dakota and locate. God bless the brother. Dakota is not out of the world. My residence is in Beaching. My letch-string is always out. Come, three, and I will find or a good ho use a preach in; will feed you well, treat you well and to all that I can to you a good ho use have you to locate !

A Tamesting held by the Board of Trustees
A of the Cassel Libriry, the following members were present; Hawh Eby, D. M. Miller,

The Mann and D. H. Miller,

The Morris was

On motion. S. Sharp, of Mt. Morris was elected to fill the meanny caused by the resig-nation of M. M. E. helman. S. Z. Sharp was also elected secretary of the Board.

On motion, it was decided that all the life members dould receive a copy of the library catalogue free on application and farnishing a cent stamp. Those life members having paid for a copy shall have the money retunded on application to D. L. Miller, Treasurer.

S. Z SHALP, Clerk Lena, Ill , May 9th, '82.

Dear Reethrens

Have just returned from a short visit to a few of the churches of Southern Ohio. Left home on the 27sh of April, and remained with them until the evening of the 9th inst. Had the able assistance of brother O. F. Count, as well as his serecable company during my stay in the valley. Met with the brethren Beaver Creek congregation on the 27th, and labored for them until the 2nd of May. tendance at first meeting small, but increased both in pumbers and interest so that we regret ted arrangements were not made to r longer. This congregation suffered much from the division. Ministers remaining are bretl rm Doncan and Coy. Had three meetings in the Stillwater district in which brethren Geo Garrer and John Smith are olders. Large at-tendance and much holy z-al manifested in the avoid cause. Attended their church meeting an the 2 od. The business passed off orderly, wincing that all had been haptized by the same spirit into one body. Met twice in the Lower and once in the Upper house in the Welf Creek congregation. Had the pleasure M+t Crosswhite, of Tennessee, etings. This district lost at one of these meetings. This district lost more by the withdrawal of the old brethren thun any other one in the valley. Of the min-iders, elder Jacob Garber alone remained true in the chorch. Brother John Calvin Bright

Scent Sanday and Sanday evening in the Bear Creek church. Attendance very large, and interest encouraging. Elder Bright and brethren Bowman and Fitzgerald are minisbra. A Sunday-school has been organized i this and the Beaver Creek church.

Attended services at the place of District Meeting. On the evening of the Sth. Bro. I J. Rosenberger spoke from the text, "Lord is it much to the incouragement of the dem brothren and sisters present. D. M. was large ly attended and much love and harmony pre-Nuarly all questions were decided an almost unanimous vots. Were agreeable surprised at the pleasant and courteous man Were agreeably ness was transacted. like to say something on the queries that were hefore the meeting, but will retrain, as others will probably note them. Was highly pleased

to see our dear old brethren manifest such & deep interest in missionary work. I had heard much of the Miami Valley churches, and now having secu a little of the quality and quantilove truth and harmony can find a pleasant home with them. We thank the dear ones for their kindness to us and their untiring efforts to make our visit a pleasant one. May the Lord keep them all faithful and prepare them for every good word and work.—Ashland, Ohio, May 10.

Our stay at Unionville, lowa, was from the ith to the Sth of May. During this time there was much rain and some cool weather. we meetings and enjoyed ours brethren and eleters. There are about 140 members here. Brother Ahram Replogle and Daniel Zook have charge, and are assisted by Murtin Reployle, J. W. Hawn, Tazell Gray and one or two others whose names 1 do remember. logle is blir Our dear old brother Abram Repd, and from him are closed forever in this life the hearties of nature as seen by the eye; but he has spiritual eyes which can penetrate the heavens and thus enjoy what others can enjoy. He with the others is deeply concerned for the welfare of the church, and all their acts are in behalt of union, love and prosperity. We feel that nothing will be done by them to sow discord or altegate the affecons. We were favorably impressed with those whom we met, and helieve God is blessing them. They did all they could to make us feel appy among them.

county, Missouri, reaching Plattsburg on the evening of the 8th. Here we remained until the 12th, and met twice with the members in publie worship. There are about eighty men in this congression presided over by elder D D. Sell. Ministers are J. Ellenberger, J. Sturgis, E. A. Orr. We regret that we did not meet the latter, but heing some distance from where we stepped, we did not have the pleasure of conversing with him. We think Clin-ton county, or rather what we saw of Northwest Mesouri, one of the most heautiful coun-tries in the West, and we wonder why the Brethren do not go in and occupy the l The soil is rich, the climate excellent, water abundant, fruit generally sure. For heanty if excels Northern Illinois, and we should think in fertility its equal. There is a grand field for the ministry. Laborers are needed, and workmen may find all they can do.

Our next point was the church in Clinton

We are now in Republic county, Kanese, at the home of byother Lemuel Hillery. And as many of the readers of the B. AT W. are acquainted with brother and sister Hillery, we take the liberty to tell them what they have and are doing. First, I would say they have located in a good country. A kind brother presented them eighty acres upon which they have erected a good house and stable, and are doing what they can to make them comfortable. A church has been organized and put in charge of brother Hillery, and the pecle seem to be interested in the newly-h labors. Bro. H. has some ground under culti on, a pasture of thirty acres fenced, several good cows about him, and bids fair to make his way with the rest of mankind by industry and perseverance. We are pleased with the country. Improvements are rapidly going forward. and unless some unforeseen calamity hefalls this part of the State, it will soon stand in tis front ranks as a producer. This is a grand country in many respects. Those who doubt its beauty may come and see for themselves We may have more to say of the country in a

Ground has been selected upon which to uild a meeting-house, and it is desired that a Here some rick once may soon he huilt. brother may build himself a mountain of low by contributing towards the erection of the on. It is needed but the members are une ble to furnish the money. We are not begging for them, but we simply stir up the pure mis of our Brethren what sught to be done and could be done if a good system of helping the needy churches was in operation among us. We need a good system and a good training in the matter of giving.

We enjoy much of the love of God's de children in our journey. M. M. ESHELMAN.

District Meeting of North-west Kin and Colorado.

On the morning of May 22ad, the delegates from all the churches comprising the above record. The church from time to time in her named district, together with quite a number advisory counsels has advised her members to

of other members, met in the school-house in Portis, Smith Co., Kan. Some had come one hundred miles in private conveyances, the writer among the number, having Lemnel Hillery and wife, Jeremiah Hillery and wife sister Gooth, and his own companion, as lively associates on the way. Broth ery was chosen Moderator, and presided with dignity and general satisfaction. J. S. Flory was elected Reading Clerk and H. P. Brink worth, Secretary.

The meeting opened at 9 A. M. for business and closed at 3 P. M. Quite a number of queries were considered, and the discussion was conducted in a brotherly meaner—a good spir it prevailing throughout. It did us good to be there. Three queries were sent to A. M., and brother Lemuel Hillery was chosen to represent the District.

No factious spirit was manufested. Love with its beantiful rays shone out from heart, and the honds of Christian affection were indeed strengthened. The District stands with the Brotherhood. The members here as well as in most places in new countries, are very much scattered, and are laboring hard to make themselves homes. Many live in sod

houses; but God is there. On Monday evening after the D. M , it rained so hard that we could not go to the school house to meeting, and there being quite a num her at the house of brother Lorew, it was agreed to hold meeting. The house is about 25x12 hullt underground. Here twenty-five of us aspe and worshipped together, and were ediby the preaching of J. L. Switzer, Powell Porter, J. S. Flory, G. W. Fessler, J. and L Hillery. Ab it is not alone in palaces and palatial residences that sweet love and holy wor ship go up to Lord, but out here in Kansa among the poor and lowly you will also find rich grace, fervent love and brotherly kindness I am glad I was there, and that God so hiessed ns in our devotions. The people are very hos pitable and manifest true love towards at Crop prospects are good. The country is

beautiful and soil very productive. Plenty of rain this Spring.

After the meeting, brother L. Hillery, J. S. Flory, and the writer started to A. M., while the others wended their way homeward as the came. We perted from our company with tears at brother Lerow's. O what low we had together! God bless the holy brethren and We leave the report of our meetings to other hands. Suffice it to say they were rich in blessings and full of comfort to the soul We shall have more to say in the future con

From J. R. Keller

M. M. ESPERMAN

cerning Kansas

Our Love-fesst was held on the 13th of May. and it was a feast of love. Owing to had weather during the week, there were not as many present from a distance as might have been; povertheless there was onite a crowd Brethren S. A. Honberger and G. A. Shamberger, of Nodaway Co., were with us as ministers from a distance. It was a feast long to be remembered especially by three you souls who can look back upon that so the day they enlisted in the service of their blessed er; also on Sanday one was restored, mak ing five during the week. Hope they may all hold out faithful, at 1 be bright and shining lights to the world, that they may be the means of bringing many into the fold of

May the good work still continue to go on until many who are in the service of Satan may be brought to a knowledge of the truth and he saved.—Bethel Church, Holt Co., Mo.

Deskibition in Jawn-Shull We Vete

While I stand opnosed to our Brethren vot ing at political elections in general, I hold that there may be questions submitted to the vote of the people in which we may exer cise the elective franchise without in ency with our religious principles. For in-stance, in the mutters of the controllers of school matters he muy with due care do great and good service in guarding the interests the school; so I think also in a question rest-ing purely on moral and not on political grounds our Brothreu may in a peaceable and niet monner vote. The Brethren's ground as far back as we have it, has been a temperator

abstain from the manufacture and sale of intoxicating liquors; she has even went a step further by urging it wrong to furnish the raw meterial for its manufacture. In this we have a standing evidence of the wisdom and nrudence and godiness of our Brethren in past. The legislative powers of the land are beginning to awaken to the importance of grappling with the great problem of intem-perance in a manner that inspires the hope, that we may yet see in a great measure, in the near future, a great reform.

Our last legislature of fown enacted a pro-

posed emendment to the State constitution, which must be submitted to the direct vote of the people before it can become a part of the constitution. If it receives a sufficient majority, it will become a law, making it a crime to menufacture and sell intexicating liquors, as a heverage. I have watched the movement closely, and I am satisfied that there is no political or party issue connected with the coming election on the 27th of June; that the question is parely a moral one, and I think demands our nce. I believe that if our Brethren in Iowa look carefully at the matter that they will give a lifting power of several thoma

votes to lift an appaling carse from their lowmen by simply voting the temptation out Intemperance beyond question is one of the nost devastating scourges that has ever sellicted humanity, being the cause, directly and indirectly of nue-tenths of all crime and paup-rism in our goodly laud. Hy its ghostly deeds of crims our texes for court and police expenses are immensely increased and human misery augmented a thousandfold. With the whiskey demon unrestrained, with the inflowing tide of foreign emigration clamoring for their accustomed intexicating drinks, what but gloom and desolation betolerns the coming future of our children? But if a constitutional mandate can place our children and people in more security. I say, let us by our se the 27th of June help to do this noble work -Maxwell, Inca

From John Wise.

I left home on the 28th of April, in company with hrother John Metzger en route for Union Co., Mo. Rosched our destination on the 29th. On the 30th, we commenced preach-ing to an interesting congregation, and contind our meetings until the Sth of May. the meantime we organized a church, will be known as the Union county church Brother Geo. Landis, son of hrother Jacob Landis, was chosen to the minister, and beath, er Adam Hook and brother Jacob Kandali were chosen deacons.

There is a membership of sixteen members. with an encouraging prospect for more to come

during all our meetings—the heat we ever had at that place. May God's blessings rest upon the members and people of that region. stering brothren traveling that way are heart ly invited to stop and preach for them dress Adam Hack or Jacob Kendall at Mak da, Jackson Co. Ill., or George or Jacob Landis, Cohton, Union Co., Ill., and you will be met at the station and cared for.

Leaving the Brethren in Union county, we stopped at Mt. Vernon, Jefferson Co. There are ten members in the region of Mt. Vernon. We remained here until the morning of the 11th, when I bid my dear old traveling companion and the members here farawell, and branded the train for Salem, Marion Co., broth-er Metzger remaining at Mt. Vernon.

Had some good meetings in Salem congrega tion, and arrived at home the 15th just. For all well. Thank God. Many thanks for kindners shown by loved ones while absent.

Mulberry Grove, Ill., Man 1882.

From Sporting Hill, Pa.

We had very cool end wet weather all along this Spring, but to-day it is warm and pleasant To-day our regular meeting was in the new meeting-house near Pennville. Had a large attendance and good attention and the Brethon preached the Word in its primitive purity. In the afternoon we went out to the stream, where four precious souls were ed, of which one was n mere youth. May the Lord help us all to be faithful auto the end, is ANNA E. LIGI my prayer.

There are in all 243 languages spoken in adia. The Bible has been translated into shout eighty of them, and these the most imLoraine, Ill., May 12.

As it is now raining and has been since yesterday, in almost an unbroker strain, I have spent my time in reading matter as finds its way to ou home, smong which is found the va thle and most prized and indispensable W.; and now that I have exhaust ed by names. I feel like commenting briefly upon its merits and demerits, as poor, ignorant self sees them.

To commence with, we have it heautiful and well-recognized heading, its introduction, its solicitations, its instructions and its terms, together with whole it is one that will commend it self to all who may give it the attention

it deserves. My attention is next called to the editorial staff, where we at once recognize the familiar names of the Editors-in chief; next the much loved correspondtors, strongly fortified by the names of the twelve special contr

Next we have an article by J. H. M. on Education, the need of which has been felt by many earnest seekers of the truth

Next we view the article "The Other Side." Truly sorry we are when we Side." Truly sorry we are when we Brethren seem to delight in holding hetween us and the joys intended for the appiness of the saints of the High. Hence one onestion: "Will we not be startled in the morning of the resurrection, when we behold the dark shadows of these clouds overshadowing us, which we intended to shut out from others the rays of the smalight of bright glory and happiness. Brethren, oh, ren, do cease to write up the dark side, but hold forth the unity and spirit of the Word. ing Minister's Duties," spe-

for itself, and I think the remarks are nt and highly commendable

Page 5 we find some beautiful thoughts on Fasting and Prayer, written by our beloved Enoch Eby, in answer to E. K. Bucchly. Beautifully and well-directed are his thoughts, especially that of secret rather than public and formal prayer to be seen and heard at stated

mes and places. Next I turn to the Home and Fw mus and find there its beautiful motto,-James 2: 18, under which appears a nice poem selected by Ettle A followed by Longfellow, the Halpful Friend.

Next we hasten to notice the orticle Friendship, A Dark Mystery, The Christian Yoke, Foolishness of Man, and, The Genius of Principles,—all of which till their places and afford much food for the hungry soul.

So I have now turned to the religious essays column and under its suggestive motte I find an article called a wave. the water, it is the enevenness of the rface of a hody of water. So rising high, sometimes sinking low times dashing, sometimes ing,-when it is gone we sometimes Well, so it is with this might; wave,-it has been long out on the sea, traversing the mighty deep from the suany South even to the frozen los-bergs of the North. Well, it is said that sems that are the fewest in our ber and brought from the mightiest deeps are greatest in value, so we begin to long for just one jewel trusting that when we find it, it will be one of great

Bro. H. P. Brinkworth's essay, ceruing us as a people, as a church and Christian Brethren contains a mornel for every one of us, if we will prayerfully read it. Well. I would like to say much a

the many articles of value before but my article is already too long, and is not at all free from error; so, please, excuse me white I beg leave to ask the question, Why de not some of our Brethren write something on the ork of sisters in the church ems to me, it is a topic which is greatly neglected by our Brethren I have been saked why I do not write

like many others) seem to take so much paper to tell so little, that they their way in the waste-basket rather than in the columns of this valuable and much loved paper, and, of course,

in due time. Brethren, ex for interruption and hasten to your deak with the hest you in your judg-ment have got. Ask God for his help, and you will suce

H. W. STRICKLER

Cidings from the Mield. Postal card communications satisfied for the department. Reports of hoptisms assecially desired.

Pueblo, Col., May 15 A great change since our last card. ---Rain fell four days and nights. Heaviest rain-fall since '67, so "they say," and the result is astonishing,-trees leaved, grass growing where we only expected to see harrenuess and cactus. Beautiful flowers of every hue and odor from skunk weed to lilies. Thanks to Cou-he will send us his name and addre we will reply. Times are a little duil, the unusual dampness, but fully baif the miners have gone,others are going soon. Newcomers take their place. Tents and prairie schooners are seen in every din

M. V. B. Sword. Sabbath-school organized at Pleas View chapel, Ind., 214 miles south-east of Milford, Ind., April 25rd. W. R. Deeter was selected chairman, and J. W. Gripe temporary secretary for the day. The permanent officers were then ed as follows: W. R. De W. B. Neff, Ass't Sup't; M. W. Treesh Treasurer; J. W. Gripe, Secretary, W B Neff. Chorister, Decided by vots that the Secretary send for sixty copies of the "Young Disciple." Collection J. W. GRIPE, Sec'y.

Dunkirk, O., May 23. Our Feast on the 20th of May was one long to be remembered. Bro. O. F. spel in great strength and beauty and ably defended Gospel truth. The memhers were much revived and will now take on energy anew in the Muster's S. T. BOSSBRMAN.

Washington, Kan., May 24. Held interesting meetings with the Abilene brethren May 20th and 21st .-Four baptized, one reclaimed. Home ward came across a large and wealthy settlement of Swedes (Lutherans). They have a fine church, 8 miles north of Clay Center. Any brother who will can communicate with them. Address:

O. W. Nordestrom, Clay Centre, Clay
Co., Kan. A. F. DEETER.

Abilene, Ken., May 25. Our enjoyable Love-feast of the man Creek church, of the 20th, is in the ast. Brethren John Humbarger, Ab solom Decter and Humphrey Talhelm were our speakers from other districts and supplied us with the Word of Life Four were baptized at the Feast, and one Campbellite sister the Sunday before -- all in this District.

JOHN FORNEY, SEN. Overissel, Mich., May 18.

I have just Snished reading Bro. Gib

son's intensely interesting article on "Early Church History in Illinois," in B. AT W. No. 96 I hope that we may re more such, before those wi the facts in their possession are forevee. We have been having hackward Spring. Farmers are just be ginning to plant corn

Dry Créek, Linn Co. Iowa,

Our District-Meeting on May 12th passed off very pleasant indeed. Not much husiness for A. M. Sixtees churches were represented; one, by letpreach for us, and will receive them ith great pleasure at the depot in Ce dar Rapids or Toddyllie, by giving us notice in time at either of the above places. THES. G. SNYDER.

Lanara, Ill., May 28. Cherry Grove church met this after-noon and organized for the Summer noon and organized for the Summer campaign by electing James Evans Sup't; D. B. Puterbaugh, Ass't Sup't; Mary Evans, Sec'y; J. P. Puterbaugh and Belle Whitmer, Librariens. About one hundred present; feeling es

and prospects encouraging. Again we were made to rejoice in how ing two precious souls make the good confession and seeing them haptized on

we suppose each article finds its propos ast Sunday. Four weeks ago, thr were received by haptism, which makes five additions for the Spring. Oh that many more would make the good con fession. Our D, M. is now among the ression. Our D. M. is now among the things of the post. A good desi of business was before the meeting, but all passed off pleasualty. Bro. M. Sis-ler is delegate to act on the Standing Committee, Bro. J. Sayder, Delegate.

> Mound City, Mo., May 20. We notice in an item of last week issue some slight objections to having next A. M. in Douglass Co., Kan, th main objection being that it is too far for the Eastern Brethren to travel. Now, please rememder that Lawrence as is not yet half-way from the far east to the far west and that it is just as inconvenient for our Brethren in Callfornia, Oregon and Washington to travel a long distance. Let us help hear each other's burdens, and not prefer one before another. Jos. ANDES.

Madisonburg, Ohto, May 27. he Brethren of Chippewa church met in Spring council, May 13th. Ali the work passed off with good feelings. Had an election for a speaker and the lot fell on our young brother, T. C. Weand, May be prove a faithful work. er in the cause of Jesus. Also decid to have our Communion Innegith Max we all keep faithful to the end. A. B. Horr.

President Arthur's Cabinet, June 1, 1882.

Secretary of State, Fraderick T Fra Secretary of Treasury, Chas. J. Folger... Secretary of War.

Rob't T. Lincoln . Secretary of Navy, Wm. E. Chandler. Secretary of Interior, Henry M. Teller.....

Postmaster General, Tim, O. Hewe. Attorney General.

H. Brewster. The above is published by request.

Our Bible Lesson,

What is meant by looking diligently? 2 Co

Ånnonncements.

Love-Feasts and 9th, at 10 A. M., in the West Branch church III.

une 16, at 2 P. M., Sugar Ridge congregation, near McComb, Ohio. ane 17th, in the Walash church, Wa hash Co., Ind. June 17th, at 2 P. M., about two miles south of Delhum, Carroll Ca, Ia., or the Milwaukee R. R.

one 21 and 22 at I P.M., in Manuakets

une 22nd and 23rd, at 10 A. M., in the Pine Creek church, Ill. une 28 and 24, at 1 P. M , Panther Creek church, Woodford Co., Ill.

June 2ith, at 10 A. M., at Hudson, Ill. June 24 and 25, 5% miles north-east of Keerney, at residence of M. Y. Sna-

June 24 and 25, Spring Creek church, Chickenny Co., Iown. June 50, at 10 A. M., four miles south of Cornell, Llyingston Co., Ill., at Paul opt. 27 and 28, at 11 A. M., in the Deep River congregation, Poweshelk Co.,

Iowa, Sept. 30th, in the Dry Creek church, Linn Co., In.

Advertisements.

Young Disciple and Youth's Advance.

A JUVENILE WEEKLY.

As the shore juveniles have now here con-scidated for the purpass of lessading the the anather of our papers and excentrating our working force, we kindly solicit the pa-tronage of each brethron and sisters. Helpus and we util give you a juvenile weekly, that ill be worthy of your support. appealably of supplying SUNDAY-SCHOOLS and will be pleased to introduce it into every solical in the brotherhood, Sample copies and terms to schools sent free on application. All ther Sunday-school supplies can be ordered QUINTER & BEUMBAUGH BROS.

Agents Wanted FOUNDATIONS OF SUCCESS

ed Fag. Small Copital: Seed for To

Stein and Ray Debate

BOOKS AND TRACTS.

impholism weighed in the Polance and FoundWanting.by J. H. Moore, 2 purses

olmmen

Of Lord's Prayer and Ten Communds:

SPECIAL OFFER! We have on hand a fer

Address: WESTERN BOOK EXCHANGE,

Farm for Sale.

Containing one hundred and fifty-me-balf scree, situated 2) miles S of Milford, Indiana, One hundred and

twenty norm are under cultivation. Gos orchard of apples and peaches, also grape For further information address

JOB PRINTING description done with mentuce cir. We am to do occar we as can reasonably be expected #20" Address #11 project BRETHREN AT WORK, Mt. Morris.

Wanted! Wanted!

The Indications are that Cholera, holern Morbus and kindred diseases of the stomach and howels will prevail in oil parts of the country this coming au

It is of the highest importance that suitable remedies be furnished the people at ouce. Any number of canvassers tat. to ash DR. PETER'S STOMACH VIGOR. This is not a new remedy, for it has rendered efficient services bereto fore during Diarrhoea and Dypentery Epidemics. A bottle cun be sold to every family. It is put up by the proprietor of BLOOD VITALIZED. Ask for terms without delay.

DR. P. FAHINEY. Address: Box Delivery, CHICAGO, ILL

Mount Morris College. In this column a limited remains of fast-class administrate will be Inserted; nothing of a doubtful

THIS institution has enjoyed a wonderful success under its present management The Summer Term of 1882 has a much large tendance then any provious, correspon-

erm. Much of this success is due to the fig. that it costs less to attend school here, than a \$120 per Year, In advance, page for bourding, furnished

room and tuition, and by plain drawing very much is saved to studen The teachers employed are active, eq

and thorough in their work, men who has had from three to twenty years' experience is teaching. The character of the work de here will compare favorably with that of the best schools in the country, Soud for or containing full particulars. Address all con

> Mount Morris College, MT, MORRIS, ILL.

Maps and Charts,

PRINCIPAL+LINI TEGRORY S KANSAS CITY



EVERY LINE OF ROAD

Chicago, Rock Island & Pacific Bailway

in the cole line from Chicago drittles trett late Re or which, by the even book, reaches the pools a menot. No maximum or reastment. No the conceptional. No Audolog in til continue to those para, as every passemper in control to you grant only a settlessed, concless, agent June 2012.

R. R. CABLE,

BRETHREN AT WORK.

-- St" Set for the Defense of the Guspel"-Philippines 1: 17.53-1-

(Bitule Copice

No. 23.

Brethren at Work.

WE take pleasure in laying before our readers this seek the report of the Home and Foreign Mission Board. We take pleasure in laying before our traders this work the report of the Hone and Foccing Mission Board. It shows that the Board has not been ununinfied of 3t daty, and now since we have thir report we see the necessity of doubling our diligence in contributing to the missionary fund, especially for the further support of the works no Beamard.

Thowas McElenth, weighing over two boundred pounds, notation in good and regular standing of the Preshyterian current of Muthorough Ulter county, N. Y., affirms that he hand't had a wank of sleep in twelve years. He speads his nights in reading his Bible and religious books. His seighbour say they have gone to his ruse at all homes of the night, and have always found

en transported from the neighborhood of Bubylon to England. These tablets formed originally the royal If-brary mentioned by Beresus, the Chaldean historian, and which contain accounts of matters anterior to the Beloge, many of which were capied in the time of Surgon, one thousand eight hundred years before Christ. They will soon be peoed at the British Murcum.

Ov infant baptism, the present Charch-of-England Bishop of Sulisbury has said: "I must candidly and broadly state my conviction that there is not one pass-age nor one word in Scripture which directly proves it age nor one word in Scripbur which directly proves it— not can word the undeamble and logical power of which can be adduced to prove, in any way of fact, that in the Scripburn large infinish were longitude, or of doctrine that they coghet to be haptised. Nor, I believe, is there any word direct statement to be found in any writings of the Latters of the characts before the latter end of the second

We are in possession of fall particulars concerning the Minus Mouting held in Onio. The meeting was not the Anison Accounts never at One. The meseng was not very laught attended, especially from a distance, and not very many delegates present. They appointed a committee to revise the Munutes, with instructions give special attention to the Manni Resolution, etc. Also give special attention to the Manni Resolution, etc. give special attention to the Marani Resolution, etc. Also a cosmittee to prepare a hyrm book. They will allow but one poper published, and that is to be the Plantice or, with S. Einery for editor. The assetting closed the second day. The business transacted was a little similar to that which that element formerly proposed when the

ARCHEOLOGICAL research has been so not i pper Egypt that a somety has been formed in England o explore the Nile Bella. This includes the land of ionken, where the Intelligent dwelt, and Fitton and ramean, the store estimated by them for the Phiroches. Passesse, the stere ceits both by those for the Phrenker. The Capital of Goldene culties now enjoy in a large success, while the earlier Delta so detable here and there for an extent success said inclosures. The Elysbos or Shephen King; also level within it to brands. It will be strange if reversariable discoveries are not ensate. The new organiza-states is forced by the Archibishop of Canderburg and served hotheps, the chirable and by many zero of ex-citable creatables. He operations will be watched with gouts directed,—Circ. Goz.

tioned. It has not been a generation trace the Figir were cannibals who preferred a dish of human flesh to

by the admiration excited for the great crimatite semelars of Charles Durwin, many seems to take at granted that Darvinian is exhibitled on a firm but That there is tutth in evolution is conceded by allo-petent to form a judigement; that it accounts for the grin of num or animal life, or for naything, more it the variation of speeces, is only speculation. Occ. Courie, Bilitor of Morpor's it Peecly, says: "Thus go objection to the Darvinian theory is the wrant of it interest endowed of facts in its support, which would

that did Egypt worshipped and those of which we rend in old JEsop's flables were much as we now neet. Allow-mg, however, the layer of handreds of millions of years, nanced out to all gool ogical slates, for the change from the simplest to the most complete living torso, it is recursely enabled that the modification of a regulable

Per Appreira)

Vol. 7.

BREVITIES.

PERRAPS it is about time for the "star gazers" to ris all explain why the council don't come.

Is the men who are serving the devit would make ing to the world.

DANIEL Harnder wither up to inform our readers the he has changed his address from Seeley, Kunsas, to Wel-lington, Summer Co., same State

DURING the Annual Meeting brother Jesse Cal had charge of the Dining Ball, and it was evident that the right man was in the right place.

Time Feast of West Benuch last Thursday was well at

"Bap thought's a thief! He note his part;

JOHN A. Studebaker's address is now changed from irenols, Kansua, to Willow Springs, Donglas Co., same tate. He wife is in very delicate health uset now, and ar many friends puny for her restoration of health.

Tax Daily published at Warraw, Ind., during the Annual Meeting, proved interesting reading to those at the A. M. as it contained a reasonably fair report of the Annual Meeting, besides giving considerable news.

Buo, D. N. Wingert, of this place, wishes it under-tood that the money sent in by him, and reported in he St. Louis meeting-house fund last week, was for the fiber Creek church. Honor to whom bonor is due is his

On account of attending the Annual Meeting' so

Ar Rebo, in the land of Palestine, there is one grafries which spreads over a quatter an acro of gr from which, at one gathering, 4,000 pounds of g were taken, showing the great strength and fertili

Wirms the last eighty years great progress has been

THE little son of cider S. S. Mohler, of Missonri, was grown under the care, at the Annual Meeting, having

In all probability the next Amenal Meeting will b

Journet Cook eage: "Show me the church that a willing to wout the feet of the degraded; show me the church that geen about from home to boost identifications made in the church that geen about from home to boost identifications more effect; show so the church that asso lot it is Matter's whip of small code, and build show you the church in that the church that the church is that two hundred inhabitements to the course mide."

The Brethren appointed to revise the Minutes will are quite a test before them, but we think they as peapetent, and as doubt will do their work in a satis actory manner. The committee is antire scattered, bu factory manner. The committee is nather scattered, but as they are to do their work expansively, then come to gether and compare the result, and unite on what may seem for the best, their distance from each other next not accessfully interfere assistently with their work. If the book could be set shown to about one-tenth its proswoold be of fer more privice to the cha-

STRIKERS are very common, but who ever heard of

Ture church at Peabody, Kansas, recently su-46.00 for building a meeting-house in St. Lexis.

FIFTERN thousand persons passed over the "German Bastist Brauch of the B. & O" road at Milford Junctio during the Annual Meeting.

the soil when properly insignted.

made in Biblical and musicanty work. In 1800 the Bi-ble was transhited fasto about 50 languages, now about 250; then three were 170 musicanties at work among the heathers, now there are about 2,300

We have not yet learned the full amount raised at the Annual Meeting for the St. Louis meeting-home, but would judge that it was not for from \$4,200, which amount with what had been arised hereeforce, and what will hirely be raised becenfter will no doubt be suf-

Mt. Morris, Ill., Tuesday, June 13, 1882. Iv would be difficult to find a better Reseling Clerk han brother John Wise. His voice is strong and clear pd then he is a most excellent reader

> we are to oner our bodies a living sacrifice it come rather shange that so anany people put off making sac-rations, in the way of making good use of their money. till after they are dead. It is far better to do some good in this way while living. As we are to offer our bodies a living sacrifice it see TREEZ is a fine magadamused read extending fro-

opps to Jersenlem, a distance of about thirty-one miles Leaving Jopes, the traveler is greeted with fine occase groves on either side of the read and the odors arising therefrom, when the trees are in fresh blooms, is said to

Av the Annual Meeting sisters 1. J. Besenberger, W. C. Teeter and D. L. Miller formed themselves into charitable commutes, and collected for sister Hope near by \$40,00. This they did in adultion to helping of the sisters collect considerable at the tables for the St. Lou

THE milrords are practically becoming ten es. One railway will not employ engineers, condu-etc., who we liquer; another has notified its tenant ell rum to vacate the premises, and the Peansyl cania Bailway has now Saveed an order that intercented resons shall not be admitted to the cars while in that

THE Troy Times is a very observing paper. And her one of its observations: "While a popular city densy an war preaching on Sunday, the congregation was detected in watching the programs of a big edger in Man it profict, which was gradually worked apport by the rea of the spraker's geotates and threatened for a time take the floor state?"

America, so firmly united on the great principles of the chasch as were those in rittue/Lince, and we prerime they were a fair sample of what were left at bonne. A few many retire, but certainly not many.

THE British Museum is indefatigable in its explora-tion of Mesopotamia. Mr. Rassam started for Babylo ais, March 6th, to recommence has excavations on the is, American and, so recommence are executions on in the of Able Habbin, the Spipman of the incoint geogra-bor and the Sepharwaian of the Hible. It was a literar-ity and had a fine library. Nine cases of the table and latt year have past been received at the Museum

men at Wonk is growing to favor and our among the Brethren. He seemed quite a nu-

Our visit to Indiana, attending the Annu re more disposed to do what seemed right than Though overbustlened with visitors and work, emed to take pleusure in making everybody hap-We would like to vote for them to hold smoth Now suce the Annual Meeting is over, and th

in ther attocities. After several pressure of except can some of whom had anything to recommend except can make manual Schmerling, represents meno or wheten has anytiming to recommend except can gradinin, an agod man insumed Schmerling, topscends tive of the community of Bernhtcheff, logan to relat the trisk to which his neighbors had been exposed. A he passected be green more and more excited until a parently overcease by his ometion, he fell upon th Formsoneus are now landing upon our coasts in great

en numbers than at any previous period of our They come, for the most part, agnorms of our ment, laws, huggange—foreign ideas that they entily by saide. Among these are drinking habits possion for beer halls, and gardens, and the desposi gatement There is a crisis coming that calls or soon the country. There is a crisis coming that calls or soon next action. Apart from legislatives, the characters should be action to controversies, and enter apin a wasted and

Explanation.

pending about three days out of each week as looking after the contents of the B. AT W the paper as property filled with saintable rosade roady let the press. I mustly come or saday and return to Lenantz on Saturday.

J. H. Moork.

The course of the Spartiness are Won present year, or \$1.50 for the whole year.

son's History of Baptism is out of print

WE are expecting brother J. T. Meyers and wife sere parts before long.

COMMUNICATION From Bro.

Will appear next week

The future prospects of

THERE is a request on page seven of this is ould like some of our traders to respond to.

J. J. TROXEL's address is changed from Wis

Buo. Enoch Ehy suffered considerably from on his right hand during the Annual Meeting Buo. Aaren Mooi nidress is now changed from Smetzer, Grant Co., Ind., to Roann, Wabsah Co., same

rice thinks "many of our eastern pe I by going westward," and names Miss would do well by going w as "a goally land."

B. B. Holsenous spent several hours at this plat week. He called to see his daughter Lattie whatening school here.

Bro. Anron Musse'man, of Mt. Curroll, Ill., writes that the Hickory Grove church is in good working order, and all in love as far as known. THE Prencher contains a very complete and quite sat-dictory report of the Annual Meeting. Brother Mason

Eur. J. G. Royer, Professor of the Monticello high as were recently added by letter to the

Some one took the wrong overcost from brother D. L. Miller's teat at the A. M. He will please return the cost to this office and rective has in exchange.

Tranc are three Sunday-schools, in a good wor condition, in the Engle Creek congregation, Ohio. was recently added to that church by baptism-

Wirm the aid of extra help, the publishers of the Fall Seport expect to pash the work through quite rapidly, so as to have it ready to mail as soon as possible. Many of our readers will be paused to learn that Bro Basiel Bright, of Penna., has become means, on a tount of which we publish elsewhere in this sent.

Tuz Ounker Society-one of the plainest societies o earth—sustains thirty-six schools, employs ainst teachers, and has attending its schools 2,282 pupil ongregation of colored Brethren in R

Co., Ohio. Is there not some generous brother or sinker who would like to belp them build a small bosse of wor-The appulling disaster in Lancaster Co., Pa., an tent of which we publish on the sixth page of this 130, will cause much sadness in various parts of ou

Let one speak and the rest judge is the way Paul would have us do. But how a man can be an imported range when he sleeps during the entire series is not

The address of Wis. M. Lyon is changed from W interpret, W. Vis., to Greenfind, Grant county. He posts the weather cool and west, and wheat prospects go

Look much on the summy side of lawful things; is nothing desimble on the other, or dark side. If the a study, and endeavor to enjoy it in a lawful we long good to others.

Religious Essays.

MY LIFE ON THE OCEAN WAVE MY HOME ON THE ROLLING DEED

SY O. D. ZOLLESS.

The autumnal season came, And the sails were all unfuried. And spread with acclamations to the breeze; Then with merry hearts we sailed, From the frezen arctic world To be tosed and tempest-driven on the sem Swittly flew the oriole On the pinions of the wind, While the surges dashed with fury round her

prow And amid the flying spray We the bruces cleared away, Moving aimbly o'er the deck from stem to

On we sailed through Behring's strait, All intent upon our fate, Ever crying with the perils of the deep, While the landsman lies at rest With no trouble on his breast, The sailor's weary eyes refrain from sleep, Marging from the cold and chill, Hope is fraught with comfort still; We shall shortly host beneath the sunny rays Changing scenes our spirits cheer, Mid the burdons of the year, Time will bring again the scenes of childhood

days. Far beyond the stormy sea Lies my native country. And I wonder oft apon the scenes of he When this dreary 'ife is o'er. May I share its joys once more And gather in the circle as of yore. But a part by faith I see Far beyond life's troubled see

Where the tempest-driven mariner shall be free; There no winds of winter mean And no angry surges foam, But eternal peace shall crown the sailor's h

THE WORKS OF THE DEVIL

BY O. W. SATSSATION.

CHRIST came to destroy these.

all destroyed yet. Many of them are labeled Christian, and look fair. Many look as ugly as Satan, notwithstanding their flaming pretensions. The devil's attractive exterior is stolen. The livery of Heaven serves not always for purposes foreign to itself. It is our du ty to contend earnestly for the faith of Jesus, but to centend passionately is the devil's work. We may spoil a good canse by a wrong spirit. The early Christians were indeed in carnest, and Christ most earnest of all, the very enthusiasm of God in the flesh, but they were at the same time incarnations of love and sacrifice and patience and pity. Those who vin and tear and hite with the fury of beasts of prey, whether in defeace of truth or error are doing the devil's work. The Red Dragon is car rying it with a high hand to-day throughout so called Christendom, He has obtained a firm foothold in church, and is not easily dislodeed. He ercpt in by stealth, little by little, and now he lays his hands with authority and insolence on the reins of government, and claims to sit on the seat of Christ, determined to control matters in his own way and for his own ends. He is a cunning, God-hating devil, and marvelously skillful in whitewashing the corruption of hell with the crystal out in spite of his dexterity. His cry

his account; but he poisoned and be-witched the world and Christendom with his God-dishenering Gespel of mud. The devil makes science his tool no less than theology. People cry peace, peace, progress, millennium, while hell is seething all through soci ety, and the wrath of God is impending. It is high time for the church to fast and pray, and to sit in sackeloth in ashes, and strain every nerve to cast out this internal Apollyon that is confounding and desolating Zion. Annual Meeting is the ordeal that decides the character and power of the Brotherhood for the next decade. The foundations of truth are being uncover ed in so many ways, that we cannot settle down long on sterotyped articles of faith. No matter how often we change or how fast we go, only so it is "growth in grace and in the knowledge of our Lord and Savior Jesus Christ." "all are not Israel that are of Israel." All is not upward that is onward. Progress is a necessity of moral being, but it may be devilward as well as Godward. To allow things to run in the present current, is to shatter the Broth erhood, and, and obliterate the distinct ive peculiarities of the cross. God can cleave the earth providentially as well as miraculously, and engulf the troublers of Israel. O may they all fall into the cleft of the Great Rock, and be killed into life, and destroyed into restoration and power and peace. Let us watch and pray and fast and live the very life of Jesus, so that God may have mercy on Zion. God has still seven thousand who have not bewed to Baal who have not burned incense to the world, the flesh and the devil. Let us be firm as Omnipotence, and tender and patient and long-suffering as the Cruci-fied. Passion and bluster and boastful self-assertion are not for the saint. Love knows both how to be sweet and rigid. The principle of the cross must be sustained, even if balf the Brotherhood will be doomed to excision, which may God forbid the necessity. God looks not to numbers, but to truth and rightcousness. Christ is King, and not the flesh. The cross is the symbol of his reign, and not gewgaws and dandyism. When God is incornate the flesh serves Our one object must be to return, in

doctrine and life, to what is fundament. al in Christianity, to the centre of the Divine economy as embodied and ex hibited in the Godman, where alon unity and brotherhood and peace and happiness are possible. To essay to break the truth into fragments, and each run away with a little atom, is poor policy, and poor religion. need a whole Christ, and He wants whole Christian and an undivided church. The Gospel is as old as God and as indivisible. "In the beginning vas the Word," It was not made in the beginning; it was self-existent, eterual. It was with God and was God. "Hear, O, Israel, the Lord our God is one Lord." This was Jehovah's proclamation prior to the incarnation, and it is the Gospel of to-day. Not Lord's many and God's many, and Christ's many and Gospel's many, but one Lord. one faith, one baptism, one body, one spirit, one hope. Christ may well eay to the Kornhs and Dathans and Ahivarnish of truth. But the soot looks rams of the Christiau Israel, "Is it so that there is not a wise man among is progress, Gospel, Christ, and liberty, you"? 1 Cor. 6:5. Faction and schism but he means lust and license and pride, are the devil's work. He is a liar and and self-indulgence, and damnation. a murderer and a schismatic, and his

nineteenth century, has just passed to manuel, and harass the saints, and corrupt and ruin souls. A busy, malicious devil is he this very day right in our midst. I saw a mighty Korah a few weeks ago at a public council shaking his fist under the nose of an aged saintly bishop, saying in scorn and pas sion, wilt thou "make thyself altogether a prince over us?" Num. 16: 13. And the strangest and most pitiful of all is that Satan so piously throws the clock of religion over his infernal work.

> imagine that he is doing Ged's work. But he succeeds in making his deluded agents believe this very thing. Some who are manifestly advancing the interests of his kingdom, actually claim to be specially called of God, impelled by direct incitement from the Hely Ghest to malign the saints and support the Achans and Gehazis and Iscariots of Israel. Even the devil laughs such folly to scoru. The incarnation teaches a dif ferent lesson. The indwelling Deity nev er prempts to carricature and smutch ing and disparagement. Guiteau must fire his pistol into somebody's vitals because the Holy Ghost is upon him. It is bad, dishenerable, self-polluting, self-damning work. It shrivels the souls of all who engage in it. O God, have mercy on Zien, and incarnate thyself in us. We have all been too care less, too flesh-wise, too purse-worship ping, too self-sparing, and the whole church needs to crouch in penitence and tears at the foot of the cross

QUERY ANSWERED

BY H C. LUCAS.

James M. Neff:-

A S you requested an explanation of Rom. 4: 5, I will attempt to give some thoughts thereon, though claiming them to be original.

"According to the flesh," in the first verse of this chapter, places Abraham before us simply as a man; and it is almost synonymous with deeds, in the sense of perfect obedience. (Se says Lard, in his excellent Comments on Romars) In the fourth verse we must under-

stand reward in the light of wages, for after a man has performed his work, he does not receive his wages as a favor, but as debt owed to him and to be paid as his due. "To him that worketh according to the authority above cited signifies he that performed every duty required by the law, or does all the deeds the law commands. Therefore Abraham's justification was not reckon ed or counted to him as a debt, for his obedience was not perfect. But it was counted to him as a favor or gift, and never could have been obtained by works, as that would have required perfect obedience to the law under which he lived. Whoever keeps the whole law, deserves or merits justifica tion as the laborer merits h when his work is fluished. But since there are none who keep the whole law, there is therefore no such justification Justification is in all instances, matter of favor, which is proof that it is never of works

"But to him that worketh not," (ver. 5) or to him who keeps not the whole law, or dees not his whole duty, and since this is true of all, the inference to be drawn is applicable to all,-applicable to Abraham, applicable to us.

"But believeth on him that justifieth the ungodly." The ungodly or wicked Darwin, the great dirt preacher of the one work is to insult and defeat Em here is a believer; for God never justi that humble level." Now I think, as

fies the unbeliever. Moreover, althou a believer, be is still unjustified; for justified he could not be called wicks or ungodly. Now these facts slir perhaps quite, imply a definition of j tification. The man is a believer, b wicked or unforgiven; and God preceeds to justify him. What does he de Clearly he forgives the man, and then after holds him and treats him as ju-This precisely is justification. In it inception it is remission; subsequen He never was se great a foel as to it is recognition and treatment as in-But farther: It will be conceded the the wicked is not justified in his imper itence; pay it will be denied that ! can be justified in it. "Except ye n peut, ye shall likewise perish."
"God commandeth all men ev

where to repent." In disobedience

these Scriptures, justification is impos ble. Now since belief is one thing an repentance a different thing, each es pressed in its own word, and hoth con manded separately as distinct, by closely related, acts, it follows that repeutance we have another condition of justification besides belief. We have one of those conditions, which, unde Christ, accompany belief, which together with it, and so enable it reach its end-the salvation, of the soul. On this, the question would ver naturally arise, are even belief and re pentance all the conditions of justifice tion? They may be and they may no be. The question can be answered on ly by determining the whole number distinct acts which Christ has ordain as conditions precedent to salvation. the sense of remission or justification "His faith is counted for righteoveness Righteousness here stands in the sen of justification, and his faith or heliin order to his justification or that h

If this disposition or explanation the subject by Dr. Lard will be satis factory to brother Neff or others, gir ing them any new light, I will feel to paid for sending the same. I would carnestly recommend the work of Dr Lard as the most scholarly work on the book of Romans, and best suited the wants of our people of anything have seen on the subject.

may be justified.

"THE LETTER AND SPIRIT" BY TRUESTON MILLER

THE above is the title of an abli written article by J. B. Lair in B AT W., No. 4, current volume, in which his reasoning and logic is in perfect barmony with my own views of th terms upon which salvation is based yet I trust that my dear brother wi not feel that I am taking undue libert or seeking to write controversy of should simply offer to correct what, i my judgment, I think, are some mis takes, and at least one oversight.

First. It is the spiritual interprets tions of the letter that have caused many "denominational names." plied by the so-called Christian worl For if the letter be strictly followed by all, divisions caunot exist. But the fort on the part of the "so-called Chris tian world" is to spiritualize the lette and thus get rid of Doing "my con mandments." I will illustrate by give ing the theory of these who oppose in the literal observance of feet-wash ing. They say, "we wash one auother feet in a hundred ways spiritually, the

manifesting our willingness to come

commanded in order to please "him good seed.

Second. My brother asks, "Then, if the effect or good result is all in the spirit, in the name of all reason, why should there he so much said and done for the letter slone?" In this, my brother's meaning, I think, is different, but the language conveys exactly the same idea advanced by our opposers, that the lesson given by the Savior was s literal washing, but subsequently the benefit derived would be of a spiritual nsture, and hence required but a spirital observance, and so they ignore the letter altogether.

And third. He says: "If we wash in the right spirit, surely it makes no difference whether the washing is done by one and the wiping by another, or both by one." Were it material, our Savior would not have overlooked that important point, surely.

To my own mind the "no difference" a not so apparent as my brother has laow. And the oversight re hored to sh ferred to above, consists in the indifference attributed to our Savior upon "that important point," viz., the mode of feet-washing. Now to show that the Lord was not indifferent to or did not overlook it, we have but to refer to his own language. St. John 13: 15 reads. For I have given you an example, that ve should do as I have done to you. In the preceding verse he tells them the thing which they are to do, that is, to wash one another's feet. And had the great teacher stopped right there, we could easily see the propriety as well as correctness of our brother's reasoning. But he continues his instruction by reminding them that he had given the example and requires them to imitate it, by doing as he had done to them. Here is an order indicated, some system to be observed, a "how, Lord" to be determined. Let us learn how by referring to the example. The Lord is seated at supper, for "He riscth from supper, and land aside his garments, and took a towel and girded After that he poursth water into a basin, and began to wash his disnto a pasin, and began to wash his dis-ciples' feet, and to wipe them with the towel wherewith he was girded."— St. John 13: 4, 5. This is as plain as language can express it; and when the command is plain, and the example equally so, in the name of all reason, why should there he so much said and done to get rid of the letter, and per form it our own way? Let us remem ber that the "servant is not greater than his Lord," and if we do that, we could scarcely dare do less than follow the example that he has given.

The danger is not in being too precise is following the letter, but in the depletion of its spiritual import, or rather in our failure to comprehend the awful consequences of observing it in levity. Aaron's two sons took upon them the responsibility of departing from the letter when they offered strange

Let us, dear brethren, try to learn just what the letter of the gospel is, not only that under consideration but all, and stick as close as possible to it,wisely teach and be taught, what its spiritual import and significance is. And then if any should fail of receiving a spiritual blessing in obeying the letter, let us not be overtroubled, for in this appears the full meaning of the let us take courage, and make new restord's parable of the tares in the wheat. olutions, that by the abundant bless-

same, that our willingness must be man- gels can detect the differences. May sale, tast our winningness must be main general netters the uniterences. Dray another more, and do all we can forgeted by norne that which we are the Lord enable us all to cultivate the furtherance of the cause of Christ.

LOVE

BY JAMES M. NEFF.

"Beloved, let us love one another, for love : of God; and every one that loveth is born of God, and knowth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten son into the world that we might live through him.

HERE, brethren and sisters, is an example of the love of God to the children of men; here, I say, is a manifestation of the love of God to a sinpolluted, devil-serving people. All this was done, my fellow-pilgrim, for you and I. All this great sacrifice was made that the great plan of salvation might be established, by which you and I could be emancipated from the awful ruination of hell. And when we con der the great blessing that has been bestowed upon us by our heavenly Parent, we must conclude that there is something-yes, a great work for us to do. Yes, dear reader, we should love one another; and not only should we love one another, but we should love God in return for his great love to us The Savior says: "And thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength." Mark 12: 30. And the apostle also says: "Belovel, if God so loved us, we ought also to love one another." 1 John 4: 11. And he also says: "By this we know that we love the children of God when we love God and keep his com-mandments." 1 John 5: 2. Hence we see that love is the foundation principle from which every child of God must act. It is the platform upon which we must all stand, while fighting the battle of the Lord. It is the divine chain which binds us together in one traternal body. Love should flow from heart to heart, and from breast to breast, and our fervent prayers should ascend to the throne of God in each other's behalf. We should do all in our power to

avoid strife and discord. But there are some that are not ashamed to sow the seeds of discord, when at the same time they know that it is the power of the devil unto ruination and separation. When we see the enemy enter and the flock begin to scatter, we are made to fear that some parts of this boly chain are becoming weak.

Oh! brethren, let us by the help of God, endeavor through love and good works, to again regain the strength that has been lost. We must love one an-other more. "Let love be without dis-simulation." And not only this, but we should love tiod just enough to be willing to humbly bow in submission to his holy will. We should be willing to obey him in every precept which he has laid down in that blessed Book whether taught in word or in spirit, For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John

Thank God, brethren, "His com mandments are not grievous." Bless God, I say, the tesk which he has ussigned unto us is but light. "His yoke is easy and his burden'is light. Then

Ibelieve that my brother thinks the When the full harvest is come, the and ings of Almighty God, we will love one with these people knows that they are another more, and do all we can for the Peace be to the brethren, and LOVE with faith from God the Father and

the Lord Jesus Christ. Grace be with all them that LOVE our Lord Jesus Christ in sincerity. Amen.

THE PERFECT LAW BY J. P. NOFEIGER

WE have been sorry to see so much controversy in our periodicals and hoped that existing troubles would cease to be published to the world, for many who are not members uor take the periodicals, yet read them. Therefore I had no idea at all to write any thing for publication until I saw N 14, Vol. 7, which contains two clippings from J. T. Meyers, in which he advocates establishing by the Broth-erhood, articles of faith. Does not the Bible contain articles of faith sufficient for the whole Brotherhood, and equally so for every individual membera? "For the word of God is quick and powerful. and sharper than any two-edged sword pierciag even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession, earnestly contending for the faith which was once delivered the saints." If the Brotherhood or Annual Meeting can produce anything stronger or more forcible than the Word of God contains, lay aside the Word of God and enforce all the articlee of faith necessary to hold the Brotherhood together, "Well," say: one, that won't do; we cannot lay aside the Word of God." Then put away all articles of faith, for we have no use for any. "Now we have a perfect law of liberty, and whose looketh into that law and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." For, brethren, we have been called unto liberty; only use not liberty for an accasion to the flesh, but by love serve one another. Having a per fect law of liberty, what need of referring to the imperfect law of the United States? Why not rather refer to 2 Pet. 1: 5-7, which contains the following and besides this, "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness brotherly kindness; and to brotherly kindness, charity; for if these things be in you and abound, they make you that ve shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things cannot see afar off, and has for gotten that he was once purged from his old sins." Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do

of the Lord will not return void, what need of articles of faith? I am well acquainted with the Om ish Mennonites who had articles of faith and how did they hold them to-

these things ye shall never fall.

Christ "

so an entrance shall be ministered unt

you abundantly into the everlasting kingdom of our Lord and Savior Jesus

Knowing also that the Word

divided, and I am afraid our blessed Brotherhood is drifting in that way very fast and articles of faith will only hurry the time when we have to say, "Divided we fall."

SMALL BEGINNINGS

BY EMERY ESHELMAN.

WE are all aware what takes place if a pebble is thrown into a pond when its waters are still, how the little rings will form around where the pebble has sunk, then how these small circles become larger and larger, until they have spread over the whole pend. Just so it is in starting out in life. may have little of this world's goods, but our marks will be made as the pebble that sinks into the water, though the deeds done may reach but a short distance at first, they will become greater and greater as we advance in

There are two kinds of deads, the good and bad. The latter, should we commence with it, by doing even the smallest things that God and man look upon with disgust, they will be increasing and widening until they will meet us wherever we go and give us so little trouble. But how different with those who do good deeds; theirs spread no less fast than the former, but in their widening the influence they carry are continually for good, and people learn to trust such to some extent, yet may never have seen them.

Look at the boys or girls who depend upon their owe exertions on the farm or elsewhere, and whoever tries to do what is right, these are they who by their good deeds are paving their way to honor in the sight of God as well as Such a man is far more desirable than fine gold. Let us then take pains to have the circles widen, while young, in the way that they will be for our present as well eternal wel-

Woodland III

ANGIENT WONDERS

VINEVEH was fourteen miles long N eight miles wide, and forty-six miles round, with a wall one hundred feet high and thick enough for three chariots abreast. Babylon was fifty miles within the walls, which were sev enty-five feet thick and one hundred feet high, with one hundred brazen gates. The temple of Diana, at Ephe sus, was four hundred and twenty feet to the support of the roof. It was one hundred years in building. The largest of the pyramids is four hundred and eighty one feet in height, and eight hundred and fifty-three feet on sides. The base covers eleven scres The stones are about sixty feet in length, and the layers are two hundred and eight. It employed 350,000 men in building. The labyrinth of Egypt contains three bundred chambers and twelve halls. Thebes, in Egypt, pre sents ruins twenty-seven miles around, contained 850,000 citizens and 400,000 slaves. The temple of Delphos was so rich in donations that it was plundered of £10,000,000, and the Emperor Nero carried away from it two hundred statues. The walls of Rome were thirteen

Is every person would be half as good as he expects his neighbors to be. gether? Any one who is acquainted what a heaven this world would be!

miles around

BRETHREN AT WORK.

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R. H. MILLER. Editor

J. H. MOORE, S. J. HARRISON | Corresponding Editors

SPECIAL CONTRIBUTORS

VOLD DARED

ows that the time will then expire.
(B' If proper credit has not been given within two cases weeks from time of payment, notify us at owes.

THE ANNUAL MEETING.

OUR article of last week contained a report of the business of the meeting transacted up to the hour of eleven A. M., Thursday, As e had an opportunity of sending the report to the printing office just theo, and could send no more after that time so as to reach the compositors in time for the issue last week, we will have to commence where we left off in writing the remainder of the report

THURSDAY, JUNE 1st, 11 A. M .- The co tee in charge of the papers on revising the Min utes reported next, and all the papers submitted to them read. The committee decided that the Stooding Committe should appoint a committee of fifteen, who during the coming year about revise the book of Minutes, separately, then compare their work at a meeting of all the members of the committee, nuite on what may seem for the best, and report to the next A. M. Passed no animously without much discussion

At this stage of the meeting there were three queries acted upon in our absence, hence we can say nothing concerning them. A onery, in regard to members who are not

in the order of the church, taking part in the deliberations of the A. M., was returned to the church from whence it came.

Middle Indiana had a query, asking that ministers who do mission work for the church, should not be paid a stipulated amount, but receive assistance when necessary as a gift. Parsed.

Adjourned at 12 n'clock for dinner Meeting opened at 2 n'clock. The grown

was still large, there being not far from 5,000 on the ground. We never before saw crowd of people hang together so well Northern Indiana asked that those desiring

committees to assist in settling their difficulties he first required to proceed according to Matt 18, before being granted a committee. Passed

Northern Illinois and Southern Missouri had each a query in regard to Sunday-school Conventions among the Brethren. It was, after considerable discussion, decided that such Conventions should not be held among the Brethren, believing that they were calculated to mjore the Sanday-school cause among as, and perhaps make way for introducing evils that our people could not sanction.

The Committee on Periodicals now reported. After reading all the popers submitted to them. the following report from the committee was

1. Organize a joint stock company with a capital of \$30.000.00, in shares of \$100.00 each, all shares to be held by Brethren, and no person to have over twenty-five shares at any one

A committee be appointed by the Standing Committee to raise this stock by September 15, 1882.

This company to publish one large re ligions weekly, the Annual Meeting to appoint the editors, and the stock-holders the husiness managers, and the editors to be responsible to

A. M. for the manner of conducting the paper. After considerable discussion the committee i. The A. M. to recognize the paper us her was relieved.

official paper, and to forbid the publishing of any other paper in the name of the church. After considerable discussion the above wa abled, and the following proposition offered by the Primitive Christian and BRETHREN AT Wonk, was taken up and considered at son

length:

We agree to consolidate our publishing business, and publish one paper in the East and one in the West, or publish eimply one paper, as may be thought best by the company M A bro

The Annual Meeting to declare these the official papers of the church, and forbid the publishing of any other papers in the name of the church.

We agree to make ourselves accountable to the Annual Meeting for the way the paper or

pepers will be conducted. After a long and somewhat animated discussion, the meeting adjourned at 5 o'clock without reaching a satisfactory conclusi

Toward the close of the day the crowd hegan to diminish, so that by 5 o'clock not over 3,000 persons were left on the ground. The evening was very pleasant, and many lingered to onverse with their friends before taking the parting hand. A goodly number left for their omes during the evening and night.

FRIDAY, JUNE 2nd .- It commenced raining and continued during the day; at times raining very hard, hot as the wind did not blow the people managed to get along quite well The tent would leak a little occasionally, rendering it unpleasant in that way at times. There was also a little mud, in places, especially where there was much tramping.

The meeting was opened at 8:45 hv John Metager, of Corro Gordo, Ill. The unfinished business of yesterday, in regard to consolidating the Primitive Christian and BRETHREN AT WORK was taken up, and the proposition offered, after a little modification was accepted and passed. As the Annual Meeting was to have a voice in regard to the number of papers to

be published, the Sterding Committee appointed the following brethren to confer with the publishers: Daniel Vaniman, J. P. Ebersole, C. Bucher, B. F. Moomaw and John Forney. A query next asked the A. M. to more clearly

define the relation that high schools sustain to the church. There was but little discussion on this question, as it was claimed that former Annual Meetings had defined that matter with all necessary precision, hence the paper won returned to the church from whence it came Another paper asked the Anoual Meeting to

appoint a committee to wait on brethren Jame Ridenour, J. H. Worst and S. H. Bashor, and require them to make satisfaction to the church for their manner of writing in public journals ad extensively circulated tracts during the

past year. This question called out some good speeches in regard to proper methods of Church government. It was finally decided about the decision No. 4 of the minutes this year was all that is necessary for the two former case but that the latter should be considered silenced from the ministry till he would make proper satisfaction to the Brotherhood through the church where his membership was held, as there seemed to be some misunderstanding con ceroing that point at first. To represent the Standing Committee and general Brotherhood in the trial, the following brethren were an pointed a committee: Joseph Coffman, Joseph Statzman, D. N. Workman, John Smith and

Middle Iowa presented a paper in regard to the course that the Brethren in Cedar county had taken in order to handle the difficulty brought upon them by a majority of the memeers in the Cedar county church going with the Miami element. It was, without any dis-

William Marray

legal and instifiable. The committee appointed to attend to ters in the Cold Water and Wyman's Valley churshes, Iowa, reported that nothing had been done on their part, and gave their rea

of the West, some of them making an occ al ripple in the discussion, but most of them were either tabled or returned to the church from whence they came. One from N. E. Kansas wished to know what to do with mam hers who unite with Life Insurance Companies. United Workmen Order, etc. Decided that the church could not consistently tolerate ctions of that character.

Southern Missonri presented a paper in re gard to a small minority yielding to a large majority. It was unanimously conceded that right way. small minorities should not be required to yield to large majorities when said majorities were acting contrary to the established principles of the church and the decisions of A. M.

Southern Kunsas had on papers. Celiforn and Oregon were not represented. Some other Western Districts, not named above, had no

At this stage of the meeting the Standing Committee announced herself prepared to report the committees she had appointed. The ollowing names were then read off as the Committee to revise the Minutes, as required by a decision made the day before

B. F. Moomaw, Va.; Geo. C. Bowmao, Teno. S. A. Fike, W. Va.; D. R. Saylor, Md.; C. G. Lint, Pa.; Christ. Bucher, Pa.; I. J. Rosen hergar, Ohio: R. H. Miller, Ind . S. S. Mohler Mo.; John Forcey, Kan.; David Bechtel heimer, Neh.; John Zook, lowe: Daniel Have Va.; D. Chan-berlin, Mich.; Daniel Vanimac

The meeting adjourned at 12 o'clock. As this time it was raining quite hard, enough to make it rather discorrecable.

It was 2:30 before the Standing Committee sme into the tent. Committees were sent to the Sugar Creek church, Ill., Ogan's Creek church, Ind., and also the Wankendau church, Ray county, Mo. Three committees in all, the smallest number of committees sent out by the A. M. for some time. Next, the committee sent by the A. M. leat

year to the Conamough church, Pa., reported, a majority of the members in that church naving rejected the decision of the committee The decision of the committee was sustained by the A. M.

About one hour was taken up in listening to the report of the Home and Foreign Mussion Board, and also the Danish Meeting House Committee report. The reports were quite satisfactory, and were accepted by the Meeting. We have to lay these reports before our readers at no distant day, as we could not secure all of them for publication while at the meeting By 3:30 the docket was pronounced cleared.

all the husiness finished, and instructions given to close the meeting. Bro. Quinter conducted the closing exercises in a very impressive manner. After the meeting closed, the Publishing

Committee, appointed by the A. M. to confer with the publishers of our papers in regard to the number of papers to be published, met with the publishers, held a consultation, at which time the question was carefully exain all its bearings. It was finally decided that the two papers be continued for the present. the Primitive Christian in the East, and the BRETHREN AT WORK in the West, with the explicit understanding however that the natrons se consulted, and the different churches if possible, as to whether they prefer the two papers the way they now are, or whether they wash them consolidated into one paper. It was thought by some that one paper in the East and the other in the West would give better satisfaction, and was calculated to stimulate the editors to make better papers, while others thought the general desire was for but one cussion, decided that the course taken was both paper. The publishers will shortly call on readers to decide this matter in the way they may judgo proper; in the meautime we want thom to think it over, and he prepared to reader a correct decision.

At 6 p'clock we left the A. M. ground. miles, where we took the train at 2 c'olock in churches, hence for that reason she could not

Several queries were up from different parts the morning, and reached our home in Language et 3 P. M. on the same day, where we found at in usual health. After preaching the next day at 10:30, we drove across the country to Me Morris, twenty-five miles, so as to be here in time to look over the paper early Monday morning, before it went to press. We form everything in good condition, the compositohaving got the paper up in good shape during our sheence. We must be allowed to comment the bands in this office for their ability and willingness to do just the right thing in the

> CLOSING REFLECTIONS. Since the meeting closed we have thought eriously and caudidly over the work done by the meeting. It was an important meeting that had grave questions to bundle. For mon than one year the mind of our great Brother. hood had been seriously exercised, and in some instances considerably excited over unwise things that were published and extensively circulated in order to produce certain effects, and also over itsues that hed to be fairly and square

We must confess that the work before the

ly met.

meeting passed off for better than we had expacted it would. We went to the meeting with some serious reflections for the good of the cause, fearing that a crisis was upon us sod also fearful that the grave matters might not be handled with occoming caution and prodence. But in this we, with thonsands of others, were happily disappointed. More oneness and calmness we never before saw as a whole at an A. M. The question were discussed in a Christian spirit, and som of them very pointedly, yet no harsh word were need, nor did any one, to our knowledge have his teelings hurt in the least. In short, it was the most barmonious Annual Meeting we ever attended, and we heard some aged hrethren say the same. Some points, when discussed, showed quite a difference of opin ion, but when left to a vote they were usually decided by a seemingly solid vote either one way or the other. The action taken on the Berlin Committee case may produce a little dissatzsfaction in some localities on account of the meeting not receiving H. R. Holsinger's oncession presented in writing the first day We, at the beginning favored the move, but the great body of our Brotherhood present was very desirous of having the A. M. say whether the action of the Berlin Committee was legal The thing had been agitated since last August. Many hard things were said against the committee and its work, even to the writing of

ren on that committee. This had been kept up to the last day, so to speak, and now to receive Holsinger's concessions, and thereby erade a decision concerning the legality of the committee's work was contrary to the feelings of nearly the eutire hody of members present But when the vote was taken, and forty to me stood up in defense of the committee's report, that seemed sufficient to settle the question. Such a great majority would be sufficient to settle any question in any deliberative hody In this connection we wish to caution our

tracts and extensively circulating them much

to the injury of the reputation of good breth-

readers against an improper report that some who were not at the meeting, may be induced to believe. It may be claimed that the Pro gressive element was expelled without n trial Now he it distinctly understood that the Progressive element was not expelled at all, no setion was taken on their case as individuals or I hody, save that they, a few of them, should be held to account in the congregations where they held their membership. There was but oue person expelled and that was H D H-1 inger whose duty and privilege it is to return to the church through his own congregation and in that way proper satisfaction may be made without creating any unnecessary disturbance. It was the nim of the Standing Committee, to present only such business as walked to Milford Junction, one and a fourth was brought up in a legal way through the

consistently recognize petitions, memorials, ctin framed by a few persons who happened to he attending the meeting, however much she might have sympathized with those presenting such decuments. We simply mention this that our readers may know in what light some things were viewed by the Standing Commit-

the and the great body of members present. This feature of the meeting was unplease in many, though during the investigation of the care not an unkind word was heard. It is propried that the Progressive element will like ly organize themselves into a separate body, and have appointed a meeting at Ashland to We do not think many will go that effect. with them. This thing of leaving the church that is conceded to be the church of Jesus Christ, and organize another just because nne gan has been expelled, even though the legality of his expulsion might be questioned, is to grave a matter for soher-thinking people to act hastily upon. Then if the vastly overwhelming majority, which at the Annual Meeting voted to sustain the action of the Berin Committee, is any indication of the sentiment throughout the great Brotherhood; and we presume it is, then it is clear to nur minds that the church will stand firm, as she ha hern standing through all the storms throngl which she has passed in former years. A few may lop off, but the doctrinal, and even theoratical difference between the two hodies will be se insignificant that it will appear even painful to attempt to keep up two separate organization. Fathers and mothers, brothers and sisters will not long permit a little difference upon the part of others to separate then at the dedinated and consecrated table of the

Unpleasant feelings that may have arisen it consequence of hasty and impredent actions will soon die away and those former kindred in Christ will feel that their home is in the good old church, from which they in early life re saized nonrishment and strength. They will look back noon their childhood days of Chris limity, and ponder over the scenes through which they have passed. They will discover that the faw difficulties they experienced in early life have imperceptibly slipped from their memories, and only the bright spots re main, and with these feelings they cannot long remain away from the old homestead, the grand old charch of their kindred in Christ.

Lord

And though few, in onr judgment, will like ly leave the good old ship, yet to these few per mit us to say, ponder well your move. Befor you consent to plunge into the great ocean of uncertainty, panse and think long and serious ly. Stand and gaze long upon the feaming waters below before you make the fatal leap It will pay you to weit at least till the storm is over, for aught you know the Master may he at the helm of the good old ship and not in that little, frail bark that is about to be thrown cuto the angry waves. We must repeat again, that it will pay you well to wait awhile; do not he too heaty just now, prodent men and women, step cautionaly. Perhaps the Lord loves you better than you think and this little chastisement is for your good. J. H. M.

CHRISTIAN INTEGRITY

(HRISTIANS are too much inclined to he come careless, and even willfully negligent, in relation to their basiness matter They sometimes go so far as to cause a genera mistrust in regard to their henesty, for their word is often found to be no better than the promises of those who make no profession of any kind. This is not as it should be. If there is any one on earth who ought to he honest it is a Christian, for he should be the light of the world, and a proper example for others. He ought never to make a promise that he cannot fulfill, or in some way give satisfaction. A wise old father one time told his sons, that they bould never make great haste to become rich but should take the best of core of their word and honor, and keep up their hasiness integrity.

Whatever we do let it he honorable, let it he

just toward ourselves and toward others. Tell the truth, make no false impressions, but be frank, he candid. Let our business relation such as to impire confidence in those who deal with us. Here is an excellent field of aseful ness for every man, either in erout of business

BEGINNING TO WANE

Henry Ward Beecher on May 7th rantied me babes at the Plymouth church, Brooklya, ad took advantage of the occasion to indulge a some Beecherisms. We quote: "This rite of infant baptism does not rat and t

admirable on that account, nor would it be more admirable in that account, nor would it be more admirable if it did. It is good secure it's good, and just as good as if it had the sanction of Matthew and Mark and Peter and John and all the rest of the appostes."

THUS one by one these men who occupy high stations in life come to the front and confess that the "rite of infant baptisu does not rest upon any apostolic authority-His only argument is, that it is "good becous it is good," and that good is good becomes Beecher says it is good. But here is an other cese that is still more startling for the old landmark pedo-baptist. It is from the Christian Standard: How the tide has set in against infant men

ership, is illustrated in a statement found in a late number of the Independent, that in an eastern town, "a Congregational minister, Mr Clark, has just been installed, who took somewhat novel and suggestive positious on the subject. He was mixed by the council: 'Who are the proper subjects of haptism?' plied: 'Believers.' 'How about their children? They should not be baptized; certainly my children shall not be.' 'But how in the case of uch as desire to bring their children for baptiam?' 'If they cannot be disensed. I should not object to a form of consecration; but I shand not call it haptism.' This, we are in formed, was the substance of the examinaon this point. He was unanimously accepted and Dr. Duryea preached the sermon.

THE PERSECUTED IEWS.

THE cracities practiced on the Jews in Rus-sia are blood-cardling. The following, from a London cable letter to the N. Y. World is a specimen of horrid harbarities that

would be a disgrace to savages: An Austrian physician who had visited the Jews' hospital at Odessa gives the tellowing acount of what he saw there: In the Jews' hos pital at Odesia one hundred and twenty-five mutilated persons have been received within a few days, and a still greater number are in the ruina of their homes in Hezole, Balte : smaller places in the neighborhood. Most of the wounds are of a very dangerous character, the aggressors having been cruel enough to pour spirite and petroleum into them. If the Jews resisted this treatment, the Russians out arms and legs off the hadly used hodies and carried them to the woods to throw them to the wolves Very few of the victims in the hospital are ikely to recover, and the accounts they give o their sufferings and the treatment they experienced at the hands of their aggressors would appear exaggerated did their hodies not prove the truth of what they say. There is one young woman of little more than eighteen years, whose breasts were cut off with a sword, while her one-year-old baby, which was lying on the bed near her, has had its ever put out with red-hot from. She told the physician that her husband had a house and shop in Hozole, and he had always been on the hest terms with the Rassians of that town; on Easter eve, as she was making preparations for the passever feast a wild hard harst open her door, took her haby and threatened not to return it until she had riven up all the money and valuables in the c. The child was screaming wildly, so she fetched all she had, when the child was returned to her. Its eyes had sirendy been put nt. In her despair she threw herself upon

when her husband returned and drew a revel-

ver, he was thrown to the ground also, bound with cords, and forced to look on while the monsters cut his wife's breast clear away. She was left lying there with her baby, but the man was carried off, and she has never heard of him since. In the bed next to the one contain-

ing this miserable creature, who has not even the comfort of tears, site an old woman with her head bandsged, the cranium having been cut in two with a sword. Upon the physician questioning her why she was not in a rec ent position, she answered that her back had been so badly scourged, it was one large ope would. When she heard the aggressors burst open the door she hid her grandchildren away in the cellar, but they were found and out to pieces under her very eyes. She was undress-

ed and scourged. A FEARFUL PICTURE

SOME of the popular churches are having sad experiences with the evil fruits of Free Masonry and other oath-bonnd orders After reading the following, written by Prof E. D. Bailey, and published in the Christian Cynosure, our people will see the importance of ingressing instead of releasing their opposition

to secret societies: During a call at the home of one of the ablest Congregational pasters of Connecticut the pastor of a strong Church, a conversation took place of which the following is as nearly a verbatim report as memory can make The language was written do wn immediately after leaving the house to inspre accuracy.

"How is your church prospering?" " Dead dead to additions in five year cept from a invenile society of 150 members at I run independent of my church.

"Any revival interest among your people "No, not a hit. Every time I try to h tra meetings the church has a dime sociable. theater, or a dance, and that ends the meetings ring the week of prayer fifty-five out of my uvenile society, between the ages of 14 and 18, rose for prayers. We expected great things ent to see members of my church about ir children, and they said, 'If the children their children, and they said, their children, and they said, "It the children want to be Christians we won't put a straw in beir way!" The next thing I knew a notice their way!" as sent up of some sort of fandaugo, no matter what, to amuse the people and russ money. there any unconverted persons who 'Are are members of the church?"

"The church is full of them. Two-thirds of the male members are Masons; some of the young men have lately joined."

"Have you any good members? Negatively good, but no more backbone in honeless fish." "Have you had any lectures here on Free

"Stoddard lectured here two or three

ago. I never heard so much truth spoken in an hour. My wife and I overflowed with joy and talked about it going home. A Mas deacon overheard me and resigned his office The Masons quit renting pews; accused me o getting up the lecture, although I had in fact othing to do with it. Finally they sent a man o me to pump out of me the facts. Not trusting that he was a Mason I innocently told him the whole story. In a little while a Ma-son hailed me on the street and said he had been enneinted in the lodge as a committee to tell me that if I was not opposed to this local lodge the Museus would return and rent paws. I was thoroughly disgusted."

Don't you think your church is wor "No. I don't know of a church anywh-

that I would trade for. Mine is considered one of the best in the State—has that reputation.' "How do you account for this state of things. "It commenced with the general depravity that followed the war. "Don't you think it began before the war

then the churches refused to hear the cross the anti slavery struggle?" "Yes-I suppose so. They commenced to follow a worldly policy then, and have kept it up ever since. There must be a great reforma-Yes, unquestionably. It must come. There

is no discipline in the churches—all broken down. There are men in all churches who those who had done the horrible deed, but He then related a number of experiences and they flung her to the ground, treated her in facts illustrative of his statements, and gave the most horrible fushion imaginable, and unmistakable ovidence of clear .perception and His Sabbath

perfect candor.

are large and his pulpit ability is said not to be inferior to the heat

A PETITION TO CONGRESS

To the Congress of the U.S. Greeting: WE, the representatives of the German Baptist church in the Southern District of Virginia in conference essembled, represent-

ing more than two thousand members, would respectfully represent that we are deeply impressed with the evils growing out of the use of alcoholic haverages; and WHEREAS, This Brotherhood, now numbering nearly one hundred thousand members in the United States, have for more than one

hundred years in our church government and sion of this svil and have only succeeded to a very limited extent, and WHEREAS, Of late the public mind has been

wakened to the magnitude of the evil, Cou ty and State authorities taking steps for its

WHEREAS, Your honorable body has appointd a commission to investigate its effects upon the various orders of society, as well as workings of probibitory laws where they have been inaugurated, we are encouraged and do hereby petition you as the appointed gnardians of the interests and happiness of mur h country, to work for a national prohibitory liquor law, and that an all-wise overruling Providence may guide your steps so as to lead to success, is our sincere desire, and for this we will ever pray. B. F. Moomaw. Romanck's Va

THE CLOSING SCENE

OPEAKING of the Berlin Committee report, and the trial of H. R. Holsinger at the late A. M., the Daily Indianian gives the closing scene of the afternoon work in the following language:

Mr. Holsinger, of course appealed to the Conference, and the case has caused a large amount of discussion within the char grave fears have been entertained that this might he the entering wedge for a division in the German Baptist Church. The question ference would sustain the action of the com e, and for almost three hours the discussion both for and against it was lively and interest While most of those who sp ing.

subject, did so in an earnest manner, yet there were no signs of excitement, all throngu; and as it was considered a very grave well for those engaged in it. The best of order revailed all through the interesting discussion and after all preliminary motions had been withdrawn, the question stood whether to accept the report of the Berlin Committee, ar Amidst the utmost silence the Moderato put the question, after first announcing that the vote should be taken by rising. Th showed that the committee was sustained by an overwhelming vote, many declaring the majority in favor of the committee's report to be as forty is to one.

DR. TALMAGE ON CIGARS

I N one of his lectures Dr. Talmage gave the following bit of personal experience in the use of tohacco: "There are ministers of relig-ion to-day indulging in narcotics, dving by iuches, and they do not know what is the mat ter with them. I might in a word give my own experience. It took ten cigare to make sermon. I got very nervous. One day I awakened to the outrage I was inflicting upon I got very pervous. One day I myself. I was about to change settlements, and a generous wholesale tohacconist in Philedelubis said if I would only come to Phila delphia, he would, all the rest of my life, provide mo with cigure free of charge. I said to myself, If in these war times, when cigars are so costly, and my salary is so small, I more then I enght to, what would I had a gratuitous and illimitable supply? And

then and there, twenty years ago, I quit once

though I have since then done as much hard

work as any one, I think I have had the best

health God ever blessed a man with. A minis-ter of religion connect afford to smoke"

nd forgver. It made a new man of me,

Home and Familu.

Morro, -And the fruit of righteeesn them that make peace. -James 5: 15 GOD BLESS OUR HOME.

God bless our little home to-day, With all its toils and cares, And bless the faithful husband who,

With love our frink shares d bless the little childre

He in his love has given. Except we become as those fair ones We'll never enter beaven.

God bless each heart who every day, In secret prayer makes known Their every want to lum above, Who reigns on yonder throne

etimes the road seems dark and long, Our souls to anguish driven we'll press on to gain the crown, With those who enter heaver

MES. S. J. SNYDEB.

ONLY A FARE

FARE, ma'am," said the conductor. The passenger took no notice. She was a shabby-looking old woman, in rather rustylooking black, with a frayed lace scarf around her neck and an old-fashioned, heavily-worked lace-veil fastened about her bonnet brim,

"Fam!" repeated the conductor. The passenger looked at bim, put ber hande into her pocket, rummaged in a queer, little reticule she carried, and, after exhausting all the patience of which a car conductor is sup-

ed to be possessed, said slowly, "I baven't got any money,-not a penny.

There was a pause. The conducteor looked at the passenger and hesitated. It was a damp misty evening. The streets were ankle-deep with mire. It was three miles to - street and the car was not balf full. It seemed only common humsnity to permit as old woman to ride to her destinution, whether she had a fare

or not. But there, on the platform, staring through the glass door, our conductor saw the face of a car spy-a spotter, the men called him-who was watching him with eager, green eyes, anxious to eatch him tripping. Poor as his place was, twenty men were waiting for it. His receipts must tally with

the number of passengers recorded on the dial provided by the company for that purpose, or off went his head on Saturday night. Still he could not put the old woman off his ear; only one alternative remained - he could pay her Now, a fare on the -- road was only five

cente, but six o'clock was coming and he was hungry, and the supper he would have just ime to snatch before his evening trips began, would cost him ten cents-five cents for bread and cheese, five cents for a cun of coffee. He gave up one of these if he paid that old we-

You see there was another old woman, whon se called Grauny, to be eared for, and clothes of some sort must be worn, and there were no pennies to spare. But it was the memory of old Granny, that arose is his heart as he dropped the coin, touching the bell and nodded "all right" to his passenger, and as he stepped from his car to take his brief rest, he handed the old nan to the carbstone and saw her safe apon

" No, I don't want anything but the coff :e he said, waving away the restaurant keeper's boy, as he pressed the basket of rolls and saudwiches upon him, "take that stuff away."

The bread was out of reach before he falt

quite safe, he was so very, very, hungry. At that moment an old woman touched the car starter on the arm,

"Tell me the name of the conductor on car number five. There he sits under the shed. "That's Varnham-Tom Varaham," replied

the starter, rather cagerly, for he had a relative

waiting for a place. "It you have any complaint to make, the

But the old woman toddled away. Oh, the long, long Winter, cold and cruel-

ly frozen. Many died of lung complaints. The ecuductors suffered too, though not so terribly, and Grancy had been sick, and there money to be spent for medicine and nonrishing luxuries, and Tom Varaham's old great coat was stolen one night by a thief, who made his

way into the crowded lodging house. After that he went without it, and he often wondered what it would be to be warm, and to sit at a satisfying meal. Life seemed very hard but to give up that noor situation and such for

better, was not to be thought of, with Grancy on his hands, The passengers who rode in car number five

often snubbed their conductor, took him to task for the inconvenience they suffered, and sbused him at their dinner tables, or as they sat before their warm grates, toasting their ocs, while he shivered on the car platform. -Perhaps the shabby old woman, with the worked lace veil may have done it also, for she rode in the car very often, though she never found

herself again without a fare. "What's the matter?" mked a passenger. "Three cars ahead stopped-some one hurt."

replied the other. "What is it, conductor?"

"Conductor of number five dropped down, was the response. "Some say, he's dead." Tom Varnham lay in the midst of a little

rowd, quite sonsoless and wary male The men were talking about him, "He's been starving himself and freezing too," said one. "A sick old grandmother on

his hands; and he was a clerk or something never used to out-of-door work. I've seen this coming on for days. You are a doctor, sir?" asked a shabby, old

womso, laying her hand on the arm of a gentleman who knelt beside poor Tom. The gentleman looked up.

"You said last week, I not deserved to be called one, Madam Hover," he said demurely. "Oo! Dr. Jones! Well that was when you ouldn't cure me of the neuralgia," replied the lady. "But I want you to do something for

me. Have this man brought to my home; he did me a favor once. Do your hest for him The doctor nedded, and when Tom Varaban came to himself, he lay in a great, old-fushion

ed feather-hed, in a room he had never seen he fore, and the old woman whose fare he had paid, rocked to and fro beside his hed. "You are not to talk," she said, wavir

black tan at him, "but everything is all right Your grandmother's hoard is paid to that repacious old woman, and you needu't trouble our mind about anything. Go to sleen, went without your bread and butter to give me a ride once, and I shau't forget it, though I happen to be a rich old woman instead of a poor one, as you thought me. Tom listened, found himself incopuble of

making any remark, and fell asleep again. But bard times were over for the poor fello When he was able to work again, there was a fine position open for him in a great wholesale house, and he was able to keep a pretty suits of rooms and a servant for old Granny and to live with her, to her great joy. And moreover, it is well known that old Madam Hover, who has neither relative nor hobby, has made her will, leaving her great fortune to Tom Varnham "Don't ask me why," she said to the lawyer

Perhaps you wouldn't think it much to go hungry on a stormy Winter evening for the sake of a poor old woman. I could have called a coath, and I'd only lost my purse, but h didn't know that, and I always remembered just how he looked when he cout that bread I knew he was a good fellow, and so he is, and I've a right to leave my money according to my fancy."-E.c.

THE NARROW ROAD.

HOLY Writ tells us that "strait is the gate and narrow is the way that leadeth unto life, and few there he that find it." If helievers in Christ realized fully the import of this text, we think they would be incited to strive hard and sacrifico much in order that they might walk in this narrow way that leads

The thought is so prevalent in the world. a Winter full of terrible storms of snow and that we need only lead a moral and peaceful sleet. Two drivers on the -- line were had- life in order to obtain an inheritance in the heeide, but cling to Hops.

sweet beyond. But the fact remains, we must strive hard and manfully; for the Savior says, " Few there he that find it."

We should all inquire within ourselves What kind of a life had the Savior allusion to? It seems to be in some way very precious. for if it were not, it would hardly be so diffi cult to attain

We think Paul alludes to this life when he says "God will render to every man acto he deeds. To them who by patient contin uanse in well-doing, seek for glory and honor and immortality, eternal life." life s what he refers to, is evident, for "God only bath immertality," and the way being strat and narrow, it is not strange, if but few

find it. Irasmuch, thee, as we must make a sacrifice, let us lay aside all "superfluity and paneltides, and the sin which doth so easily beent

us, and walk worthy of the vocation wherein we are called;" lest we fall out by the way, and be hat after having made a good start. Frethren and sisters, let us, then, all provoks one another unto love and good works

let a promise of rest being left us, we fall short of attaining. Let us strive hard, with love one to a to gain that crown which is promised to all the

fsituful in Christ. Let us take courage, try to be of one mind, live in peace; and the God of love and peace shall dwell with us.

Weaver's Station, Ohio.

RAINY DAYS.

OWN it comes! Slowly, but stendy, the D rain has been falling. The earth has drank in the moisture until it is filled with it, and now we see little pools of water here and there, while the small rivalet assumes quite a respectable appearance, owing to its in water supply.

While the rain continues, the husbandmen usly scans the heavens to see if there is no sign of fair weather. He fears that his crops may suffer, forgetting that the Good Father above overrules all for good.

Just so it is in LIPE. We need more than sunshine to bring us to perfection. Rainy days are needed to fructify the, otherwise, barren waste.

A certain author aptly says, "I should not know joy, if I had not sorrow," and Gothe, alo, once remarked, " Nothing is harder to hear than a great many days of uninterrupted pleasure,"-all this showing us that we need siffiction, in order to obtain a perfect growth. These "rainy days" of life are often unpleasant to us, but when we consider that all things work together for good, to those that love God, ook at the severest trials with hope and faith in a better Lafe Beyond.

Then, let us not despoir? Though dark ands overshadow and obscure our pathway, finally God's suclight will break through, and a low, sweet voice tells us, that the Lord, our God will naver leave us nor forsake us,

WHAT HOPE DID

I stole on its pinions of snow to a hed of of disease, and the sufferer's from became nile-emblem of peace and endurance It went to the house of mourning, and fro

the lips of sorrow there came sweet and cheer-It laid its head upon the arm of the poor no, which was stretched forth at the com-

mand of unholy impulses, and saved him from disgrace and ruin It dwelt like a living thing in the bosom of the mother, whose son tarried long after the

promised time of his coming, and saved him from desolution and the "care that killeth." It hovered about the head of the youth who had become the Ishmael of society, and led him on to deeds which even his enemies praised. It snatcheln maiden from the jaws of

death and went with on old man to heaven. Hope on, good brother. Have it; reckon it on your side. Wre:tle with it that it may not depart; it may repay your pains. Life is hard cough at heat, but Hope shall lead you safely over its mountains and sustain you while buffeting its stormy billows. Part with all el

MATRIMONIAL

HILLMAN-YARIAN .- At the bride's par ents, by the undersigned. April 12. Mr. Da-vid E. Hillman and Miss Meggie E Yariac, all of Poweshelk Co., Iowa.

OCHELTREE-MYERLY. - At the bride's mother, by the undersigned, May 4. Mr. Geo. M. Ocheltree and Miss Hattie M. Myer. Geo. M. Ochsitres and J. Jowa. ly, all of Powesheik Co., Iowa. S. P. Miller

FALLEN ASLEEP.

FRANTZ-In Cerro Gordo, Ill., May 7th, 1882, John Frantz, aged 51 years, 3 months and 43 days. He was a member of the church over 30

years, and leaves a wife and eight children to mourn their loss. He was a pieus father, a loving hushand, a werthy neighbor and a friend to the poor. Funeral services by Eld. D. B Gibson and M. Stauffer. A. B. SNIDER

PRICKETT .- In the Maple Grove church. Norton Co., Kan, April 29th, sister Sarah Prickett, aged 60 years, 4 months and 9

Sister Prickett suffered from typoid pneu monia, followed by apoplexy. She bore her sufferings with Caristian fortitude and resignation and was buried in the Brethren's cemetery

near the cnurch on May 2nd. Funeral occasion improved by Etd. N. C. Workman and M. Lichty from Ps 17: 15. H. P. Bainswooth. COOK .- Near Doubles, Poweshelk Co., Iowe,

April 19, friend James Levi Cook, aged 53 years and 11 months. Disease, lung fever. Funeral services out ducted by the writer from Amos 4: 12

MORGAN. - Near Dresden, Powesheik Co., Iowa, May 21, of old age, our much esteem-ed old friend, John Morgan, aged 76 years, 6 months and 29 days.

Deceased has been a member of the Mis sionary Baptist church for forty years. He years and will be much missed. Funeral ser vices conducted by the writer from the words "Man goeth to his long home." " Ecc. 12; 5. S. P. MILLER

Correspondence.

APPALLING DISASTER!

The Loss of Life at Sterne's Church, Languager Co. Pa., May 27th. Full Particulars of the Terribi-

A pall has fallen over what, on Saturday moraing was a hoppy community. The new German Baptist meeting-house, in course of rection between Milton Grove and Mastersonville-which Saturday morning was to be the pride of all heart; -is now a desolate ruin.

The building was raised Saturday morning, amid a cheertul multitude of people. Just as the carpenters were ready to raise the rafters. the temporary floor on the second tier gave way, and the structure went crumbling down terrible crash, that was heard nearly

s mile away The style of the building was to be of plain pretension, nevertheless of great magnitude and was designed by Mossra, J. Stauffer and M.

Gibble, and the carpentering was done by Geo. Greiner, one of the most skillful mechanics in the county. The building was to be frame, sixty by eighty feet, with a large basement, which is divided into three apartments. The first floor was intended to be used for religious purposes, and embraced the cutire length and width of the edifice; the upper story was to be laid out in a number of sleeping apartments,-The frame work was about tweaty feet high and, it appears, was entirely inadequate to hold the mmenso weight which burdened the second tier. Upon the top and directly underneath the rafters, the corpenters were at work to draw up the wrought-iron girders when the

OBSIMETED LIKE SO MISST ROTTEN WOR currying with it whout two-thirds of the in terior of the building, taking all the heards j ists and the scallolding—all falling down in a terrific mass, carrying with it about forly work--all falling down in a mea who were operating on the top of the huilding. At the time of the accident there were from eighty to minety mea at work. The

accident happened at exactly 9; 30 A. M.

LIST OF THE KILLED AND WOUNDED.

John Shauk, dead; Jacob Gibble, dead; Jos Werner, dead; H. Werner, leg broken, and in a critical condition; Jacob Kindig, leg broken sed serious internal rejuries and not to recover; Eli Gibble, shoulder dislocated; er, contractor, serious internal injur ues, ureiner, contractor, serious internal injur-iss; M. Greiner, Jr., serious internal injury; Fe-lly Kauffman, fracture of the skull; Ephraim Sinder fatally injured.

ucre seriously injured. There are about thirty other persons who were more or less injured, but not of a char-acter which will justify the fear that they are ia a serious condition.

Deputy Coroner, John Lindemuth empannelled as the jury to hold the inquest on John Shank, — Lewis Wesver, Jacob Shank, Elias Spank, Deristian Givler, Samuel Faur, and Chr. Shank, Dr. John Augstedt acting as physi-cian to the Coroner. Their verdict was returned to Coroner Shiffer, on Monday, and is as follows: "John Shank came to his death in th following manner, whilst in company with others in putting up a church building in said township; the timbers of said building giving way, he was crushed to death by the falling of the same and we do say that the said John Shank came to his death by accident and not

From Harleysville, Pa. Down Reethven -

I will inform you and all your readers that Bro. Daniel Bright, of Bethlehem, Pa, has become, not only derange | but quite income. On Sunday, the 14th inst., he was here to visit u after meeting at Indian Creek. On our way ome I saked bim, "How does it go?" He answered by saying, "I have gone through

a transmutation; I was a silk-worm, eating leaves; then I spun asyself into a cocoon of unhelief, but now I have come out of my chrysalis-now I am a hutterfly. So he kept up a convarsation,

deep and figurative that not only I but others also, could not fathom, though much of his reasoning appeared plausible. Some were of the deep things of God and sternity. We were all amozed at his conversation, and did not know what to think of him.

Soon after his return home, he became con fused and deranged in his talk. His talk was mostly out of the Scripture, but he became worse and worse, until he grew raving and vio-He was then taken to the meane asyl at Norristown. His sister, a Mrs. Hunsparger, became so excited about it, that she also beame mesne; though they have only fastened ber, and not taken to the meane saylum.

Bro. Daniel had a very limited education when he came to the Brethren about surfeer years ago. But then his wife was so dissatis fied with the change in him, that she eloped with another man, leaving back her two sn children. He did the best he could under the circumstances and applied himself to though and study. He became a deep thinker, a pro-found reasoner and a fluent conversationalist After some years his disloyal wife died, and he d a second wife; but after a few years her habe died and she, too, soon after During all this time be applied himself to study. He read many books, scientific and religious and became quite well educated. But finally, in grasping after those deep things of Ged and eternity, his mind lost its equilibrium and gave way.

We held a Love-feast at Indian Creek on Saturday evening, the 27th just, on which occa-sion brethren John and Charles Moore from New Jersey paid us a visit and encouraged us in the way of salvation. One was haptized and another backslider reclaimed.

We are having wet weather; not much corn Fraternally, JAS. Y. HECKLES. planted yet.

Concerning Kausas.

Dear Brethren

As I am receiving many letters from all over the Brotherhood, asking about the same questions, I will answer all as near as I cau W., and if any one has any cial questions to ask, an early answer can obtained by enclosing u stamp. is the County-sest of Johnson

and twenty-one miles south-west of Kan sas City. Has three railroads completed and ue being built. Population about four thonsand.

The Olathe church is in Johnson and Wyaudott counties, has a membership of sixtyfour, firm for the order of the general brother-We have from ten to twelve meetings at different points per month.

t different;points per monts.

3. Our soil is bottom and limestons—very reductive for all kinds of grain and fruit, essocially for wheat. We have plenty of timber for all pur

oses except large building timber, of w we have a limited supply.

5. Our soil works as nice as could be de

The shove list comprises only those who ed; no watery and sticky muck to contend with. 6. Farm implements and machinery of all

kinds are as cheap here as in the East. 7. Markete are as good here as in Illinoi where we were raised. Lucd rent; for one-third or \$2.50 to \$3.00

9 Good water is here in abundance, there

being quite a good many springs. Our prospect now is good for crops and Wheat is filling nice so far; will do to frmit ent the fore part of June.
11. We have some chinch-hags now, but

thus far they have not bort anything yet. Last, but not least, land near Olatho sellom \$30 to \$50 per sere. Some farms can bought near railroad in south-western part of county from \$20 to \$30; all land here is proved; no raw land nearer than thirty miles Fraternally. outh-west.

ISAAC H. CHIST. Oluthe, Kan.

From Sabetha, Kan.

Bro. J. T. Myers from Philadelphin, Pa ommenced a series of meetings in Sabetha, Iny 7th. Presched thirteen sermons which resulted in eight applicants for haptism, four heing haptized on the 19th and four on the On Sunday the 21st, over three bundred persons were present. It was something new a great many never saw the Brethren baptize before. Bro. Myers is now preaching in the Pony Creek church. We wish him succes there in gaining some pretious souls, and wish him good health, as he has not been feeling very well for some time, since here. want him to come to us often, as we have plen ty of work for such men as he is, and we welcome them at anytime. We hope God will bless him and his little

emily, and ever keep them near him. weather is cool and wet; small grain doing fine, except corn. E I BrEGREY. May 24th, 1882.

From Norton, Kansas.

Received for missionary purposes during the nouths of April and May, B. AT W. thirteen and Gospel Preacher thirty-two; accept ou Our Love-feast at Maple Grove Cold thanks ny on the sixteenth, was a success. Elder N C. Workman officiated. H. P. Brinkwort H. P. Brinkworth added to the church by haptism, and since that time eight more have been haptized; and we halieve others are almost persuaded to join with the people of God. Those sending poper for free distribution, will address me at Norton Kans, instead of Dallas. May 30th.

From Dukota City, Iowa.

I desire to say a few words to friends and I desire. So say a tew worsa to resease acque send trom use vaney et virgums. Abbat it limited to the send of the

ere you buy. It is very rich and productive, ler contemplated going there to preach from well watered and very healthy. Crops are as District Meeting in Page. sure as in Hintoir. Raw land varies from Brr. John Flory, of the blow appointment of the production of th sure as in Illinois. Raw land varies from \$5.00 to \$12.00 per core, owing to where located. Farms partly improved, \$16 to \$20 per scre. Same new, improved, and to ear per sore. Some new, improved farms for rent; renters getting two-thirds crop. Good stock country; many berds of cattle to be seen grazing on the heautiful barrens. Those wanting good homes cheap, and to grow up with the country, is your time to huy. Hope to Brethren come and settle here. Hope to see some of the

There is a good opening on this new line of reilroad,—the C. & N. W., for husiness of any kind; a good opening at this place for grain and stock dealers.

I will be gled to see and aid in any way I can, any brother or friend that may com way. Good water power near this point, where flooring mills are in operation. railroad was put through last winter; since then, emigration is pouring in fast, and land increasing in value. Hoping to see some come this way, I am yours very faithfully, T. A. Broy

May 25th, 1882.

A Request.

If any of the readers of the B. AT W. know ow the River Brethren had their origin, when and by whom, please let me know through the B. AT W. Nottana, Canada.

From North Manchester, Ind.

Our Love-feast which came off the 24th of May, is long to be remembered. hed a most enjoyable season. Elder D. P Sayler and brother O. F. Youut were with also brother J. R. Keller and elder S. A. Hon-barger from Northwest Missouri, and several ministers from adjoining congregations.

Elder D. P. Sayler preached at 10 A. M from 1st Cor. 3: 10-12, showing the import ance of building upon the sure foundation with the proper material, &c ; followed by Bro. Yount. Examination services were con by brethren Yount, Honbarger and Sayler.

o. Sayler presided.

We had most excellent order by the spects tors during the entire metting, which speaks well for our young people, showing due reverence and respect for the house of God. Nex morning had preaching consisting of farewel worning had preaching council addresses by the brethren.

Upon the whole we had a glorious meeting;

Description of the word earnestly.

Saints were much strengthened and enco aged on their way Ziegward, and sinners were fuithfully warmed to fice the wrath to com May the Lord bless the dear brothren who

abored so faithfully among us, and we trust heir labors will not be in vain in the Lord, but that they may be the means of more firmly uniting us in love as becometh God's children Dear brothran and sisters let us all labor and pray for the restoration of peace and union mong us, and so live that when our w earth is done, we may all reach that home above where disunion, trouble and sorrow will ISAAC MILLES.

May 28th, 1882.

Out West.

On Monday, May 22nd, we left the office for season of recreation in the West.

Arrived at Bro. Moses Snavely's near Kear

ney. Neb. on the morning of the 23rd. brother Snavely and family very well situated on their new home. Bro. Samuel Forcey, for-merly of Richland Co., Ill., is the elder and er in this small church, known as the Wood River church. They number few, but are very zealous workers; and we predict a large, orderly church there in a few years. We found a beautiful country; crops looking very

romising; the people are very sociable.
We think Brethren contemplating me st would do well to correspond with brother Moses Snavely, as to prices of land, before urchasing elsewhere.

We returned home Jone 1st, but felt and to part with the dear brethren and sisters who treated us so kindly. O. D. LYON. Mt. Morris, Ill., June 5th, 1882,

Items from Virginia.

Door Brothrons

The tide of amigration is setting in East ward from the Valley of Virginia. About fif ten of our fraternity have already located in

Bro. John Flory, after his long preaching tour in the Western states, wes at our Dis-

7

trict Meeting, looking well. He expressed himself well pleased with his visit among the Brethren.

If those who are set forward by the church to preach the Gospel, would fill their mission both by precept and example, and not meddle with church government, there would be but little forther trouble in the church. The question relating to the propriety of

oting at the polls, prohibiting the use of intoxicating liquors in the State, was warmly discussed at the District Meeting. All were strong, uncompromising temperance advocates, but the meeting did not advise the voting part. Our church is the oldest Temperance (zution on earth, and needs no supplemental agencies. It would probably be more in accord with her mission, for the church to esk our State and National Authorities to pass a law prohibiting the manufacture and sale of in-toxicating beverages. This would strike at the root of the evil, and bring to light this ent feature of our church DANIEL HATS.

From Orleans, Neb.

Dear Rethwes

Wa do not have much preaching here in

our isolated church, hence we do not often write church news. We gave notice of Brn. Arusberger and Ives preaching here last Winter, and hrother William Pullen was here about one year before that time. Bro. Arms-berger preached here four different times; this is all the preaching we had since we are here.
Our preper is that God may bless those dear
brethren abandantly for their labor of love. On the 14th inst, we were made to rejoice

to see four precious souls baried in haptis the Sappa River in Furnes county, by S. Mil-ler, and rise to newness of life. Their names are, C. G. Ellis and wife, and T. J. Hickman and wife. Bro. Hickman had been a Newlight minister, and brother and sister Ellis had been members of the Campbellite church. have good reason to know that they all con-sidered well the step they were taking, as they searched the Scriptures diligently. They are willing to follow the Lumb whithersoever He adeth, hence they go on their way rejoicing. It does our souls good to have two members of God's family so near, about one and one half mile from us; before this the nearest were about twenty miles. While we rejoice that our neighbors have

me to Christ, we pray that their children also may make the good confession, and re-nounce Satan with all his sinful ways, while oung. May they examine the Word for themselves, and then shan a wicked world for Jesus's sake. We should devote our time and talents to him who died that we might live. Dear brethren and sisters, remember us in our solated condition, and when you are trav-

eling in the West, please come and preach for I know that we have not the comforts us. and luxuries of life with which you are sur-rounded in the East, but we have hearts that loug for Christian sympathy and encouragement. Then there are precious souls here for whom Christ died; must they be lett to perish? When there are three or more of you at one meeting, think how glad we would be to have just one of you here. Will not the Mis Board send some brother, sound in the Faith, to preach for us? J. P. NOFZIOER May 28th, 1882.

From Woodland Church, 111.

Our Love-feast was truly a feast to the

oul, and pleasant recollections yet remain. one was made willing to forsake the services of sin and walk in newness of life. Menno Stouffer and brother Samuel Tennis labored for us. The truths presented we hope may be se lesting as time itself. We feel to press boldly on in the service

We feel to press boldly on in the service our Master. Auchier precious coul was added by haptism on the 28th inst. Those two ars young sisters. May God keep us near him in life and cave us in death is my prayer. EMERT ESBELMAN.

May 31st, 1882.

EAT below your means, dwell according to our means, but spend ou your wife and chilMissionary Board Report.

Missionary Board, Foreign and Dosession to transact h business. May 25th, 1882. Members present, Eiders James

ter, Enoch Eby, Joseph Leedy, D. E. Brubaker and S. T. Bosserman. 1. Report of Evangelists,-their work and expenditures:

Eld. J. Wise, during the year, visite the following places: Canada, forty days; Pennsylvania, sixteen days; Missouri, fifty-five days: Southern Illinois forty-four days; number of appoint-ments, Canada, forty; Pennsylvania, thirty-two; Missouri, sevecty-nine; thirty -two; Missouri, sevecty -nine Southern Illinois, lifty-five. Accessions to the church, eighteen. Distance tray eled in the work, 5,365 miles.

Eid. D. M. Miller reports --- days in Minnesote; number of accessions, four Elders Enoch Eby and J. W. Trostle report one week on a prospective tour in sota. No accessions reported. Eld. J. W. Wilt reported a few days labor in Clearlield Co., Pa. Number of

ns. four Eld. J. R. Gish reports his labors from rn Missouri and Arkansas. Time

about three months; no accessions re- ported.
EXPENSE REPORTS.
Eld. J. Wise
Eld. D. M. Miller 33 55
Ebl. J. W. Wilt 20 00
J. W. Trostle 20 00
Eld. E. Ehy
Eld. J. R. Gish, (not reported)
Total\$209 39

Total rec'ts of Domestic Mission, 8000 o Eld. J. Wase for time and travel-Eld, D. M. Miller . . Eld. J. W. Wilt...... Eld. J. W. Trostle... Eld. E. Eby 10 00 For tracts sent by H. R.

Expenses for Postal Cards Paid to J. W. Beer.....

DANISH MISSION. Receipts for Danish Mission for two years, clos-

the Poor in Denmark... 182 88 TOTAL EXPENDITURES For Bro. Hope and the Poor, and for the spread of

Balance..... 8 82 88 By Bro. Hope's request the Mission Board offer the following suggest sustain the Mission in Denmark; By permitting Bro. Hope to r all for preaching.

2. An appropriation to continue the publishing of the Danish paper. 3. For a continuance of funds for h orers for their sustenance and en couragement to the cause in Denmurk Respectfully Submitted.

JAMES OTTREED S T BOUNDALAN

Cidings from the Mield.

Postal ourd communications solicited for the department. Reports of haptisms especially desired,

Grove City, Kan., May 28. As we have no meeting to-day, I Write a few lines for the B. AT W. long to the Osawkie church, but live about twenty miles East, on the line of Jefferson and Leavenworth counties away from the main body of the church le band of about twelve members and one minister. We preach about three times every month. We have a We have a good country here, and land is shee good country here, and land is cheap, considering our markets. One groat drawback was formerly that we were too far from the railroad, but that has been remedled, as we now have a road running from Leavenworth to Tonel ther to be built from Lincoln, Neb., to Kaosas City, which will accom modate our county. I think Brethren seeking homes in the West, would do well to stop here and see

before gaing too far West, where the are subject to those severe drouths.— Land rates, per 100 acres, from \$3,000 to \$3,500, according to location and im provements. It is considered safe to pay one half and the land makes the

nce. Wheat, onto and grass looks well; corn not so well; weather most west; corn not so west; wenther meat too cold. Good prospect for fruit. We heartly invite ministering brethren, when traveling west, to stop off and preach for us. Our R. R. station is Mc-Clouth, a station on the new road. Any one wanting any more inform erning our country or church, should address a card or letter to the writer and A. L. BOWNAN.

Peabody, Kan., June 5. Our Communion of June 3rd will eve

old a place in the mind as one of the pleasant memories of the heart. The weather was beautiful. (Kaneas has many supply days.) The audience was and attentive, the Brethren happy and orderly. Ten were recently add ed by letter, and the future prospect There were \$46.00 subscribed for the St. Louis church, and stdl the list is passing. One. W. Thomas.

Dunkirk, Ohio, June 5. Yesterday we attended church with our dear Brethren at Eagle Creek and were made to rejoice to see one mor soul added to our flock by baptism greater influx to the saints in this wis mity. We have three Sunday-shools in our congregation and all in good work Yours Praternaliv,

S. T. BOSSERMAN. Mound City, Mo., June 2. The good work is still moving on is this part of the Brotherhood. On last Sunday, the 28th of May, six souls made the good confession and were united to the church by haptism, m sieven during the month of May. All eleven during sav — in peace and union. Jacon R. Keller.

Brownsville, Mo., June 0, I have just returned from the Mound church, of Bates Co., this State. I was called there to see to the interest of that church, and while there we had work in il, resulting in the excl one brother from fellowship. Two wer oived by letter and two granted let We found considerable disorder and recklesiness existing here, but by earnest and zealous labor, we believe that all was properly adjusted, and th church is again set upon her feet "prop We feel that we certainly left th church there in good spirits and possessing proper Christian feelings that cen

D. L. WITTIAMS Raven's Eye, W. Va., May 20. We are gind to see the good news from the different churches, and thought per-baps it would be of interest to hear from us. We have meeting in Nichola county once a month, at Rocky Point church. Buptized three last Pail. Bro. Hutchinson, a minister near Oak Hill, accompanied me there last Saturday One more received by bantism, and wa think others are counting the cost, and we hope they will soon get full consent of their minds to choose the one thing needful. We have about fifteen members in this congregation, and hold our meetings once a mouth. We desire very much that a minister move in here as ton, Bro. A. Halliday being all the beh we have. Our laborers are few, but a great barvest is before us. Remember as, dear brothren, at the thre that we may all do the work that the Lord has assigned us.

C. H. MARTER

THE United Presbyterian Church has ecently been agitated over the use of musical instruments in churches. It has been a decision of this church that musical instruments should not be used in the services of the church. Recently at a conference a vote was, taken for stood thus: for reneal mid: against repeal, 405. The question in therefore settled, and the United Presbyterians now will use musical instruments in their services. The vote indicates that the opposition is still strong, and the minorthan people generally are if there will not still be some trouble about that

Announcements.

Love-Feasts

June 17th, in the Walash church. Wa bush Co., Ind.
June 17th, at 2 P. M., about two miles
south of Dedham, Carroll Co., In., on
the Milwaukee R. R.

une 21 and 22, at 1 P. M., in M church, one-half mile east of Lost Na-June 22nd and 23rd, at 10 A. M., in the Pine Creek church, Ill. June 23 and 24, at 1 P. M , Panther Creek

church Woodfor il Co June 24th, at 10 A. M., at Hudson, Ill. June 24 and 25, 5% miles north-east of Kearney, at residence of M. V. Snavelv.

une 24 and 25, Spring Creek church, Chickesaw Co., Iowa. June 30, at 10 A. M., four miles south of Cornell, Livingston Co., Iil., at Paul Date's

August 20 and 27, in the Clear Creek church, Saline Co., Mo. ptember 2 and 3, in the Mound church Bates Co , Mo. Sept. 27 and 28, at 11 A. M., in the Deep River congregation, Poweshelk Co. Iows.

pt. 90th, in the Dry Creek church, Linn Co., In. October 7 and 6, in the Blackwater church, Saline Co., Ma.

Our Bible Lesson

LESSON to. SSON 30. Heb. 27: 16—23. How dill Pann lose his birthinght? Geo. What he meand by Barthright? Geo. 22: 84— What bleesting del Econ desayor, Geo. 22: 84— Did ho obtain 51? Why? What is meant by of reportance? What did Econ seek? What meant is meant? E. E. 19: 12—40, 31: 8

Advertisements.

town a limited regative of first-clum advage a will be insected, nothing of a dealerful character will be advanced.

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ntaining a brief summary of our belief as a people, professing to Chart in all things. Price per pur-cepts or 40 container burnhad

BRETHREN AT WORK Mt. Morris, Ill.

Wanted! Wanted!

olera Morbus and kindred dineanes of the stomach and howels will prevail in all parts of the country this coming su-It is of the higiest importance that

It is of the bigiest importance that consultation consecting to furnished the popion at once. Any number of canwasses will be accepted between now and July 1st, to sell DM. PEFER'S STOMACH 1VGOR. This layer to the processing the sell of the processing the proce



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J D. LAYNG, Gen Sup't, Chicago

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Brothron at Work.

BREVITIES.

Explanation. bout three days out of each wer after the contents of the E. Au is properly filled with suitable

81.50) Vol. 7.

age says, punyer and tobacco mice won't m

Nearly four thousand persons started to

Mas. Garfield has given \$1,000.00 towards towards new meeting-house in Washington.

the small, but the matter is interesting Bao. D. M. Filte, of the Summit congress give with his family to Burr Oak, Kan.

The "Record of the Faithful," by brother Howard allers now ready for mailing. See notice elsewhere in

D. L. Miller's father and mother, of Maryl

sacked the "Mount" last Wednesday. They look well, and seem to be enjoying their visit.

Near Tuesday, June 27th, the people of Iowa are to the an important question. It remains to be seen befor Iowa is to be a temperance state.

and through Chicago an roote for Salt Luke, ex-lag many others to follow during the season-

The Mortey's Mirror is now being translated from a German to the English, and will soon be published the Mennonite Publishing Company, Elkhart, Ind. w Wismi Brethren have concluded to publish

not being fully satisfied with the book use sen. It is to contain about 500 or 600 hyung re makes a slight mistoke in saying that other S. Z. Sharp is on the committee appointed to the Minutes. He was on the sub-committee, her

E American Bible Society is proposing to enter us thorough and universal convasu of the Unite and territories to supply every destitute famil

to Jas. R. Gith, of Roanoke writes that his health specific very slowly. The Feast at that place came May 95 and 27, though we by mistake got it June 20

icnomination on account of the dangerous

June 4, in Verginia and North Co

ore of the Bethron's papers speak of elder Goorg at proaching at the Anneal Mosting. It is a mis it should be Poul Wetzel. He proaches German liberally, while his greatures, as an orator, are almost

For dround for the Full Report is unusually larger 5 year, perhaps much larger than in may previous F. Those dasiring the work should send in their or nuclinity, as the publishers aim to print so:

Mt. Morris, Ill., Tuesday, June 20, 1882.

THE Northern District of Misouri will hold her : District Meeting, near Platteburg, Mo., Sept. 1, 1883

Enn. David Frants, of Cone Gordo, Illimois was able to attend the Annual Meeting. De seemed almost fulls covered from the injuries received last Spring

"IF the church joins the world," said Bishop Peck "it will be hard to get the world to join the church. The world will see no need of joining the church.

Win cannot love God and at the same time hal

sposes to open up for regular work the coming Fall and to C. D. Hylton, Hylton, Va., for further partice

Buo. Enoch Eby was with us, attending the Col graduating exercises, last Weshatsday. His son, bur L. H. Eby, was one of the graduates, and leaves be

ight thack I was niming to applical your school

live that their spirits might attend him in the oth

nts a Christi

Bao. Shope, a resident minister of the Aughreick, Pa., congregation gave us a short-cell. He may step had a good Love-feat and six additions to the church. They also called two leathers to the initiative, John E. Genre-of Shirleyshers, and David Shope of Sulfillo. May God give them gence and shifly to fill the calling to divine acceptance. Physiciatic.

What noncesse some churches do recort to in order to rance a little money. The latest melbod for that pur-pose is to wrap the young lades up in sheets, and strike of each one to the man who bells highest for her as a

If CLASS will pay for the Bratimes ar Worse from the first of July to the end of the present year, or \$1.50 for the whole year.

E.o. John Forney, of Abstenc, Knarsz, war with us a we days last week. We enjoyed his company very such, what little time we could be with him. few days last week. We enjoyed much, what little time we could be a FORTUNATELY the L-te Annual Meeting woo et with the dress question. Her former

nojed with the dress question. Her former decisions of that question are perhaps sufficient for all present pur-From the report, which we publish in this issue, is would seem that the Orphan's Home in Southern Illinois is doing a good work. We pray for an increase of it facilities to do thill graviter good.

It is not good to calegize people too much on first acquaintance with them. It is an easy matter to keep up a good appearance at first, to meet everybody with a pleasum amile and a knot word, but the currying out of these things up the daily walks of life is what tells

mey that inside, and more electric and less qualified mos-thinged flowards to back other plane. This is not traped to glittle great from thill wrong is saying what they did not that they gave their enemies no opportunity to end-cide and undermine them. In the beheved as well as in the State, great men suffered from the speeches bely made.

Bno. Emmnel Tems, of the West Branch congrega-tion, was found dead in a field between the West Branch meeting-house and his house on the creaking of June 14th. While some of the members remained at the 14th. While some of the members remained at the mostling-home to often up the building after the Feest, the old beacher concluded to milk awars the field to his home, only a short distance, but this not reach the house, their ground dated shortly nReward. The cause of his dutable not known, but a negational of the work of the date of the shortly nReward. The cause of his dutable not known, but a negational to have been a paralytic strake, as he was not well at the time.

Wurst the committee sent by the National Convention o notify Abenham Lincoln of his nomination for the residency of the United States, requested him to far Precidency of the United States, respected him to far mith lignor on the courses, that for some be should were his temperature views, negling that a feature to do the minded make him superplant, and thereby door the high ext effice of this free and glorious nation, he nobly we pilled. "Gentlemen, you are old and valued friends, and a would do anything that was right to serve you; the cannot furnish liquest to anybody in any bouse, even if took the british only refining to it only.

riting to the Christian Cynome, mysthat he has be sped, and ventures to say, from his own personal crience, that seven out of every ten will leave the erituse, that seven out of every ten wan seave use re-ret ledges if some specuragement looking in that way

No. 24.

says, the lattle church there is in sexce; they have; plastant Sondays-chool, and two pursons were receives into the church by tagitian, June 16th. He further says Weather in pleasured now. When the irrest to also Whent is good. Outs looks well. Corn is over knee-high. Gardens doing well. There will be an abundance of peaches and a good uning apples.

In our report of the Assemil Morten, it was infi-mated that the buriness done secured to give general statistication. In support of this statement, we size our conclusion from the ready occordinating majorities, with conclusion from the ready occordinating majorities, with the ready occordinate and the ready occordinated and operations not less than factly to one. We do not believe one of the ready of propose in America that could not with an earth unaminally in deciding grave space than of course, in forenance or controls, we happen the data. Of course, in forenance or combiness, we hap

be concentred to arrive the Minstein. We's now there are all addresses and addresses and addresses.

The second of the second of

The Graduating Evereises.

Time Graduating and Cemmeroconsural exercises of Meman Mason College bods place last Wedenshop as ming, June 13. The Oblings Charpel was slided to its ming, June 13. The Oblings Charpel was slided to its most expactly, there being persons quide in number characteristic and the contract of the College Charles and the College Charles and Language is the ornations and Language Charles and Language Charles and Language is the ornations and Language Charles and Lang

Religious Essays.

REPORT OF ANNUAL MEETING.

Held near Milford, Junction, Kosciusko Co., Indiana, Commencing on Tues-day, May 31, '82.

TUESDAY MORNINO THE meeting was opened a little after nine o'clock by elder Enoch Eby,

with prayer and singing. The organization was announced as follows: Eacch Eby, Moderator; John Wise, Reading Clerk; James Quinter,

Writing Clerk. The 15th chapter of Acts was then read by John Wise.

The Moderator having given the object of meeting, announced all; ready for business.

The rules for the government of the meeting for the last few years were then read and adopted.

After some remarks from the Moderator in which he admonished all those who should speak to keep to the eubject, abstain from personalities, &c., a query was read in which the same privilege of voting was demanded for the sisters at Annual Meeting as the brethren eojoy. It was passed.

A petition was handed to the Standing Committee asking that the Berlin committee report be deferred until Wednesday morning, which the committee considered they could not do, as it would interfere with the arrangements they had already made.

The report of the Berlin committee was ther read, and as so much has already been said on this in our papers, we will omit it.

An explanation of the report was called for, which was given by John Wise. He then gave in detail the reasons why they came to the decision which they now presented before this meeting for ratification.

It was moved and seconded that this report be accepted. D. C. Moomaw then asked permission

to give some reasone for requesting that the question be deferred until the mor-He presented and read a paper to which he said H. R. Holsinger had already expressed himself favorable.

W. Arnold spoke strongly in favor of accepting the report now.

Landon West asked that it be defer red on the ground of justice and mercy. J. H. Moore was in favor of defer-

ring it. Brother Harper thought it would be

good if the brother would withdraw the motion Brother Workman moved as amend-

meat that we postpone an action until to-morrow morning, which was second-It was ruled out of order, but after

some discussion, in which R. H. Miller favored the idea of deferring it, if it would be of any benefit in bringing about a reconciliation; but be thought that the paper presented by brother Moomaw was not strong enough.

W. Arnold said he was willing to permit the amendment to take the pre-

W. R. Deeter also was in favor of deferring it. He said this meeting was tion on this question would greatly afwhole Brotherhood to a very great extent. Therefore for the welfare of the church he asked that it be deferred.

D. P. Saylor was in favor of acting on the motion now, to vindicate the character of the committee. H. R. Holsinger said the reason why

brother Moomaw presented the paper was because he had lost his voice and therefore had to appear by proxy. He said that this paper was put in as a reconeiliation, and that if the committee's report is now acted upon and accepted, that he would then never sign the pa

per presented by brother Moomaw. D. N. Workman said the reason the amendment was made was to give general satisfaction. He said that whole Brotherhood was agitated over this question, and that many brethren and sisters seemed to think that the Berlin committee had been a little hasty in their decision. He thought that it they erred let them err on the side of mercy.

Brother Harper gave some good thoughts on the question of deterring, and said that often, in deliberative bodies, as a matter of courtesy that ques tions be postpoued if the parties involved desire more time for prepara tion

Isaac Studebaker objected to the amendment on the ground that there was danger from the other side, and it might be that worse harm would be done by deferring it.

R. H. Miller said that although he had often been against Bro. Holsinger, yet, now he wanted the brother to have all justice and time Brother Ebersole spoke also in favor

of deferment,

John Wise pleaded that the report be accepted on the ground that the meet-ing respect and recognize the work of the committee. D. E. Brubaker made a noble speech

that we show our brother all the merey he may ask for, and that if we hastily decide this matter we will virtually sev er thousands of brethren with him. Some brother proposed that the two

papers be given to the committee and that they give a supplemental report. Michael Sissler said he was in favor

of the report being accepted and that, should it be rejected, it would be hard to tell what the consequences would be.

After some further discussion of miuor importance we adjourned for dinner.

TUESDAY AFTERNOON. Jesse Crosswhite wanted information

why it is that now at this last stage of the case a reconciliation is sought. He SAW DO PESSOD. Jacob Rife made a speech in favor of

deciding the matter at once, and against deferment. Lemuel Hillery said it is a bad pre-

ecdent to defer his case until the morrow, and he made a plea for the cause of right, and maintained that the deeision was in accordance with the Gospel of Jesus Christ. O. F. Yount also made a speech in

favor of immediate decision. S. S. Mohler said that it had been in-

timated that if the decision was acted upon now, that there would be danger the correction. of hundreds going with them. This is intimidation. It has also been asked lence providing the meeting desired that this question be postponed until the morning for the sake of mercy; and then, more than this, it does not come from the man himself, but from others. held in Northern Iodians, and so ac. The man himself says that if this de-

ferring the question. Daniel Vaniman said there was noth-

ing to be gamed by deferment. R. Z. Replogle said that the report

was not in accordance with the instructions of last Annual Meeting. He was judged for what he did at the time of the committee's visit and not for his H. R. Holsinger requested the breth-

ren who made the amendment to withdraw it eo as to facilitate matters. It was withdrawu.

The original motion was now before the house, and was open for discussion. H. R. Holsinger said the responsibil-

ity of not closing the doors and having a secret trial was on the committee as the Berlin church gave up the keys to the committee, and they could have closed the doors but not with his conseat. He also said that to-day was the first time that he ever heard the charges preferred against him. He said that as for himself he did not intend to make any defence but will leave it for his friends to do as they think proper.

J. W. Beer said that it is not suffici-

ent argument that because an action

the report, because the action of the committee was a little hasty; also that at last Annual Meeting a great many of the people did not understand the decision and instructions of the sub-committee. Then he went into further details about the action of this committee last year. With respect to these instructions, there seemed to be a division of sentiment. Some say they were not sent to investigate, but to carry out a decision. Then the speaker wanted to know what they were going to give him a trial for. He also called attention to the fact that as his accusations were made public so also should the

Samuel Mohler, Sr., said that there were hundreds of brethren in the Miami Valley waiting to see what this meeting will do. He said that the church has borne for a long time, and now for the sake of the future welfare of the church be demands that the report be accepted.

Geo. Hanawalt said that there were also hundreds in Western Pennsylvania who are waiting on the decision of this case. He opposes this action because it is not in accordance with their instruction, and therefore let it be rejected. they adjourned. He made an earnest appeal on behalf of rejection.

John Knisley said it is not right to end another committee until this one has been disposed of.

D. C. Moomaw said that he would vote for its rejection because it is not who would take part in the business right. 1st. It was not right because he was expelled for that which they had that all may be done to the glory ac authority to expel any one. He was expelled because he wanted an open trial. It was wrong because he had heard that brother Enoch Eby had written to another brother in which he had acknowledged that it was a mistake. This however was here shown to be a misunderstanding and the speaker made

There was a little confusion at this stage about the question. Several brethren calling out "question! question!" Many wanted to speak, Mohler said there were twenty-five yet of the Standing Committee to be heard. However, Mikesell made a speech say. cision is accepted to day he will not ing Holsinger was not tried for the tion on this place in the sign at a copied ways the sign at a copied ways and even the sign at a copied ways are supposed to go in and defined ways are supposed to go in a supposed to go in a supposed ways are supposed to go in a supposed ways are supposed to go in a supposed

all into consideration, he objected to de- he did not believe there would be fig persons affected by the rejection of the decision

John Wise offered some explanation about some statements made in the speech of J. W. Beer. He then, after some remarks, said that he was willing to give the matter over to this meeting There was some more confusion about the bringing of the question. H. Holsinger asked the privilege of ma

ing a speech before the question w

put. After a little discussion it w put to the vote of the Standing Con mittee. It was a tie vote and the Mod erator decided for him to speak for fit H. R. Holsinger made a speech which he corrected some statements John Wise. He also requested i

friends not be influenced in any way ! this decision, and he gave his case on to the meeting and an overruling preidence. Then the Moderator asked all to be

ready for the question. After parties larly putting the motion, the decision was then accepted by a great majorit David Long then made a statement i which he said that there was a misre was legal that it must be accepted. Hu rescutation made by S. H. Bashor in eaid that he was in favor of rejecting tract where he reviewed the action b the Berlin committee. He referred the statement made by certain brethre that a committee of which he was member, had permitted open doors du ing a council in the Bear Creek church He said it was a false, untruthful state ment James A. Ridenour said the state

ment was true, and that he could proit by twenty persons present. John Smith, Jacob Garber, and Ge

Holler testified that there were but two or three persons at the most who we not members, that were present at thi council and these were persons wh were the husbands of sisters. D. B. Sayler also made a statemer which was in corroboration of the oth

W. Fitzgerald desired to say some thing on this, and bring testimouy the what was in this tract was true, but the Moderator would not permit any mer to be said, notwithstanding the pretes of these brethren that they did no want it dropped, while they were lying under this accusation. However the Moderator said the time was here for adjournment; the committee of arrange ments desired an adjournment and s

WEDNESDAY MOUNING. After the opening services which were conducted by R. H. Miller, broth er Quinter read a card which he ha ceived from our old brother Isaac Price It was a prayer that the hearts of the A. M. be moved by the Holy Spirit and

The first business this morning was to consider the last clause of the report of the Berlin committee. It was to lengthy for us to take it all down therefore we will merely give it in sub stance. It is a request that any men ber, whether teacher, elder, deacoo, le member who shall preach, teach, speak write or print anything representally of the doctrine of the church, or its of der, usage or custom shall be considered so offender. It was granted with amendment by the Standing Committee which was the carrying out of this d

cision. Where the church would so

give any information, the adjoining of

with the offenders according to the of-Saces; and furthermore where the maority were in sympathy with the offenhers, that the committees work with the minority. It also made provision for the trial of those who would be guilty of this offense during this meet-

Brother Harper spoke of having the order of the church maintained, yet he ousidered the Gospel was enough for a law, that we are not here as a law. making body. But he said there was one word in the answer that should be changed or it will cause trouble that word was "reproachfully" this word could be defined in many ways, it has s broad meaning, and may be interpreted in various ways. He considered that there would be a violation of principle here, our rights would be infringed up-He desired that a change be mad

in this word and the trouble avoided. D. C. Moomaw said he was an Annu al Meeting man, and although he has ever been using his influence in carrying out its decisions, he said he was not willing that his right of speech and thought should be curtailed. He also said that this paper bordered on the centralization of power, and the church has for a long time pointed toward centralization, and when this is accomplished then we open the doors to one of the greatest curses to the church; he was in favor of tabling it for one year. This was too important a question to he decided hastily, and therefore it should be criticised and scrutinized closely, therefore he moved that a committee of three be appointed to investigate this query and report its answer at next A. M.

Te was seemeded. D. P. Sayler said this paper was nec-

essary to hold in check any objections lile assertions made during Annual Meeting. He failed to see the breakers shead which were spoken of by brother Harner. During some discussion that here took

place, it was learned that the matter of speaking "reproachfully" of the Annual Meeting and its decision was confined to the session of our Annual Meet-

H. B. Brumbaugh considered that there was danger in passing this query, as it takes away the prerugative from This would be the local churches. desgerous; he thought the local churchs were the highest authority in the church, as this body received its power and authority from the local churches. R. H. Miller said there was too much is this query for him to understand it all at once. He said that as several queries were here answered at once, he thought that was not the way to do business, we could not pass on answers when we did not hear the queries. He considered also that the local churches had too much power already. He said that when any brother was speaking on a question that if it does not suit him he always likens the proceedings to that of the church of Rome, and the ery of Rome! Rome! was continually going up by those who are dissatisfied. word "repreachfully" was so modified that some who objected to it were satisfied.

It was put then on its final passage,

and it was passed.

The Moderator here said it will be notessary so as to get through with the

business, to cut the decisions very short. The queries coming from the differtat churches, on the delegate system of bolding next A. M., were given over to that matters should remain as they have a query passed this morning.

The committee comprised of twelve chosen from the delegates, there was more unity of the spirit. one from every State represented.

The queries concerning the revision the Minutes were submitted also to a

committee of six

The queries concerning the consolidation of our church periodicals were al so handed over to a committee. committee consisted of six, viz., R. H. Miller, D. L. Miller, A. Flory, H. B. Brumbaugh, S. T. Bosserman and I. J. Rosenberger.

Brother Quinter made some explanstions why the Gospel Preacher was not represented on this committee. Therefore it was decided to put H. K. Myers

of Ashland on the committee. It was announced that the regular business of the meeting would begin in the East and come Westward.

A query for the appointment of committees in the different churches was sseed without discussion. The next query was very lengthy.

In substance it was a petition to decide that all queries coming to Annual Meeting for consideration shall be decided according to the Scriptures, and where there is no direct "Thus saith the Lord" it is to be decided according to the spirit and meaning of the gospel. The action of the church as given in 15th of Acts was used as an illustration. It was also requested that these decisions he made mandatory and not merely ad-

C. Forney, of Nebraska, thought the Gospel was sufficient for us for all purposes, especially where the Scriptures were positive. There was danger in this; it might have a tendency to take away from the Scriptures that respect that duly belongs to it. The Book of Minutes is already too large, and many speak repreachfully of it. Let us take the Scripture on every occasion

when it can be done. J. H. Moore said the only thing he saw in the paper was, it was too lengthy; all that comes before this meeting should be short and pointed.

A brother asked what was the differ ence between "the word," and "the spirit of the word?"

O. F. Yount in answering the question illustrated the deciding of queries by the "spirit of the word" by the fact that we are prohibited from visit ing horse-racing, ball rooms, etc., not by a direct "thus saith the Lord" but by the spirit of the gospel.

Landon West said that this query oked as if it was considered that up to the present time, the decisions of the A. M. were not decided by the spirit of the Gorpel.

The Moderator explained that the

uestion was that hitherto they would e mandatory.

B. F. Moomaw asked if it was in tended to take the Minutes as they stand as mandatury. He referred to the fact of the weering of the bair, he wanted to know by the spirit of what portion of the gospel were these decisions arrived at, and which mode of wearing the hair is the particular mode-as there are more than onethat is according to the spirit of tho

W. Arnold in discussing the ques tion, was in favor of making the dress uestion mandatory. The advice of the Annual Meeting has been disrogarded by housekeepers and it was now time

that they be made compulsory. B. F. Moomaw was of the opinion first part of the query was answered in abstain from them.

a committee to frame an auswer, etc. heen hitherto-namely advisory until the brethren will look at matters with Adjourned for dinner.

WEDNESDAY AFTERNOON. The first business after dinner was a

petition left from last-year, which requested that a committee consisting of one delegate from each district be appointed to write out the rule, order and custom of the German Baptist church and that this be brought to the Annual Meeting for approval, and that those who will not observe this, shall be dealt with as offenders.

A motion was made to table it, which was seconded.

D. P. Saylor said he did not see any reason why this should be tabled. He thought an order was necessary so that all those who are installed into office. will know what they have to observe. Brother Quinter thought it best to men for the ministry alone.

deter it indefinitely instead of tabling The motion of tabling was withdra

and that of deferring substituted, which was carried. There was a great majority who were neutral. The next query was in respect to the

ordsining of young men when there were older ones in the congregation This was returned to the church from whence it came.

How is it considered when ministers will go in regularly organized bodies of excommunicated members, preach for them, and even commune with them?

Answer:-It is wrong, and that they should not be allowed to take part in the deliberations of this body, and should be held amenable to the next A. M.

Lemuel Hillery thought this was wrong, and a violation of all order, and is undoubtedly an offense against the whole Brotherhood.

D. N. Workman was in favor of pass ing the query without its answer. considered that it showed a lack of respect to the church and he thought the answer was not strong enough; such ministers should be deprived of their office, if not of their membership,

Others spoke in favor of its passage, and it was considered that the answer to one of the queries passed this morning would cover the ground more substantially. This provided for the ad-joining olders dealing with the case and that if the congregation refuse to accept them, they will act with the mi-

This was passed.

The next query was rather lengthy; the most prominent feature in it was, that it was entirely against theological schools for the special training of ministers. It also was decidedly against a salaried ministry.

J. H. Moore said there were too man queries crabodied in one, and he consid ered that theological schools were necssary and were even apostolical. He suggested that it be sent back to the church from whence it came, that they may put it in a better shape D. C. Moomaw said that theological

chools were not apostolic, and that all the troubles in the church in the past ages were through theological schools, and he was afraid they would still be so if they were introduced.

R. H. Miller thought we should not be too basty in passing this. He considered there were two queries here. He moved to separate, and decide that the

After a little discussion the first motion was withdrawn, and then the que ry was separated and the first one read. which referred to a salaried ministry.

It was decided that this was answered in a previous query, which was au-

swered and passed this morning. There was some difficulty in making this matter thoroughly understood, which caused a great many explana tions, and some little confusion.

The last part of the query, which was decidedly against theological schools, was then read.

J. H. Moore said that it was not good to cross a bridge before we get to it, and as there is no case at issue, there

fore there is need of the query.

D. C. Moomaw wanted to know if this query had any reference to colleges for the attainment of prdinary education, and not to the training of young

If it was

then he was against it. After some more remarks by a few brethren it was passed. A lengthy pa-per came from Western Pennsylvania. It was based on the fact that some elder had come into another district and organized some expelled members into a congregation. It contained many questions about the disposition of the parties concerned,

It was decided that it was all wrong, and that the elder who had done so. should be relieved of his office, and the members be not considered in the mat-

The queries from N. E. Ohio camnext in order.

Should we not strictly observe the National Thanksgiving day as a day of devotion ?

Answer .- Yes. It was passed.

We ask Annual Meeting to act more carefully in selecting committees to settle difficulties in the church, and where there are divisions in the church that each party have some choice in select ing part of the committee, and also that the committee work be more generally divided among the elders, and not mere ly confined to a few.

D. P. Saylor did not see how the Standing Committee can use any more care or discretion in selecting committees. He thought that the dissatisfied ones should call their own committees and not bother this body with them. J. Crosswhite said, the reason they

had no queries to present from Tennessee, was because they settled their own difficulties After a little discussion at was tab-

Is it wrong for a minister of the Gos pel to buy and ship stock? If so, what should be done with a brother that does 60 ?

ANSWER .- Not wrong, if he does at honest business.

When put before the house there were a great many cries of "Pass it" and "Table it."

George Irvin considered it daugerous for a brother to do this, and if the busness were followed, it would probably lead to great temptation, which it

would be hest to keep out of. J. H. Moore said that buying and selling stock was just as honorable as any other business, if honestly follow-

ed. W. Arnold said this query did not say buying and selling stock, but shipping stock. There are temptations o nected with it and it would be better to

(Continued on page stw.)

BRETHREN AT WORK. Published Weckly. B. L. WILLER & JOSEPH ANNEX, . . Publishers and Proprietors

TOPPDH AMICE

J. H. MOORE, S. J. HARRISON, Corresponding Editors.

SPECIAL CONTRIBUTORS

YOUR PAPER.

DUE DESPECT TO OUR PATHERS

UST at this period of our church history at will be found necessary for those whose privilege it is to mould public opinion, to use extraordinary cantion in their manner of teachine as well as in the things tought. To take the Bible as our only infallible rule of faith and practice, is one of the grandest propositions ever made by man, but to say that in interpreting and understanding that Book we will never heed, or in any way regard the views of our brethren and sisters is assuming grounds of independence that will be a continual source

That our ancient Brethren, who were first in this grand reformatory movement, took the Bible, and that alone, as their only rule of feith and practice, will not be denied by any one acquainted with the early history and character of nur people, but in assuming this position and putting it into practice, they never so for forgot consistency, as to say they would not conneil each other in understanding and practicing the things taught in the sacred volume. The result of much of their conneiling has been placed on record, and comes to us in the form of decisions that we should respect at least, even if we, as a body, do not happen to see them just as our good old fathers saw Their aim was a good one, and we should duly respect them for the pinus efforts they made, but we should never exait their decisions to the dignity of law; for they would never treat the decisions of other men before their time in that way, nor do we think it would have been pleasing to them, had they, while living, known that we would do that way with their work. Let us lay it elongside the Bible and compare them, using our best possihie judgment to get the right view of the Gos The way our old fathers did, may throw some light on the question in hand, and thus belp as to higher and better ground. If we find that our ancient Brethren made an ocea sional mistake in their consoltations, that need not necessarily drive as entirely over to the other side and canse us to act whelly inde nandant of the conneils of our Brothron There are just two extremes in that matter

each one equally dangerous. The one consists in ignoring and positively rejecting everythin done, and recognized by those of former years, and the other is to claim that those who lived just before our time were, in some way, so influenced by the Holy Spirit, that what they did was right, and, therefore, we dare not set eside or alter their decisions on any point, The actions of our ancient Brethren were

not inspired in any divine sense, but were simply the resolt of their best judgment and careful reading, and should he respected by us only as they harmonize with the "thus suith the Lord" and the general tenor of the Gospel. This is the only safe way of treating the decius of former generations, and, at the same time makes it safe for as, and shows all due respect to those who have lived and died before This is the way we want the coming generations to treat our work, and, certainly it will be safe for us to do the same towards the of making any decision, on any point, for venerable fathers whose memories we cherish.

THE DELEGATED SYSTEM.

TE are of the impression that the delegated system, adopted by our late Annual Meeting, will give the very heat of satisfaction, especially after it has been tried a few years. It equalizes the power at the Annual Meeting as as to give the entire Brotherhood, from all perts, an equal chance in making decisions; every church can have a voice in deciding any matter that may come before the hedy.

Then, to make the system still hetter, noth ing can be passed unless it is done by a twothirds majority of all the delegates present. If a case is not plain enough to receive the sametion of two-thirds of the delegates, it is certainly not plain enough to become either advice or law, hence should be either, deferred or dropped, regardless of what its friends mor

Now, if these delegates will post themselves well, come to the meeting with their Bibles, and always demand that the chapter and verse be pointed out in each case where a decision is to be made, and vote to pass nothing for which there is no plain "thus saith the law." or the spirit of the law, then we may look for a most satisfactory future. We would like to see about 400 delegates, each with an open Bible, at our next Annual Meeting. Perhans if we would do this more, we would need less decisions. If is Bible work that we want to get down to in real earnest. Do something of this kind, and we will be better able to defend our decision the presence of the world as well as the church. and the members will be more inclined to beed the voice of the Annual Councit. J. R. W.

THE MINUTES

WE think a decidedly good step was taken by the late Annual Meeting in appointing a committee to revise the Minutes. a work that ought to have been done years ago. The Minute book is too large for convenience then there are so many decisions on similar subjects, that using it to good satisfaction is a little too difficult to cause the book to commend itself.

Our candid impression is that too much of our time has been taken up in Annual Meet ings making decisions, and not enough in the way of devising means for the spread of the Gospel and the proper culture of the races. -Now, since this committee is set to work, the whole arrangement may be not into a better and much shorter shape, and former decisions properly simplified so that it will not likely be necessary for us to do much in the future in the way of making decisions, hence can devote more time to other useful purposes. So for a doctrine is concerned, we are likely the mosfully united people on earth, but on some oints of church government ere not just so well agreed, but the revision of the Minutes and the use of them after being revised, will likely bring out all these points on the form of church government, so that we can settle down on them in a very satisfactory manner. We want nothing in the Minntes that cannot be sastained by the plain thus saith the law. the spirit of the law, very plainly indicated. We want no decisions that cannot be used in the interest of the Master's cause in a very satisfactory manner to the church. Let us bind no borden on our members that the Sovier would not hind if he were here, and, on the other hand, let ue not permit members to indulge in things that we are consident Christ and the apostles would condemn, were they with no in our church work. In all of these things let us be exceedingly cautious, knowing that to the Master we must be accountable for our work. Let us have no more decisions they what can be properly used, and let these be the very best; even if it takes a few years to com-

It will pay us to take more time to our w though we get less done. We are not in favor which we cannot present a good reason to our decisions, then we can defend them in an ecceptable manner J. H. M.

CHRIST THE FIRSTFRUITS. WE are about to offer a criticism on an ar-

ticle from the pen of our venerable brother Saylor on the above caption. W. trast that a brother who, doubtless, loves truth shove all things will take no offence at our r marks. True, days should speak and multitude of years should teach wisdom, but we find by ence that old men (and we include ourves) are not always wise, neither do the aged (always) understand judgment. Job 32: 7-9. Bro. S. quotes I Cor. 15: 20 as if it read "now is Christ risen from the dead and become the FIRST of them that sleut." He differs from the common rendering of "firstfruite" on two grounds; first, the difficulty of applying "firstfruits" a plural word, to Christ who was one and also he himself was no part of the result of the redemption from death. The second remon is that the German translation calls Christ the FIRST instead of "the firstfruits" Nun aber ist Christus auferstanden von de Todten und der Erstling geworden unter de die do schlafen." We will notice the last obicction first. Insemnch as the proper way is to enquire into the literal meaning of the word Paul used, and by comparing it with its occurrences in other passages, discover its meening. We remark, however, that the German does not say that Christ is the first, but the first ling, der "Erstling," is the word Luther used, and not "der Erste." But other translations of equal authority with the German sustain the common rendering. In Martin's French it is rendered "Il a ete fait les premiers de cenqui dorment." Les premices, "firstfruits." in the plural. But our speed must be at last to the original Greek, for neither English, German nor French is final authority. are all the work of uninspired men. Paul uses

the word operates to represent what Christ was in rising from the dead, "Nuni de Christos egegertai ek nekroon aparchee toon kekoimeeme con corneto." The same word, aparches of curs in Rom. 8: 23 where Paul says, "We wh have the firstfruits of the spirit." Luther was here compelled to render aparchee the same word as in 1 Cor. 15: 20 by Erstlinge, a noun in the plural, hat he had no right to do so provided he was right in I Cor. 15: 20. The next place where the word occars is James 1: 18: "By his own will begat be us, as a kird of pratfruits of his creatures." Here uparchee has a plural sease, and is well rendered by firstfraits. Here again, Luther is compelled to render it by Erstlinge instead of Erstling. We turn now to Rev. 14: 4, and here we read that those who are seen standing on Mount Zion are called the firstfruite (aparchee) to God and the Lamb Luther again has it "Zu Erstlingen," a plural noun in the Dative case. We have then the same word rendered three times by plural nouns, both in Euglish and German. would now inform brother S that in poither Garrann nor Greek is the word "the first " Ti Paul intended to say that Christ was the first, he would have written "he prostes," and it Luther intended to say "the first," he would baye said, "der Erste.

In the great plan of redemption from death, med good to our Heavenly Father to send Jesus as the Head of a class called "the hedy of Christ. These are called firstfruits and shall have part in the first and better res prection. Heb. 11: 35, Rev. 20: 6. called out ones (ekklesia) are called children or one of God. Jesus is the Chief among them and these firstfruits are only a part of the great harvest of eternal life.

The Revelator says, "After this I caw e great multitude that no man could number." Rev. 7; D. The first order is Christ and his though ones or those who are his

In the law a sheaf of the firstfrints of the har yest was waved before the Lord on the mor row after the Sabbath. Lev. 23: 10-12. This next day after the Sabbath was the first day of J. H. M. | churches at home. Let right, justice and rest the week and wes a type of the resurrection of great waste of water. Great, dark, rolliss

son, as well as Scripture form the basis of our Jesus. He was the ripe sheaf waved hetthe Lord, and was the representative of the who will be raised at his coming. In sense as the Head and Representative of 8 body, he is the firstfruits, the aparches, the fa sheaf waved before the Lord. Jesus was down to death in buman neture as one a ns, partaker of our flesh and blood, and beg raised from the dead, he thereby laid a found tion for our faith and hope.

As those who are Christ's at his coming a an aparchic or firstfraits of the great harm or "great multitude," who will come in at a end, so Christ is the firstfruits of the church or those who will reign with him. The rea rection of Jesus was the result of an obedie life. He was approved of God, therefore could not be held by death. Jesus and h church are one. They die and are quickess with him and shall reign with him.

The word aparchee does not refer to n ical order, as our esteemed brother suppos but to a sheaf of grain, first gathered. Then are two harvests, one at the coming of Jess another at the end when the enthroned Kin shall say to those on the right hand, "Come; blessed of my Father." Each of these harrest is preceded by a sheaf of ripe grain waved is fore the Lord. True, Joseph was one person but he was a federal head of a new crestion a person representing as the Head the men hers of his hody. Paul teaches us the order resurrection, Jesus, the Head, first, the churor bride, next at his coming, then afterno the and when a great multitude will be foun at the right hand of the Judge of the livin and of the dead. JAMES EVANS.

MY PICTURE GALLERY.

SINCE the A. M. I have bung my parks walls full of the prottiest pictures you ere saw. There are the photos of hiving brethren whom I met at A. M. and devout, faithful sisters whose peaceful, obserful faces radishthe blissful light of heaven. Their names in all written underneath in letters of gold. The there are large congregations sitting in my attention listening to voices musical with the precious messages of love and peace. Sablash school children are sweetly engraven by the divine artist and all hung with gold, angels delight to look upon it. God's messengers at heralds, men with snow-white locks and rudd youths pleading with the wandering about & come in from the land of wolves. How me geous are these royol paintings. They are the most precious of my collections. I also have a picture of the love of Christ. Thousands of happy children are grouped around, their less ly faces radiant with celestial light and Jen is smiling upon them while has lovely has

caresses them. This is the royal picture. There are other pictures, but I have shrow ed them with serge cloth. I do not like to los upon them. They make me very sorroufe One represents a waudering prodigal con back to the old paternal homestead hearing a olive branch and saking his brothers to opthe door and let him in, for he is faint as wants to rest. His brothers frown darkly up on him, and, shutting the door, they leave him outside and wolves bowl and snap flercely him, and dark clouds eather about his heat and blood-drops bong on his eyelids. It make me weep to look at it. Then there are other representing some and daughters with the backs turned from the father and toying as coquetting with the world. Deep, dark blood stams are seen on their hearts which look lib the blood of Christ. Hideous wounds are one their faces and they call frautically to the

world for heating ointment, but us they cal-

the wounds grow deeper and more painful, at

some are in the agonies of death, and some

our souls, are already dead. I don't like the

picture, so I hang it where I will not see There is another representing a great dark boisterous sea, and a group of youths standing

on its shore, lasking lauguidly out upon the

plete them.

thundering clouds hang above it and the lurid flames of its lightnings only make its darkness more terrible. The youths think that on the other shore lies the land of love and flow ers and of perpetual day, and they seem about to unfurl the sails of a frail looking ship that is anchored near by. It gives me pain to look upon this picture, as the young men lock ruddy and strong, and the great turbulent sea hes never been crossed, and I fear lest their frail ressel should go down before the fury of the storm and he lost. There is another, represonting a vast number of all manner of seagoing vessels out on this great see. They have lost their chart and compass, and anchor s, the belusmen have left their posts, end all seem perfectly oblivious to surrounding danger They seem to have cast away all fears for their safety, and are amusing themselves with all manner of sporting. Young, giddy, thoughtless girls and boys dance right on the verge of the vessel's deck. The terrible lightning's fissh and the thunder's roar seem to fall on desfened ears, and ever and anon one falls overboard and is lost in the abyse, but they crass not in the maddening chase for pleasure The shore is strewn with the blackened, rotting bulks of vessels dashed to atoms on the hidden rocks and every were hears its freight of crushed and ruined sonts. Augels are looking down on this scene of desolation and seem to warp. We cannot place this picture where its dark shadows do not cast a gloom all over the walls of my house. I may show the dear brethren through this varied collection of D. C. MOOMAW. paintings some time.

THINK, LIVE, ACT.

THINKING regulates life and determines action. Thought either invigorates or degenerates the mind. The thoughts of our minds control the being of our lives, and the actions of our bodies. Action is the outpouring of the mind,-the offspring of thought. Thought begets conviction, and conviction prompts to action. Fame, honor, and distinction are the result of great and good actions; for by our acts our lives are shaped and fashioned. Thoughts are unborn words, and actions, or in other words, thoughts are embrypnic words and deeds. In the language of Plato, "The reason which is in you is the light of your life." Good thoughts in active minds, make great and good deeds, but impure meditations are conducive to evil perpetrations. Pure thoughts lived out in actions, elevate and annoble its possessor, but impure reasoning leads to degradation and shame To think, live, and act, wisely, fills the full

order of Heaven. To reason rashly, live thoughtlessly, and act foolishly, brings dishonor to the Author of our being, and honor to the author of the soul-destroying agencies of hell The Author of Life has endowed man with renson, but how often is reason changed to rage, demoralizing character, degrading the intellect, and filling the vast mission of Satanic power. When the lamp of reason ceases to illumi-

nate the mind of man, wisdom deserts him, conscience foreakes him, and apathy takes the place of candor, truth, and justice. Thought is to the soul, what air is to the hody. Reis to immortality, what the atmosphere is to mortality. Pure and holy thoughts are as sential to a peacoful immortality, as pure air is essential to perfect vitality. As violation of the laws of hygiene, produces disease, pain, and death, so will transgression of the laws of rea son, distort, degrade, and finally destroy the prisciple of the pure mind, and inherit corrup tion, instead of incorruption Our first parents, Adam and Eve, in the gar-

den of paradise, were created with perfect minds, because God created nothing that was imperfect, but through the agency of volition they incurred God's displeasure, brought sin into the world, and blighted their whole poterity with an inalienable estate of corruption and deprevity. This cutate of corruption original successful parentage, we must contend public servante, including the President, at it into that one body, and grow together as intermost.

with, and fight against the svils which it instigates, or we must and will, eventually, he overthrown by its powerful and destructive influ

Our mind is a haven for thoughts. should have an immense anchorage for good thoughts, but for bad thoughts, the fewer we permit to harhor, the less will be the number to land on the coast and molest the peace and prosperity of its quiescent inhahitants.

We are naturally, thinking and acting cres bares. We must think, live, and act .. We are thinking and acting, not only for time, but for eternity. If death were to clese and terminate the scene of our being for eternity, we might than pay but little heed to the stage of mortal actions, but since we are conscious that the whole sphere of natural life will not ever make a beginning to the circuit of eternity how great should be our concern in the duty of self-preparation for eternity! The grave will end the scene of all our nat

aral thoughts, lives, and acts, our earthly exis

tence, but the result of all these will then be

forever determined, and shall either gain for us

ah inharitance with the saints, or an everlast

ing abode with the demons. As our thoughts and actious are an index to our characters, so plso, will our deportment in the present natural life, fix, shape, and determine our lives in eternity. Ged is the author of natural spiritual, and eternal life. In our natural life we may live morally, spiritually, or wickedly but when this life chall end, we must live eter nally. We are all free agents or actors in time, but our agency on earth, will either justife ne or condemn us in sternity. Here we ere the subjects of freedom and volition; there, we will be subject to the judgments of the eternol Judge, and the eternal truths of his Word. How important, then, that we try to cultivate a mind abounding in rich thoughts, and have our affections fixed on nothing but Jesus, and spend our lives in the service of the Master, gain the starry crown, and dwell in the manions of Glory forever. Beloyed, let us strive to employ our whole mind in this great work, and if our minds and thoughts he centered on this creat theme, we are sure to live and act tor JESUS. If our minds contain any thoughts that would do good to any soul, refrain not to give it utterance. If there he any means within your power to do good to a fellow-creature, either by word, deed, or action, fail not to communicate. However small may be your talent, do not keep it buried, but employ it and improve it in the most useful way, and thus he a help to all around you. If there be suy light within thee, keep it not hid, but let it shine diffusely in all the dark places; but be careful that the light that is in thee he not darkness, for then how great is that darkness and you will not only go astray yourself, but lead others also in blindness, to ruin. think, live, and act, as Jesus would have

the whole world and lose your own soul? Therefore, if we would live Godly in this present world, and meet the divine approbation of the great King Eternal, let us commence the work first, in our thoughts, our minds, our hearts; get these right, and then be sure to live it out in our every-day deeds, lives, and actions, toking Jesus always as our exam ple, following him is all things, and then we may feel that we are filling the mission of a truly Christian life, and hence can look torward to that glorious inheritance that shall be given us, when "He cometh to make up his iowels." Then we shall rest from all our labors in the city of the Great King. WM. M. LYON

should be the chief concern of man, for, "Man

wants but little here below, nor wants that

little long." And "what profit is it to guin

SIN IN HIGH PLACES.

THE extent to which crime is carried on even among government officials is simply appalling. Here is an instance elipped from

no of our exchanges:

thither by a naval vessel at government expense, and yet a bill of \$30,000 has been paid for incidental expenses of the trip. The items of the bill figure as follows; Madeiro, niue gallons and two dozen cases, 878; twenty gallons of sherry, \$72; thirty gallons of brandy, \$330; five gallons of port wine, \$30; two cases and seventy-two gallons of whisky, 8396 one hundred and thirty cases of champagne \$3,900; forty cases of claret, \$400; three case of Burgunds, 845; five cases of Rhine wine \$65; seven cases of Sauterne, \$ 70; five harrels of hottled beer, \$62; five cases of Apoliuaris \$62; two harrels of Bass' ale. \$40; three bot tles of American bitters, \$3; two jugs of Cura coa, \$3; three cases of Congress-water, \$18; two cases of gin, \$25; five gallons of rum, 845; three harrels of ginger ale, \$52. This is the liquor account, and to serve this provi three bartenders and two boys were paid for five days work, \$75. The gross amount repre sents 1,100 gallons of various kinds of liq ranging from ginger ale to ram, consumed in five days by somewhat less than two hundred persons, or a little over a gallen a day to each individual. During the same time there was a demand for 10,300 cigars, or over fifty to each person. Had we not been treated to the spectacle of a bacchaualian orgies on the o of the funeral of the murdered President. we would wonder at the shamelessness of the Yorktown Centennial.

THE MAMMON OF UNRIGHTE-OUSNESS

text. Every member is in sympathy with his I wrote you a letter some time ago, asking you to explain through the Standard, what was meant in the 16th chapter and 9th verse of the book of St. Luke-"Make to yourselve friends of the mammon of unrightsousness

VERY likely. And probably from 50 to 100 queries that have come in since lie on top of it. As seen as we can get time, mean to give an entire Supplement to the anwering of important queries for which have no room in this column.

The rendering of the new version is, "Mak to yourself friends by means of the man of unrighteousness, that when it shall fail, they may receive you into the eternal tabernacles." Mammon in the New Testament, 16 used for riches, and especially with reference to victor on the god of the heart. Riches are spoken of as the "mammon of unrighteous ness," because so generally acquired in an unrighteous manner, and used for unrighteous purposes, as in the case of the unjust steward: riches are here personified, and as Bro. Lamas well says, in his notes on Luke, "By a lively figure the qualities that characterize its use are transformed to the thing itself." It is not meant that see are to gain riches by unrighteness, or spend them unrightsously.

"Making friends by means of riches," is to use our wealth as to do good to others, and thus bring them to Christ, or bless them in Christ. See Matt. 25: 34-40; 1 Tim. 6: 17-19. Then when taese riches fail, we shall be regived, not as the unjust staward was hy the friends he made, into a temporary home; hut into the "eternal tahernacles" of the right

In other words, it we would lay up to in heaven, and he secure of eternal life, must law out treasures here in doing good to the bodies and souls of mes.

It is not the unrighteousness of the eteward that is commended, but his prudence and foresight, called "wisdom," in the parable.-Ed Christian Standard. ONE BODY.

"We have many members in one body.

12: 4. "Being members in one body." Rom 12: 6. "Being many are one body in Christ." Rom 12: 5. "Baptised by one spirit into one body." ! Cor. 12: 13. "Many members but one body." ! Cor. 12: 20. THE above texts of Scripture with many oth ers we could refer to, estublishes the idea plainly that all believers in Christ, constitute the body of Christ. How will that idea correspond with the custom and practice of this age, in which Christian organizations ar bodies, are being multiplied by the score and all claim to be the body, or at least part of the body of

Christ; we will let the reader judge.

tended the Yorktown Centennial, being carried the members of our physical body, so that the eye cannot say, because I am not the ear, I am not of the hody, but all the members in our physical bodies fill their several offices and perform their work willingly and actively in their different positions, which God intended them to fill in perfect harmony and submission to the whole body. None envying the work of another, or finding fault. The arm, or eny other member of the hedy, when it is cut off so that it has no fellowship or connection with the other members as a hody, must die and like the branch severed from the vine wither and cannot bear fruit. But suppose it were possible for one arm, one eye, one ear and one leg, to separate themselves from the hody, and agree to unite and work together, and form a body; would it not be another hedy, a new on formed out of the eld? If the old one was the body of Christ, and we were all haptized by one spirit into that one body, what would the new one he? It could not be another body of Christ for all the texts of Scripture, referring to this point, say "one body." Nowhere in the Scripture do I find the plural number used in connection with the body of Christ. If all the different religious hodies now ext the world confessing Christ as their Savior, are bodies of Christ, where is the original? say that all those different bodies constitute the one body, is a glaring perversion, and falsifying of the Scriptures, for the Scriptures con demn schisms, and teach union, not division. Another thought is clearly taught in the

> fellow member, consequently with the whole body, and acts in perfect unison and harmon; with the body. Indeed we fail to see how it is pessible to act otherwise, for to he out of the body of Christ, is to be out of Christ, and to he out of Christ, is to be lost. What a delusion then for me to say to my brethren, can cut me off from the bedy, but you cannot keep me out of Henven." Remember, it is said to the body, "Whatsoever you shall bind on earth shall be bound in Heaven, and whatsoever you shall loose on earth shall be loosed in As no body can live and act with Heaven." out a spirit, the body of Christ is called a abitation of God through the spirit; if then the holy of Christ is the dwelling place of the spirit of God, it is exceedingly dangerous trifle with that body, and speak evil of it workings, and tear down what it hailds up. the eye gets something in it, and it ini and gets out of order, the hand will not comnce war on the body, and scratch and test the other members, though all suffer and are in sympathy with it. Neither will it try to tear out the eye, because it is diseased, but tiently and gently labor to heal it. But if it capnot be healed, the spirit says, pluck it out lest the hody becomes fatally discused. Ampu putation sometimes becomes necessary to save the body when the member cannot be saved but not till all lawful means have been applied to save the member. The fruitless tree should not be cut down till four years' nursing and cultivation has been applied; it don't do so much damage, it is only in the way. timb is not so daugerous, but looks had, and might as well be removed, for it shows that the tree is on the decline-some have a name; they are living but are dead, twice dead, plucked un by the roots. Some members are inactive, do no particular good to the church or any else, they are like a paralyzed arm, must be carried along, but do no particular barm, for they have not life enough to strike anybody, to do

In the vicinity of Cesarea, Western Turkey, tens of thousands of people are suffering for the necessaries of life, and are making their meals on weeds or greens. Many have died of starvation. There is great want of food and of seed-wheat for future borvest. The Government gives no help, but instead is, with When members are all haptized by one spir- hord-hearted cruelty, exacting its taxes to the

any hurt; but take a lively member, yet disease

ous, he will work; he pushes right ahead, thinks

nothing is done right unless he is at the head

or at least, has a say-so in it, and inoculates all

he meets, with the same disease; a hint to the

wise is sufficient.

Leng, Ill.

ed, for instance with small-pox, he is daug

Concluded from page three.

J. Mc Mullin considered that for a minister it is not proper, as there is danger of the Sabbath being broken, which would not be con-

L. D. Parker esid he did not think it po ble for a minister to follow the business and do it honestly.

After more discussion it was decided to send it back to the church where it came from

Is it right for members to call a meeting for special purpose, and then when they meet take action on another matter not mentioned

in the call, and then try the case of elders who were not present. If not, then what should be done with the elders. ANSWER -Not right, and they should be

It was tabled as it was left over from las

year, and it referred to an action connected with the Old Order brethren, who are not now any longer members. The North Western District of Ohio presented a query, in which they petition this

meeting to warn the editors of our papers be more cantions in publishing matters of personal character. As it was old matter left over from last ve-

it was considered heat to table it. The Southern District of Ohio sent up a

aper, that the action of the church in expelling the Old Order brethren be ratified. It was passed

Southern Indiana sent up a petition, in which it was requested that where a committee appointed by District meeting to settle difficulties fail to give satisfaction, that the dissatisfied parties have the privilege to appeal to A. M. for enother committee, but the appeal must come up through the District Mesting. There seemed to be great trouble in coming

to a conclusion as to the understanding of the wording of this query, and after some considdiscussion an amendment was made which better expressed the want. In its smended form it provided that the A. M. grant a committee to aggrieved persons, if the District Meeting refuse that privilege. It was passed. Adjourned.

THURSDAY MORNING .- Although the morn ing was a little cool, the sun shons brightly, and it bid fair to he a very fine day. There were a great many of the brethren that had gone home, yet we could not see there was any diminuation in the crowd.

S. T. Bosserman reported the mor lected for the henefit of St. Louis meeting hoose at this meeting which emounted to over eleven hundred dollars. The first business brought before the meet-

ing this morning, was the report from the committee appointed to examine the papers coming from the different districts, petitioning a change in our votion system and general manner of conducting our Aunual Meeting. There were several petitions for a change, the the majority of which were in or of a delegate representation from each local congregation, which should constitute the voting part of the meeting.

These several petitions bearing on this busi ss were then read by the Reading Clerk; although they expressed or suggested many ways of hringing about a certain end, it could he easily seen that the desired object was the ame, therefore it was the work of the committee to formulate a query embodying all.

The following report was submitted.

1st. There shall be no change in electing the Standing Committee, but they shall be

confined to only serving two years in four. 2nd. Each congregation of two hundred members or lese, shall elect one delegate to represent them at A. M.; congregations of over two hundred may elact and send two delegates. The delegates thus sent with the Standing mittee to constitute the voting power of A. M. All members to take part in the dis-

cussion as herotofore. Landon West proposed that another m ng he called, say some time in August, and that each congregation he represented by dele-

gate, and they confer on this matter,

O. F. Yount objected to this and prop that any, who are diseatisfied may bring in

their objections next A. M.

It was moved and seconded that this query he considered and acted upon by sections.

There was an amendment to this, that having considered and acted upon each section separately, the report should then be acted upon as a whole.

After some discussion as to the best way of nsidering the question, it was passed with

its amendment.

The first section was: That there he no change in selecting the Standing Committee, hut no elder shall be elected to serve on Standng Committee more than two years in four

It was passed with but little discussi The second section was then read. There ere several amendments suggested.

R. H. Miller thought there would be de f some persons taking advantage of this organizing small congregations for th

urpose of sending a delegate, therefore he proposed to limit the congregation to the numer of 25.

This however, was not very popular, and after a little more discussion this section was also passed. Some brothren considered that some part of

ne last section was not read, therefore it was all read over, being read it was found that an important feature was left out. J. H. Moore said that all matters of impor-

tance should be decided by a two-thirds vote He was here interrupted by J. Ebersole, saying that a majority was sufficient. But J. H. Moore considered that if there was a question that could not be decided by a two-thirds rote there was something wrong in it.

R. H. Miller thought this was very imp tent, and that if we cannot get a two-thirds vote on a question, it should be deferred until that majority be obtained. It was proposed then to put this query as it

came from Northern III., and annex it as another section to this report, so it was read which was in substance as follows: All members shall have the right and priege of discussing each question, and that if

question cannot be decided unanimously, that the Standing Committee and the delegates decids by a two-thirds majority vote. Another minunderstanding occurred here and some considerable discussion and a little

confusion ensped. It was passed almost unanimously.

S. Mohler, Sen., said that in conhe large expense of such a meeting as the

present, the ticket system was not very popular in some districts, so it was proposed that in the future no provision he made to feed the multitude, but only to heard the dalegates and Standing Committee.

J. McMullen thought there was no need of all this. It would be an enormous expen for some of the smell congregations in the for east and west to send delegates here and no benefit accrue from it.

This was explained away, and it was passed as a whole. The next was the report of the committe

on the revision of the minutes.

All the papers from the different churches saring on this subject were then read.

The committee in their report suggested that lifteen brethren he appointed as a com mittee to review these minutes and report at next A. M.

S. Z. Sharp, as one of the committee made ome remarks, among which was that this committee should be carefully selected from the Brotherhood. It was passed ununimously

J. A. Clement sprung the question of how the expenses of this committee he met. S. Z. Sharp said that it was customary for

sch committees to meet just before A. M. and therefore the expenses of this committee were connected with that of A. M. The next paper was concerning the auth

of schismatic articles and as this had been answered in a former decision, it was decided to send the paper back to the district from wh it came. A paper was then read, reterring to the

matter of H. R. Holsinger in fellowshiping ex-communicated members. Decided, to deal with those who have fellowshipped the James A. Ridenour was especially mentioned

as one who had committed this offeuce. This was also answered in the same manner as the

I. J. Rosenberger asked for the reading of

latter clause of this last paper. It was read and found to he satisfactory It was passed nunnimously

Inasmuch as pride and fashion is on the increase in the church, and as there are many ministers who favor such, it was petitioned that article S of minutes of 1876 be adopted. This was also answered in the same manner

as the last two by sending it back to the di trict, it being fully answered in a previous query.

The next was a petition that the moderator de not permit any member not dressed in the order to speak at A. M. This being answered in a previous query, was also sent back to

the church from whence it came The next was a query asking that we have no salaried ministry, and also that there he no specified sum, per day, per week, or per month paid to missionaries, but that they do-note according to the circumstances of the parties

The answer appended was, Yes, ptore was called for in support of this

Landon West proposed 1 Cor. 9: 9-11. There was some doubt in the minds of so whether this Scripture fitted the query

R. H. Miller said it did, that this d.d appl to the case; that while the ox was not muzzled it was neither said that it should have a sal-

Adjourced for dinner.

THURSDAY AFTERNOON, The first query after dinner was from the

Northern District of Indiana, requesting that wherever any committees are desired from A. M., that they he sure every effort he made according to the Gospel and order of the Brethren, before granting it. It was parsed.

The next came from Northern Illinois, requesting that no Sabbath-school conventions ne held or organized by the Brethran.

Another one of the same nature was read from unother district. A brother said that to pass this wo really doing away with Sahhath-schools, as "conventions" only means to come together.

He considered that coming together for worship was right and Scriptural. It may be done in a way that is wrong. The Moderator said it was not the object to do away with the Sabbath-school, but merely to keep away from following the manner

which the world do these things, John Metzger said that the Scripture was as ilent as the grave on the subject of Sabbath schools, or even conventions.

James Quinter said he was in favor of them from his own experience he considers them of great henefit. He would he very sorry if this meeting would condemn and vote down Sabbath-school conventions. He then explained the design of them and became our in the matter, and made a noble effort in their behelf. He hoped that this meeting would not deprive the brethren and sisters of the o portunity of singing sad praying together. He considered it was a means of good to the church. Brother Quinter's appeal was really

church. Brother Quinter's appeal the grandest effort of the meeting. Allsn Boyer said he was sorry to he of issue with his brother. He said that there was a remon for it. He then said that there were programmes printed and the performance mapped out, telling who should siog, who should make speeches, which was according to the customs of the world. Ha was opposed to them because they had a tendency to ape and follow after the world.

George Hanawalt said he was opposed to nventions being carried on in ac and disorderly manner. He said that where they are carried on in a proper spirit, the age our brethree and sisters from going to fairs, shows, &c., and now shall we cut off their social intercourse as Christians? was in favor of regulating them, that they be not carried on in an unlawful manner

J. Keuffman said that if the brothron c emove the objectionable features connected with these couventions, there would be difficulty. If they will cease from publishing programmes and not associating the word "conventions," all will be right. Remove this and all will be well.

D. Irvin said the objectionable fee easily he removed. He said, we publish who will be the delegates and what hasingss will he brought before this meeting, and it is heneand why connot it be also in conven-ile said there was danger in passing tione?

eath-schools, and as far as his ministerial 1 hors are concerned, a Sabbath-achool worker, but he is opposed to conventious. He cunsidered that they were entirely useless, the may be useful in other organizations Brotherhood they are uscless. He hopes that the congregation present would not be carried away by the sympathetic appeal that had been made. He said there is no more re-ligion in the Sabhath-school conducted under the convention system, than by those o ducted under the order of the Brethren. He said he had found more religion in the latte than the former. Edmund Forney said the question of Sunday-school conventions has affected the Broth

D. P. Saylor said he was in favor of Sah

erhood more than any other question. He considered they were the means of bringing that feeling of division which now exists in the Brotherhood. The great objection seems to be that they are so much like what the professed Christian world does. Reference was made to Leeson Leaves and other helps used in Sunday-schools, and also considered by the speaker to be wrong. Lemuel Hillery considered that these co. ventions have a tendency to divide the church

ather then effect a union. His experience has been that they have been detrime the cause of Sabbath-schools, He thought they took away the simplicity of the Gospel. A. Hetchison of Missouri says he hoped that this meeting will not consider that they

have brought this paper up without a ca He said that the reason that they have no Sunday-school is because of these conve O. F. Yount used the following argument that it is said that these conventions are held for the purpose of the teachers coming to er to help each other; now we must have to acknowledge that our ministers are the greatest teachers in the church, they do not vene together and thus help each other, there

fore he concludes they are useless.

A brother said it was one of the things that causing trouble, end if they are sllowed it will cause more trouble.

It was eventually disposed of by giving these queries to the committee to frame ar answer and then submit to the meeting. The committee on consolidation of church spers now reported. The papers bearing on

this subject having been read, the report in substance was as follows: It was suggested that a joint stock cony of brethren he formed, with a capital of

\$30,000, consisting of shares of \$100, the money to be raised by September, 1882. editor to be appointed by the church, and business manager by the company. No other papers must be permitted to be published in the Brotherhood, and if this fails to suit the Christian have something else to off

It was moved and seconded to table it.

Brother Quinter said that now since e solidation has been very much agitating the Brotherhood during the last year, he hopes preservoid during the last year, he hopes something will be done. They as editors are willing to give up their business if it will benefit the church, and he did not want them to table or defer it with the idea that semething will be done toward consolidation in the future. He said there was a great deal of anxiety connected with this, and he hoped

they will accept one or the other It was tabled. Second offer was from the proprietors of the Primitive Christian and BRETHREN AT W. They offer to consolidate the two papers, and offer to buy up all other papers, and desire Annual Meeting to protect them by not permitting any other paper to be published as a church paper. They will hold themselves amenable to A. M. for its ton

S. S. Mohler said that he did not see why the Annual Meeting should give ac the right of publishing and deprive others of the same privilege. R. H. Miller wanted to know who was go

ng to appoint the editors.

Vanimun said he considered that this menting had passed a query which would deal with all those who will write and publish

that which is contrary to the order and proctice of the church, and therefore he thought it ought to be left alone as it is.

This second offer was pass Adjourned at 5: 95. FRIDAY MORNING.-The crowd was considerably lessened to-day. There was every ap-pearance that the weather would be uniavora-

The first thing this morning was the unfin-

this; let us remove the objections but cling the query, and its answer, which covered the to the good. ished business of yesterday. The second offer of the Primitive Christian and BREVEREN AT Wonx for consolidation was again read.
There was some discussion in an undertone
or rather in such a mauner that the body of the congregation could not bear.

It was passed. After the passage of it some of the brethren shiected to it, as they did not understand it.

The Moderator, with the sovice of the cor mittee pronounced it passed.

The query concerning Sunday-school cor restions which was deferred yesterday to th Stonding Committee for an answer was read. The answer of the Standing Committee wa unfavorable to it and gave the Scripture, Rom 12: 2., in support of its decision. It considered

enventions entirely useless and that it we following the customs of popular Christianity Inmes Oninter said that he gave his mine metty freely on the subject, and he had oot changed his mind; but having learned that in many parts of the Brotherhood Sunday-school are not recognized because that conventious are connected with it; therefore that there be no barrier in the way, and feeling that con rentions are not absolutely essential, and for the benefit of the cause of Sabbath-schools, he will not now contend for conventions. He has been assured that brethren will go home from this meeting and organize S abhath ls, providing the conventions and Sab-schools are separated. He yielded this bat banch matter for the sake of peace and an

I. D. Parker wants to know if that Scrip ture referred to the mauner in which por alar Christianity holds these conventions, or to the principle itself. There was discussion on this and eventually

The next request was to ask A. M. to defin in what relation the high schools and colleges are to the general Brotherhood, and asking this meeting not to recognize these as chur ns. The enswer annexed by the Standing Committee was that it should be returned to the church from which it came, as it has been answered in a previous query at this meating.

The next was a request that committees be suit to James A. Ridenour, S. H. Bashor and others who are in sympathy with H. R. Hol-This was to be returned to the church as it has already been answered, except the case of S. H. Bashor as it was not known where he held his membership, he was to be considered no longer a minister unless he ren dered fut) satisfaction.

A question was here raised as to the m ership of S. H. Bashor; D. N. Workman told them that he held his membership in the Fair-riew, Ohio, church, but John Wise said that he had been creditably informed that S. H. Bashor had dropped his letter in the Antioch church, Ind. There was considerable discussion in this. Gen. W. Cripe, D. N. Workman and others, thought this was going too far in tracing the membership of one who had been so long laboring in the ministry and fully re-We should be careful, they cognized as such. ught how we cast a reflection upon him, the Standing Committee may be placed in a

very unfavorable light. J. H. Moore wanted to know if this meeting has the power to take away the office of a min

ter without a trial.

The case of W. C. Thurman was mentioned is a precedent and the decision of A. M.

this particular case was read, which occurred C. Forney considered that he should have a trial; the Gorpel demands that the accuser and

the accused should be brought face to face, and on that principle we should go slow, lest we set into trouble. There was some more discussion on this motter in which D. P. Saylor figured prominent-

He said that a minister is a servant of the thurch and if this meeting has not the power. he wanted to know who had? Jesse Calvert said that if S. H. Bashor is

hald reanonsible that D. P. Saylor also should be held responsible, as he had said that they (Bashor and others) had advocated heresy, etc. which he (Calvert) denied.

It was modified so that S. H. Boshor had a chance to defend himself. The modification The next paper was concerning a certain church that was out of order, and it sexted that they be put in order according to

was passed. The next was a request to have the work of

the order of the church.

e Berlin committee brought first before the ecting. It was passed over.
A petition was then presented which refer-

red to the conduct of editors in publishing anything personal, etc.

As this was answered in a previous query, it was sent back to the church from whence it The next was a request that a charge

brought against the committee appointed the Cold Water church for inaction. An explanation was asked from the commit-

ten if there were any present. One of the committee handed in a paper which institud them in their course, because the churches positively refused to meet the ex-

R. H. Miller said if this was the only ought it was not enough. After some explenations and discussions, it was sent back to the church from whence it without an answer.

At this stage it was raining, so that it naturly made a great deal of confe The committee was relieved of its obliga-

A request from Nebraska that this meeting labor in leve and Christian forbearance, and

try to bring about union and not seperation. D Vaniman moved to table this But, however, it was answered that this recting had done so; this was passed.

The next paper was a request that this meet g use their influence to ask our editors not to advertise those papers that are not loyal to the Brotherhood. The word advertising was defined to make dippings from or in any way notice them.

J. H. Moore thought this was being rather cautious and it places the editors in a had fiv as they often have to clip good things from other papers. Proceeds of the Orphan's Home Farm W. Arnold says that advertising merely

neant to bring it before the public in such a Jacob Kendall, Ill..... ay as to solicit subscription It was tabled. It was petitioned that all former decisions on

ug be recalled. It was passed without discussion. The next query asked what should be done with brethren who attached themselves to worldly organizations, such as Life Insurance

mpanies, and United Workman Asswered it was not right and all that did ld not be held as members, and all elong to such must leeve them or he dealt

with as offenders. The Scripture was asked for

There was quite a good deal of discussion It was passed.

A petition was now presented to know who was to be done with members having their lives insured. It was answered that they he dealt with as transgressors. It was passed. It was petitioned that this meeting repeal

decision of A. M. of 1879 and it is now asked that a minerity who are loyal to Annual Meating he not persuaded to yield, but shall be sus Unon having the Minutes referred to read.

it was found that this referred to feet-washing and by this it will not sanction any persuesion to be used for a minority to yield. Some brethren, however, stated that it v not intended merely in the case of feet-weshing

but as a general principle of church govern It was passed.

FALLEN ASLEEP.

MOOTHART. - In the Waterloo church Blackhawk Co., Iowa, May 30, 1882, sist Julia Ann Moothart, deughter of Bro. Dan'

and sister Polly Leckington. Decessed was born in Union Co., Pa., Oct 23, 1841; united with the church in 1858, mer ried Bro. Pheon Moothart, Dec. 27, 1857. Fu neval occasion improved by Brethren A. B. Hochstettler and L. R. Peifer.

Correspondence.

Ornhan's Home Notice. Door Reethrens

The Brethren's Orphan Home is now it fall running order. Four orphaus have been admitted into the Home new end the Board of Trustees agreed with the Superintendents necrease the number to sax children during the year ending March 1st, 1883. So there is room or two more children to be taken in between this and the first of March next,

In order to give all the members in the outhern District of Illinois, an equal chase

to get children in the Home that are mouth of any fountain, the water will cease to not otherwise provided for, we give due notice through the press, that if there are parties that have children for the Home to let us know imately by correspondence.

meanatery by correspondence.

Our Superintendents at the Home are epperently the right people in the right place.—

They meanage things very well and the children are all good and kind.

Donations previously reported up to Feb. 20. 1882 amounted to...

benefit of the Orphen's Home fo Sister - Stoner Crawford Co., Ill . .

ister, Hudson, Ill..... Hudson church, Ill..... 5.00 Also a box of goods. Nannie Johnson, Green Co., Pa..... From Urbana church, Mary Knex..... Matthew J. Bailey John P. Bailey

Anna Shafer Mary Creach Martha Bailey..... Sarah Johnson..... C. L. Cullen And a bundle of goods. A sister, Ashland, Ohio..... 1.00 1 19

Expenses for repairing the house and fences and for children's clothing and farnishing the house..... Remaining in Treasury..... We have four applications for blind

(80 acres of land) for the year 1881, 445 00

hers to the Home, which cannot be admitted without special arrangements, as the house : small and cannot accommodate many without more buildings. Donations to the Orphan's ome still solicite | and thankfully accepted. We shall receipt for al! donations to the Or phan Home by reporting in B. AT W. By or der of Board of Trustees.

STEPHEN SHIVELY Trees, and Cor. Sec'v. Cases Gordo III

Brethren's Papers please copy. Explanation Wanted.

Will some brother please give an explana-tion on the 31st verse of the Gospel according to St. John, which reads as follows: "Now wo know that God hearsth not some ers, but if any man he a worshiper of God, and doeth his will, him he hearsth." E. H.

From Goshen, Ind. Dear Brethren:

I left, St. Louis the evening of the 18th of May for Indiana. I left the members in good working condition. Had intended to leave there one week sooner, but when the parting time drew nigh, the dear members began to us a great deal of persuasion to have me postpone it one week longer, and have a short series of meetings. Preached five sermons and haptized one precious soul which gave joy to the little band at that place. Many others seemed to b near the kingdom. I never saw greater inter-est manifested all the time I have been in the Sinners were made to weep. Some said, "When you come back, I'll come." Sor wanted a little more time to become acquein ed with our doctrine, as there were some at those meetings that never heard the Brethren

O. dear brothren and sisters, there are m precious souls in St. Louis that need salvation that ought to have it. Will you try with your might to put light before them, so they may

see and come to it?

It is needless for me to tell you the need of a house of worship et St. Louis, as .I have al-ready told you through the B. at W., and so have other Brethren. We are very thankful for the donations you have slreedy made, and hope that the work will finally be accomplish-

In the cities the worst of sins originate. From there they spread out into the country. Now, Brethren, let us try and do a little more work at the fountain; for you know if you close the

Let us try it. I hope the cause of Christ

will prosper more where already com and new branches be continually be added. Fraternally,
H. Shomer.

Condensed Notes

On the morning of the 18th of May, in empany with Bro. G. W. Fesler, we left Longmont by cars for Denver, where soon after noon we set out via the K. P. R. R. for Dorrance, Kan., where we arrived next moraing shout six o'clock; was met at the train by Bro. should wis of clock; was met at the train by Bro.
Keller, and at 10 o'clock services commeaced
at Bro. Newcomer's. At night we had a Lovefesst indeed, with the faithful hand of God's
children. We nre glad to find npon the
frontier, congregations that stand up hoth in precept and practice for the principles of the severe rain-storm at night made it necessary for most of the congregation to remain over night. Next morning at an early hour, quite a number of us set out for the South and Solomon Vallies. The teamsters travelled oc-cording to the points of the compass, regardless

of any roads, for many miles. Before it was yet night, we arrived at the pleasant home of Bro. Landis, on the North Solomon, fifty miles from our place of starting in the morning. Here the wolf has left evidences of his ravages, yet there are a few faithful members there. Meeting at night and next day, Sunday the Meeting at night and next day, Sunday tos 21st. In the evening we went to miles further north to the North Solomon. At night held meeting at a school house, where we listened to one of Bro. M. M. Eshelman's sermone, which was, as we thought, the right thing in the right place.

Next morning our District Meeting con-vened, there being a good representation, and all passed off in union and love. Here, too, there has been some disturbances in the church by the factionists, but we think with a proper course, the cause may be made to prospe found werm-hearted members here, and their hospitality was of a generous nature, and fully appreciated it. Next day, in company with Bro. Eshelman

and Bro. L. Hillery, we set out eastward bound. At Chicago we met with a number of Brothron on their way to place of A. M. At the iunction of the Grand Trank R. R. we left our pleasant company and proceeded to Battle Creek, Michigan, where we tarried, taking ob-servations at the Sanitarum, until Saturday, the 27th, when we went to Edwardsburg, and soon was sharing the comforts of the h Bro. Isane Bowers, who next morning took me 17 miles north to the Newton Grove meeting

After meeting we visited Bro, Sheline, companion was confined by sickness. Made the accomintance of a number of brethren and and in the afternoon were taken again to the home of Bro. Bowers and thence to fill my appointment at the Cleveland church. Spent the night at the home of Bro. W. A.

Layton, whose kindness extended to taking me next morning in his conveyance to Elkhart. same we went to Goshen and thence to place of A. M. Thursday morning, the 1st of June, we were

wending our way homeward, where we arrived June 3rd and found all well. The weather has been unus

having rained, more or less, here every day for the last eighteen days. Crop prospects good. Work on the Health Home is progressing fa vorably; the main building is nearly ready for the planterny. J. S. Flowr. unmont, Colo.

The Herrors of War.

"If three men," says S. Smith, "were to bu their legs and arms broken, and were to remain all night exposed to the inclemency of the er, the whole country would be in the most dreadful egitation. Look at the whole-sale deaths of a field of battle—ten neres covered with dead, and half dead and dvine: the shricks and agonies of many thousand human beings. There is more of misery inflict-ed on mankind by one year of war than by all the civil speculations and aggressions of a cen Vet it is a state into which, the man of tary. monkind rush with the greatest avidity, ing official murderers in gold and cock's feathers, as the greatest and most glorious of human ers, as the greatest and most glorious of human creetures. It is the business of every wise and good mon to set himself against this passion for military glory, which really seems the most fruitful source of human misery."

Tidings from the Mield.

al pard communications solicited for the department. Reports of baptisms especially desired.

Rosnoke, Bl., June 12 muuion meeting of May 20th and 27th is past; good meetings reported; weather unfavorable. I could not be present at any of the meetings on account of affiction. Brn. John Miller and Levi Wenger of Augusta Co., Vawere with us. Also brother Daniel Stoner from Pekin, Ill. One baptized.

Henry, 111., June 8. For the satisfaction of those who know that my mother was brought to Annual Meeting from Pennsylvania by my brother John, with the intention of going with me, will say that she stood the trip well for a woman past seventy-two years of age. She is enjoying good health and seems to be well contented. We are having nice weather; corn is doing well at present; will have con C. S. HOLSINGER. erable fruit.

Loraine, Ill., June 11. Again I am allowed to say to you nat our council of the 10th is past. If the suirit of Christ could always be with us as on this occasion, our church would be a little Zion on earth and a living monument on God's footstool. Peace and love reigns and a eal to press forward. Weather co tinues unfavorable for corn crops; the best prospect for wheat since the harvest of 1855. The army worm is make ing a raid on our wheat fields, but we H. W. STRICKLER

Cedar Rapids, Ia. June 10. The church in Linn Co., Is. is in peace; have preaching every Sabbath; attendance good; Sunday-school at 3 P. about one hundred. Brother Albaugh and wife, and brother Samuel Snyder and wife, are on a visit to Nebraska and Kansas; expect to be gone three or four weeks. The weather is very wet corn is much drowned out; grass and oats very good. Health at present is good; many in our vicinity died this Winter of pneumonia. T. G. SNYDER

Pueblo, Colo., June 12.

Summer, in all its beauty is with us. This afternoon we had a very severe hall-storm,—hall-stones would measure an inch and a half in diameter; ground white as if snow had fallen. Trees are terribly beaten and the ground is strown with leaves. Health is good and M. V. B. Swoen. city prosperous.

Antioch, Ind., June 10. I desire to say to your many readers that the members of the Antioch church met to-day in regular church council. Nothing was more manifest than that love and union and harmony prevail in this body of members. Noth ing of an unpleasant nature was even mentioned, and nothing of very special importance to do. A collection for the St. Louis church was held, but as our charcs at A. M., we did not raise a large snm; nevertheless, if every church is ly as much, we will soon have a house in St. Louis. The church agreed to hold a Communion marting here at the church-house in Antioch, on the 20th ony of next September, beginning at 2 o'clock, P. M. We extend a hearty inviution to all who wish to be with us on that occasion. In conclusion I will say, that as yet we are not affected by the dissenting elements in the church, but a disposition to pursue the even tenor way, is everywhere manifest. May the Lord bless and prosper his can earth and may peace, union and love abound everywhere and with all the Is

Next Annual Meeting.

Blamark Grove, Kans, has been sug gested as a suitable place to assemble next year in Conference, which suggestion I regard as good. The members in Missouri, Kan and Nebraska could reach Blamark

Grore much cheaper than to go to Penn-arlyania, Maryland or Virginia. 2. Those in lows, Hillnois, Michigan and Indiana could get to Kamas as chesp as to so to the costern states.

3. The members East are much more able to come Wast, than those West to go East

4. The grounds and buildings being prepared, would enable the members in the West to hold it at less expense than if the buildings had to be ere 5. Let a fair price be charged for board and lodging, and the receipts will then equal the expenditures.

The members in the West are certain-ly entitled to a meeting, and it is to be hoped that it may be granted them The present indications sas will have a bountiful crop of grain and fruit; and being thus blessed, ac doubt the Brethren within her borders and those in adjoining States, will feel to rejoice in the work of Conference regarding it as a sort of thanksgiving to God for his blessings. If there are any local advantages in having a ment ing, such as preaching the Gospel, a overcoming prejudices, then please permit the West to obtain these advants ges. M. M. ESHELMAN. ges.

From Kansas. As it has been a long time since w have seen anything in your much loved paper from this part of God's Vineyard, I will write a few lines. Since last writing we had our joys and our sor-rows. Death has been doing its work and taken four of our flock to try the realities of a spirit world, which caused many sad hearts, but not without hope While this caused sorrow, O, how many joyful seasons we have had! God has not withheld his blessings. During the forepart of this year, ten have been united with the church by haptism, and about that number by letter. May God receive the praise. And then we had our Love-feast which should long be embered; a large number of n

ters were present, Our church meetings are pleasant how pleasant it is for brethren to dwell together in union. Our Sunday-school is again organized with G. S. and A. J. Wine, Superintendents, and A. H. Brower. Secretary. PETER BROWER.

The Record of the Faithful.

The Record is now ready, and will be promptly mailed to agents. Send in the amount of your order by registered letter or postal order. The orders will he filled as they arrive

Lewishnenh, Union Co., Po.

From Shideler, Ind.

our Love-feast in the Massassinows church, Delaware Co., Ind., was held on the 28th of May. Owing to the bains eather we have had this Spring, the brethren were not all done planting corn, nevertheless our attendance was good. Bro. John Metrger was the only minister with us from a distauce. He held forth the Word with earnestness Two were willing to fortake sin and Two were willing to forraste an and be horn again, and walk in the straight and narrow path. May they hold out faithful and be bright and shining lights to the world, that they may be the Fold of Christ, is the prayer of your orthy ser

GEO. L. STUDEBAKER.

Virginia Normal School

The Virginia Normal School is stead The Virginia Normal School is stead-ily increasing in the number of her pu-pils, and rapidly growing into favor with the Breatmen and the people gen-erally. The present session of the school is drawing to a close. It was pile, and so far as we anow entire sat. lafaction has been given. Previous to this time the school has been called the Spring Creek Normal, but at a late meeting of the heard of trustees the name was changed to the above, and the school was permanently located at

Bridge water. The location we think will a favorably with any other institution in America. It is entirely free from molarial diseases, has no har-room within six miles, and is surrounded by the largest budy of Brethren in the State. Our new catalogue is out and ready It is a neatly printed pamphlet of twenty-four pages, and contains the different courses of study with all other necessary information in regard to the school. Catalogues are

sent free to any address on applicable All applications should be ad the principal at Bridgewater, Rocking ham Co., Va. Great care has been taken in the s

lection of teachers, and the faculty is omposed entirely of brethren who are advocates of the order of the church in regard to plainness of dress, are wide awake in the cause of the Master and full of educational real and er Our teachers are thoroughly ergy. qualified for their respective positi d have had considerable experies in teaching, therefore we conlidently other brethren schools in moint of discipline and thoroughness. Two large commodious buildings have been proeured for the use of the school, and guarentee our accommodations to be fret class in every particular; while the cost we believe is as low as at other

ose by the help of God to aske this institution a power for good in the church, and we ask all frien the school to implore Divine aid in its behalf. We kindly request all perswho desire to attend school to confer with us before deciding to go elsewhere for we feel assured that in point of comfortable rooms, good board, thorough in struction, and low prices we can give as good inducements as other institu-tions. The patronage of all, and especially of the Brethren is cornectly solic-Fraternally, D. C. Flory, Principal.

Our Bible Lesson

To whom have then come? Of what is Ho

What did his voice do? Ex. 19: 19. Who i do next? Hag. 2: 0.

should we not forget? Matt. 25 25 1 Tim. 5:2. Why not forget? Gen

Announcements.

Love-Feasts.

une 22nd and 23rd, at 10 A. M., in the Pine Creek church, Ill. no 23rd and 24th, in the Panther Freek church, Dallas Co., Iowa, at 1 P M

June 24th, at 10 A. M., at Hudson, Ill. June 24 and 25, 5% miles north-case of Kearney, at residence of M. Y. Sunvelv. June 24 and 25, Spring Creek church, Chickenw Co., Iowa.

June 30, at 10 A. M., four miles south of Cornell, Livingston Co., Ill., at Paul August 26 and 27, in the Clear Creek church, Saline Co., Mo.

Advertisements.

Itable column a limited angular of first-clear a mean will be inserted; making of a doctor observer will be admitted.

Young Directle and Youth's Advance. JUVENILE WEEKLY.

As the above juvenites have now been con solidated for the purpose of lessoning the the number of our papers and conscentining our working force, we kindly solidit the pa-tronage of ner brothron and sistors. Help us rate to schools sent from an application All aber Sunday-school supplies



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microsting promphlet of 16 pager, the should be read by everylandy. Price, 5-ner carry 6 consers. State. Brethren's Envelopes,

three a brief summary of a prople, professing all things. Presiper problems are properly and per lements.

BREITIREN AT WORK.

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St Set for the Defense of the Gespel"-Philippines 1: 17.58

(Bingle Copies No. 25.

Brethren at Work

BREVITIES. >

baptized near Wawaka, Ind., June 11th

Per Assum.)

Vol. 7.

The Faist of Hickory Grove is on the 28th and 290

of the paper being a few days late this

Basmon, of Peabody, Kansas, would like be address of Peter Risher, who is a member of the and lives nomewhere in Blancis.

re storm bus been raging on the son

e letter just received from Denmark, brother Hope "I am at present sick, but can be up, and hope it e over soon. Many is weak, baving been on her noth of late."

Bno. J. F. Obler, of Waynesbero, Pa., has been or used to the elder.bip. The installation services are ad to have been very impressive. The church of Taynesbero, is now under his charge.

a W Venumon of the Western Book Exchange

w. vanman, et de vieter Alice Moore, your reant's sister. They were married at the mits', two miles cast of Lanark, June 18, by mk McCone, and are now living in Mt. Mor-

Aborrigin sovere storm passed through Soline Co., a, week before last, design considerable damage in way of blowing down barns and other small build-p. Beether D. L. Williams' see, James, who suffer-

en daties at home have prevented brother R. H. from filling his part of the paper of late, but he at more in real carrest. We have on kand some

We call special attention to browner days. Daniel thinkins' notice in this store. It will not do to neglect it good work in Denmark. At present, the fourle are siker low, and money is really noulcal soon, and we hope all the churches will not promptly in ord-cing the necessary funds, and send it to James Quin-tering the necessary funds, and send it to James Quin-

Chaispian Wine, of Marion Co., Oregon, has been dected to the ministry.

Enp. David Brower's address is changed from S. Marion Co., Oregon, to Maskeny, same county

The Northern part of Iowa was visited by a savy storm last Thursday evening, doing consid-mage and causing some loss of life.

where it desired to interriging as Armold Meeting, one totally, there is much sated of about one cod, derivatively, there is much sated of about one cod, derivatively, and the sate of th

Wn were mistaken hat week in saying that brother J. C. Lahman's son was among the graduates, it was his repliew, a fine young men, hagbly respected by all. Bro-Lahuma however lind two sons in attendance.

for the report, and also any whon we publish anothe Almane we should change his name from Petchan Ohio, be Horstin, Ohio, but finit to give his name, henc the report council to sent till we hear from him again.

The New York Observer, a religious paper on was-circulation says, "there is no more seroe in having a hell on a church than one on a thatter." It, however, does seem a thirt trampe that the Precomsson and Pellouv and worldy societies generally, need no hell to call there to their places of meeting, while Christians, who claim to be a nucch better class of beings, stand re-

Dear Brethren: -After a little reflection, I to take a took at the other side of the question, a breen a rule of my life to look at both sides of a a. Heing grievous—as I always nac—that one o mber thould be out off from the body, I was mor

Religious Essays.

MY LIFE ON THE OCEAN WAVE MY HOME ON THE ROLLING DEEP

BY G. D. ZOLLESS.

Once more the Sandwich Islands rise to view, The mountain peaks athwart, the ocean blue, Ki'anea with its crater deep and wide. nce poured the melted lava down its side. From 'neath the sea the heated matter came Illumining sea and sky with brilliant flame But this noted volcano is now extinct. We lately toiled where Winter holds the sway. But now enjoy a cloudless Summer day. How changed the aspect from stormy seas, To blooming gardens, mountains green, and fruitful trees.

O for a firm position on the shore; To feast on fruit, and view the landscape o'er. Familiar faces I with gladness view; Absence and hardships makes friendship sweet and now,

Still sharing heaven and mercies on the shore We meet each other in this genial clima In social honds surround the dining board, Ascribing praises to our sovereign Lord; Thus joys and sorrows mingle in this fleeting

Now peace abounds, then rage the alements of strife. Thus time speeds on, with its changing scen Its storms terrific and its sunny heams, By breezes driven through cold and heat, Where storms are raging and where bille I'm in Honolulu now on the ocean strand.

A part of enterprise; a fruitful land.

heat.

Let me chare its comforts, for my time is short. Suon we'll raise the ancher and sail from port To the monotonous routine of duty, To the daily and nocturnal toils of ocean life. The atmosphere is permeated with vital edors, And I feast on choicest fruits. Delicions to the taste. The change of diet vitalizes the physical, As well as mental faculties, Relief from nautical toil; Freedom from perils of the deep Fucilitates the flow of thought And actuates the pen of the post. There are eases in the purched desert. Where the traveler rests from his weary man And slakes his eager thirst. There are fruitful islands in the rolling deep Mariner finds sweet repose, And there are delectable places Ineffably fair. Where the Christian voyager Shelters from the heating rains And raging storms of life While effecting his voyage

A WAY TO GREATER HAPPINESS

To the haven of sternal peace

BY reading we learn a great deal. It books that we get our knowledge of the far past. But we do not know anything as thoroughly as when we learn it by experience or witness the thing itself. Geography teaches us about the earth's surface and describes the different countries, position of lakes, cities. etc., yet we have but a faint idea of a place or country until we see it for ourselves. Just so it is with suffering humanity; we may read about the different diseases that the people have to bear, them, but when we go to the hospitals and see all this, we have a better conbe avoided. Observation, comparison, experience, and men who have made it

follows that the better we know the laws which govern our physical organism and obey them, the less will be the suffering. It also appears that a people or nation that disregards the laws of nature, disregards those of revelation. Most of the human family might know more than they do, if they would only use their time and meaus well. To reflect upon the waste of time and means of the rising generation is sad, not only is it a waste, but at the same time making an unhealthy nation. "Come, let us reason together," said an inspired of smoking, chewing, using intoxicating drink and other useless habits would spend one-half of the money for useful books that they spend for useless articles, which are also detrimental to the system, how much better it would be for them. Then devote the time that is spent in idleness and empty conversation in studying those books, how much wiser we would be and more real

bappiness would be enjoyed. Too much time is spent in making fancy articles to decorate the dwellings with what should be used to store the mind with knowledge; then instead of entertaining our company by showing them fancy articles and fine dwellings, we would be capable of interesting them with a profitable conversation.

BIRTHDAY FACTS AND MEDITA-

SY H. W. STRICKLER T is an evident proof of the adorable wisdom of God that though the bodies of men are so similar to each other in their essential parts there is such a diversity in their exterior that they can be readily distinguished without the liability of error. Each one has some peculiarity portrayed in his countenance or is remarkable in his speech, and this diversity of countenance is the more singular because the parts which compose it are very few and in each person they are disposed according to the same plan. If all things had been produced by blind chance the constenances of men might have resembled each other as nearly as balls cast in the same mould, or drops of water out of the same bucket, but as that is not the case, we must admire the infinite wisdom of the Creator, which in thus diversifying the traits of the human countenance has manifestly had in view the happiness of men, for if they resemble each other perfectly they could not be distinguished from one another to the utter confusion and detis only through the means of riment of society. We could then new er be certain of life, nor of the peaceable possession of our property. Thieves and robbers would run little risk of detection, for they could neither be distinguished by the traits of their pation is the most unaccountable cx-countenance nor the sound of their travagauce in the Universe. If the voice. Adultery and every crime that inter, there can be no greater misno nains humanity might be practiced mer than Progress for the aberrutions with impugnity since the guilty would that practically ignore the Incarnation rarely be discovered. And we should by claiming liberties that Christ disbe continually exposed to the depreda- owned in his earth-life, and which his tions of the villain and the malignity and the suffering that they bring with of the coward. We could not shelter ourselves from the confesion of mistake, nor from the treachery and fraud of ception of it. Now I think the great the deceifful. All the efforts of jue-er part, it not all, the suffering night tice would be useless, and commerce would be the prey of error and uncertainty. In short, the uniformity and

sweet gratification of individual friend- ture. God meant us to be Progressia The variety of features, then, but not libertines. The extension of ship. constitutes part of the plan of divine the kingdom of God to the ends of the government and is a strong proof of God's tender care over us; for it is very evident that he has disposed the particular parts of the body with as much wisdom as he has manifested in its general structure, and we are compelled to admire his beautiful and wise arrangement in this as well as in every other part of his creation. But that which has called forth those thoughts from the the writer is one which has nothing writer. If those who are in the habit strange in it, but it is one of very rare notice, namely, the peculiar relationship between myself and elder D. B. Gibson, a dear brother whom we have learned to love most dearly. Forty-six years ago to-day, Apr. 24

on the first day of the week, the glorious light of day first shone up The same Hand that gave us life, protected us in our childhood days, guided us in youth, strengthened us in mauhood, and his watchful eye is yet upon us. We both stand exactly us der the standard of five feet, nine and three-fourths inches, complexion as near alike as two bazel nuts. Another peculiarity is, we worship the same God that had the early care over us; we have possession of the same faith; have been baptized into the same spirit; we belong to the one body of Christ. have been side by side with the saints of the Most High. We bave had our trials and struggles in the ministry. We stand hand in hand in the highest gitts (the eldership), and thank God we are pressing forward toward the mark and the prize of our high calling, and every day brings us one round nearer the top of the ladder where we expect to meet Jesus and ever be with him in glory. Brethren, pray for us, or one round half out

THE ONE FOUNDATION.

EY C. H. SALSSAUGH.

WE may be wise Master-builders, and lay the only cornerstone which is possible in the uprearing of God's temple, but we cannot make cornerstones. There is but One, needs but one, and this is God incarnate. has said all he means to say in the revelation of himself in Christ. "Look ieg unto Jesus" is the whole philoso-phy and work of salvation. "In Him phy and work of salvation. dwelleth all the fulness of the Godhead sodily." Is not the Divine inheing a sufficient impulse to all right progress? Is religion only a self-shaping according to certain rules, as a man of the world would regulate his conduct by the code of Lord Chesterfield; or is it in very deed an evolution of God in our nature? If the former, the Incarmer than Progress for the aberrations Father would have denied had the Sen claimed them. The license clamored for by those who without right call themselves Progressives, is flatly antagonistic to the Cross, and has not a sin gle feature in common with incarnate Deity. The development of mind, whether in the nursery, or the log-

earth, is not in dispute. The general Brotherhood believes in missionary effort. It is only the deplorably ignor. ant and the culpably obstinate, and tradition-ridden, that think ill of pres ent racrifices and efforts for the promulgation of the Gospel to the antipedes It is not methodical theologic instruction, as a natural basis for greater eff ciency and wider usefulness, that is is dispute. Annual Conference will ou interfere with progress in this direction We have much to learn in all thes grand essential imperatives of genuin orthodoxy, but the large majority the church are in sympathy with the movement that sime at this end. Col leges are the outgrowth of Christian want, and the expression of sympath with the sublime purpose of God in schooling the church in the great idea treasured up in Jesus the Christ. 2: 3. Somehow we must be schooled not only by the Holy Spirit, but by human agency as a personal substratum for the Spirit's work. God wil never, directly, without human co-oper ation, teach us the three letters that spell the great name of the Eternal

We have an essential and fundaments

work to do in the higher education of

less than in what relates to our tempe

ral weal. We must study, and study

hard and persistently, to find Ged in

his parables, which means everywhere

and in everything. But our Colleges

must be Christ's, and not the devil's

I wonder whether Beelzebub has note professorship among us. His clever foot and double tongue are badly closked. To believe in and preach incremste God, and then fight mission projects, is the climax of inconsistency, if not worse. If God was man, then man as man is the purchase of Divine-human blood, and the Gospel is glad tiding for the whole world, and we are bound to contribute time and money and comfort and life to consummate the design of the Cross in the girdling of the world with the light of salvation. Such are a few of the items in the grand programme of Christian progress, Per

sonal holiness lies at the root of it all if it is to be really Christian. Tobac co is raled out as effectually as alcohol God in the flesh was neither glutten nor wine-bibber, nor smoker, nor chew In these things our fellowship con not be with the Father and with Hs Son Jesus Christ. Neither was Emman uel a dandy. . God in the flesh is a square issue with the flesh, and a complete mastery of the flesh, and a complete sanctification of the flesh, and final ly a complete glorification and enthrone ment of the flesh. This is progress at cording to the mind of God and the type of the Incurnation, and whatever contravenes this is "the enemy of the cross of Christ." The sooner such pro

gress is wiped out the better. WHAT IS DEATH? BY C. C. BOOT

IT would perhaps be impossible to give a definition of the word death ic its various biblical acceptations, so well as proper Scriptural applications that would properly define them all is a Word. In the Word of God it is experience and the wind serve and such a server of the contract of the contrac 33 well as speculative misuses of this ages. mysterious term. Perhaps the most generally comprehensive definition of the Word in its various meanings would be semething like the following: "An entire mability to act at will. This would, perhaps fully represent the State of the dead in either of the trio component parts of the human being, to wit: spirit, soul and body. 2 Thess. 5: 23. For, indeed, if nothing but a cerporeal dissolution could be under good, then how did Adam "surely die" in the day he ate "thereof"? But that certain state of inshility to act in an important sphere of his existence, or the dissolution of relation to his Creator and fellow-creatures, well may be called by the same name of that which we commonly call death. Then that which we meant by the first threat "thou shalt eurely die" does not there fere prove that God's threat failed to be realized "in the day" that he (Adam) ate thereof. Neither does it prove that it was corporeal death, in which case the difficulty would be lodged in the word day. Or neither, then, must it es sentially mean what is in the Gospel called the second death. But it was s state of inability to act as will, like that of the "dead in trespasses and sins" of Eph. 2:1 or of John 5:25. Eph. 5: 14. Hence it follows that so far the Son hath power to "quicken whom he will." John 5: 21. Leads esptivity captive, gives liberty to vic tims of the power and thralldom of sin, on the conditions of "the perfect law of liberty.' But next, what is that called death

of the body? We answer, while we call it dying, it is to some who so die only beginning to live. Neither, then must it necessarily he to any, in every sense of the term, to die forever. "For as in Adam all die, even so in Christ shall all be made alive." But many shall awake to shame and everlasting contempt. Dan. 12: 2. But again, since now we find that during, and after the foregoing three different states of man's being, called death, he still nevertheless continues to exist; what, then, is that state called "the second death" or "everlasting destruction," called the end of the wicked? We an swer that the word end in Phil. 3: 19 cannot mean that they shall so die as to cease to exist, for how then could they be an "everlasting contempt?" (Dan 12: 2) or how could they be cast into hell fire where the worm dieth not, and fire is not quenched." Mark 9: 47, 48. Theo we find death to mean a state of arrest from the free exercise of the eeveral functions of our compound being as it was first created, brought to life, and capacitated, physically, morally and spiritually; destined to live forever from its creation, answering thereby the end of its superior order, or to die as the result of a violation of the laws of its life, and to be resuccitated as often and whenever in his justice and will its everlasting Creator, Redeemer, and Preserver listeth. We then fail to find in this term the

final cessation of any human being taught by some. And since we find all of the former states called death to be represented by all the several terms that the second death is, we therefore forms claim called death, neither then, essentiality or importance upon these themes is all-sufficient, and will be consistent and the constant of the constan come to the reasonable conclusion, that

And the opposite side of the question asserts that man was created unto, for, and with eternal life and would have forever lived, subsisting upon the virtue of the Tree of Life which was guar ded from his accessibility only as a consequence of the violation of the laws of life. Or that whatever other cause could have disqualified him for eternal life; or that whatever other proceeds than obedience could have disqualified him for everlasting immortality, God has not revealed through His Word. Then what is death? corporal moral, or spiritual. And what is life physical, civil, or eternal? Corporeal y and morally, man dieth susceptible to resuscitation; but finally unto "shame and everlasting contempt, and "everlasting punishment." And physically and religiously he liveth liable and susceptible to death, but eternally unte everlasting life and endless rest. God grant us the victory through Jesus Christ our Lord.

WARNINGS TO THE MINISTER.

BY DAVID L. WILLIAMS.

"Study to show thyself approved unto God, orkman that needeth not to he ashan rightly dividing the Word of truth."-2 Tim

HERE the apostle gives us an illus tration as to the duties of the ministry, setting them forth as work men, having mechanical duties esjoin ed upon them. "The foundation laid, the line and plummet drawn Let us hear the spestle again upon this subject; he says, "According to the as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon." 1 Cor. 3: 10 The above injunctions are fearful ones when the minister with seriousness ap plies them unto himself, which is his imperative duty. He discovers at once that he is instructed to be careful in his ministerial duties that he may properly apply himself in the proper line of duty. He must give strict attention "study to show himself approved of God, a workman that needeth not be ashamed." Building properly upon the one foundation, he must strip himself of sinister or selfish notions and whims and lears to rightly divide the word of truth. He is not to study to merely have something to say in order to occupy time thereby. He must talk, it is true; but he must lears to talk to the purpose of edification, to instruct, to enlighten. Hie mission is to teach he should not make a hobby of any one theme; he should not allow himself to drift on one theme in all of his preach ing, as that of baptism or that of pride. Some preachers can hardly preach a dis course without saying something upon baptism; others upon pride, and others, too, have their pet theories that they are continually drifting into. This is not dividing the Word of Truth very much, and such work soon becomes loathsome to the mind. We are creat ures that need a variety, hence we are to learn to rightly divide the Word of Truth so as to be able to give a variety. When our ministers dwell so much upon any certain possess of theology the learners (the audience) naturally con-

will become tired of such preaching and the consequence is, that it will do them no goed. Moreover, the workmanship of the minister not entirely lie in his preaching and the dividing of the word of truth aright, but much importance lies in the manner in which he preaches. There is as much force in the way a thing is told as there is in what is told. Then his preaching should be well seasoned with salt (grace) so as to have attractive power. Furthermore he should make himself sociable agreeable and pleasant with all man kind. His approaches should always manifest kindnese, and if he sees an er

ror in any of his fellow-beings, whether member of church or others, he should not saarl at it, and make a great ado in a condemning way; but he should try to teach the erring one in a proper and becoming manner. If we are not careful we will destroy our usefulness in the ministry of the Gospel, and fail to be approved of God. We can de God to do better, applying ourselves to our duty. Let us all keep advancing, ever pressing forward to the mark in this sometimes in a very small matter for instance, we may become so oppos ed to the use of tobacco as to be always the line of duty. fussing about it, saying some hard things, too, and enarling at those that use it in such a way as to give offence and then we have no power over such for their good. The writer was once an inveterate clave to the use of the filthy, unbecoming weed, but saarls. hisses and abuses never caused him to to quit; he had to be tutored, instructed and enlightened to be made to see the evil that was in its use; and this every one cannot readily see, and the reason is obvious. (1) Their minds ar biased by the popular use of the weed (2) There is no positive "thus saith the Lord" against the use of it, hence one must become well versed in the Scriptures to see the evil of its use, and seeng this, most any one will quit its use Hence it is in the preacher's place to lead the disciple (learner) gently into the sacred truths of the Word, being careful to divide it aright, lest he himself commits a greater error than the one that uses the weed. (3) Many times they get severe backsets because of cruel treatment towards them by those that they naturally expect better treatment, and those, too, from whom they look for a Christian example of kindness, mildness and pleasantness. We know whereof we speak. Some of us go so far that we refuse to baptize those hat use tobacco. This would be right if the Word of Truth authorized it, but we fear that it dou't; it says "Go teach all nations, baptizing," etc. Then teach to do your duty, (the observance of all things), and we as ministers need not ever expect to get rid of duty in this last respect, because as we are erring and imperfect, we will also have such ones to do with, and to teach such characters that will always need to be taught, he led and encouraged to make amendments in their waye; some in one respect nod others in another; so we must be patient and forbcaring, "study ing well to show ourselves workmen, approved of God."

What we have herein said of the ministry, holds equally good in regard to our periodicals. They of late have too much to say in regard to pride, to bacco and achisms that are springing up, to be profitable. Occasionally nu appropriate article right to the point on

the Lord's cause, and ever striving to make ourselves more available of good by exerting greater and more powerful influence in the right way,-the way that the Lord has appointed and direct-ed. This can only be done by gaining and sustaining the respect and confi dence of all those that we have to do with, and in order to do this we must exhibit in all the department of our life the divine principles of the Gospel. This then includes much, hence much study is involved upon us so as to properly acquit ourselves as the "workman, approved of before God." Ah! brethren, when we look into the great balk of Christian duties resting upon the ministry, then to its divine importfallibleness and frailty, and then to the accountability that rests upon us for the manner in which we serve in the min istry, we exceedingly fear and tremble and strive at all times by the grace of

3

ROWING UP THE RIVER ON THE CHRISTIAN BOAT.

ET C. P. NINTNOE

WE think that our lives in this world as Christian pilgrims

might be plainly illustrated minds by learning to row a boat suc cessfully up the streams of water that run so heautifully in divers places through our land and country. We will first notice the nature of a stream of water in its three different stages: the extremely low stage, the medium or common stage, and the extremely high or ferocious stages. We see in the former it is very difficult for us to make speed on account of the many sand bars and ripples that we may have to cross, while on the common stage of the water, when applying the oars steadily we can move along with apparently good success, with comparatively few incumbrances in the way; but we should all the time be on our guard, for we are likely at any time to meet with something that will give us trouble, and are liable to be beaten down the stream. But we now come to the latter stage, which is different from either of the former, and wherein we find many more obstacles; we have no lack of water to carry our hoat aloft, but many drifts to encounter, and the great need of a pilot to show us the true channel of the stream in which we may expect to find a strong current to row ngainst, which requires strength, logenuity and patience to ascend the stre We must keep our boat clear ot all drifts; we may sometimes think that they are only small things, and are not worth bothering with; when it would require hut little time to remove it, we will carry it along, and where one drift is the other is sure to lodge, and finally it will become burdensome and too much for us to remove, and will be worried and weakened with the load, and may be beaten down-ward and hurled into the gulf of deen and sia struction. Now dear breth ters, it does seem to to me that we are in the latter days, and in the time of high waters, where we can see many dangerous drifts affoat. O then does it not stand us all in hand, as the

BRETHREN AT WORK.

Published Weekly. n s. WILLIER & INSERT AMICS. . . Publishers and Proprietor R H'MILLER

TORRESH AMICI

J. H. MOORE. - Office Editor.

SPECIAL CONTRIBUTORS

YOUR PAPER,

The date after your name on your ime you have paid. It serves both passi for payment. Thus "I Jan, aper has been paid for up to that t how that the time will then expir " shows that the CET'If proper credit has not been given within two or

INFANT BAPTISM

T has been said that Infant Baptism was borrowed by the Christian church from the heathen. Well, Paul must have horrowed it from the heathen, for he hapticed Lydia and ouse, or her children, for the house means children. Paul says that a Bishop must be one that ruleth well his own house, having his if you are not blind, that Infant Baptism was practiced by the apostles as well as by th heathen; the jailer was haptized and all his family, or children The language of the Scriptures seem to say that they applied hap tism to infants, hat how come it to be adopted by the church? History informs us that it was bended down from the apostles by tradition, and the commission reads, "go disciple all nations, heptizing them." Are children part of the nation? then haptize them. Peter commanded the wicked Jews to repent and b "Every one every one of yon. ans all women and children. We do not need to go to the Greek church to prove Infant Baptism, for it was practiced by the sposses If Infant Baptism is a human invention, when and where, and by whom, was it introduced into the church, can you tell? No, you can T. Stars.

Lexington, Minn.

This argument was one time used in a debate by a pede-haptist. His opponent met it by saying, that Lydia had but two children; on of them was a blacksmith and the other a aboemsker, hence there were no infants in the family. The pedo-haptist demanded the proof for saving that one of Lydia's children was blacksmith and the other a shoemaker. was told to look in that verse where it spoke of the infants in Lydia's family, and he would find it. It is nonsense to suppose that there were infants in Lydia's family. Look over your own acquaintance, and see how many families there are without infants, conceinly in cities, and you will see very little ground for supposing there were infants in Lydie's family As an illustration we refer you to Mt. Morris There are 146 families in town, and in s two of them there are no children under ter years of age, showing that more than two fifthe of the families are without infants. This is true of our town as a whole, but you go among that class of people engaged in the mercantile business and you will find the percentage of families without infants still greater; in fact any woman who has infants to care for seldou en rages in mercantile business. If supposition, then, is to have any weight at all, it must be declared strongly in favor of Lydis having no infants in her household. The same method of reasoning will held good in regard to the jailer and his household, for a a occupying that position would be placed to disadvantage with infants in a jail-house where the keys had to be hendled with the ut-The term household can never be so construed

en or to invariable include infants when condida to officers or any other class, for a large num her of households are without infants, especially that class of households from which men are chosen to fill responsible positions as olders etc. The jailer and all that were in his house, as well as Lydia and her household, were baptized, but there is no way of proving that there | b

were infants in either family, but, according to facts given in the former paragraph, the probahility is that there were not. If our correspendent cannot see this point against infant haptism,-a difficulty that can never be re moved, he must be a little more than blind.

In regard to the work of the apostles, we remark that they hantived name but delicense who could both hear, understand, and believe the word preached nato them. If infants in those days could understand and believe the Gospel they were certainly a good deal smarter than children are now.

On the day of Pentecost the preaching was to men, not to infants.-See Acts 2:14-29 Then it is said, "They that gladly received the Word were haptized," Acta 2:41. Infants cannot receive the Word, therefore there were no infants among the haptized. It is further said that they "sold their possessions and goods,"-verse 45. Infants have no posse sions and goods they can sell, hence another reason why there were no infents among the hentized

In the cou disciple all nations, i. c. make learners of them sch them the Gospel; then they were to haptize those who believed what they were taught. They were not permitted to baptize any one before he was discipled, and if our correspondent can tell how an infant can be discipled before it has understanding enough to believe the presched Word, he has an ability no other man ever before possessed. "Go ye therefore and disciple all nation," implies that the Gospel was to be preached to them till they could understand, or hear it; then comes faith. for faith cometh by hearing. After faith is haptism, which process wholly excludes infants from haptism, for they can neither understand nor believe the Gospel till they arrive at the

proper age.
Our friend is all at sea, with neither compass nor guide, in saying that history teaches that in fant haptism was handed down from the appear tles by tradition. Infant heptism, like sprink ling and pouring, was introduced gradually predicated on supposed original sin. When first mentioned by history it appears under censure, being gravely opposed by historians. and regarded as an innovation contrary to the intent and design of the Gospel. The haptiz ing of very young people was early in use, as in course of time descended to infants. At this point we will introduce the testimony of Neander, a historian of no ordinary reputation. showing that there is no just historical ground for supposing that infant baptism is derived from the apostles:

"As haptism was closely connected with nacions entrance ou Christian communion faith and baptism were always connected with one another, and thus it is in the highest & gree prohable that haptism was only performed n instances where both met together, and that the practice of infant hantism was unknown "Beptism was at first administered only to edults, as men were accustomed to conce baptism and faith as closely connected, e all reason for not deriving infant hant from apostolic institutions.

Infant haptism was introduced, to notic the early part of the third century, or perhap the close of the second century, by thos

who believed in the doctrine of infant damna The following from an eminent nedo-hantest

authority will have additional weight: Of infant hantism, the present Church England Bishop of Salisbury has soid: 14 must candidly and broadly state my convition that there is no one passage nor word is Scripture which directly proves it; not one word the undeniable and logical power of which can be adduced to prove, either in any way of fact, that in the Scripturel age infants were baptized, or of doctrine that they ought to be haptazed. Nor, I believe, is there any such direct statement to be found in any writage of the futhers of the Church before the latter and of the second contury after Christ."

THE Bible is the key to the kingdom of

DEFENDING THE SCRIPTURES.

PROF. W. H. Green, a distinguished and learned Presbyterian minister, thinks we are on the eve of a terrible conflict with skepticism. He says: All the signs of the ti indicate that the American churches, and, in fact, the whole of English-speaking Christendom, are upon the eve of an agutation upon the vital and fundamental question of the inspiration and infallibility of the Bible such as it has never known before. The divinity and authority of the Scriptures have heretofore been defended against the outside world of unbelievers -against pagans, inlidels and skeptics; but the question is now raised, and the supreme authority of the Scriptures contested, within the church itself

The necessity of Christians applying thes selves diligently to the defense of the truth in oraer that the authenticity of the Scriptures may be fully established in the minds of the public is certainly apparent to all. Spand less time over questions of minor differences, and more in defense of inspiration of the only sacred book on earth

ANNUAL MEETINGS

WE have some good brethren and sisters among us who are not so well pleased with the present manner of holding the A. M. They do not materially object to the manner of doing business, but to the immense crowd of people, and the way they are fed and cared for. They seem to think that things in this respect are not as they were fifty years ago. and they would like to see a change so as to essen the crowd, and thereby make it less roable to feed the people.

Now we want to have a friendly talk with these members about this metter. In the first place the Brotherhood is much lerger than it ras fifty years ago, and people with the increased facilities for traveling are disposed to travel more now than they did lifty years ago. people are more extensively scattered now than formerly, so that relatives and special friends are more widely separated, and at the Angual Meeting is the only place they can meet and renew their acquaintences; this they can do at little cost, hence so many avail themselves of the feverable opportunity. We further add. that the generality of our members are better posted in regard to what is going on in the various ports of the Brotherhood than those who lived in the good old days of fifty years ago. This of course must be credited to the church papers. Knowing these things, they feel disposed to attend the meeting, and help in the husiness, for they feel an interest in what in done there

It occurs to us that the most of those who omplain about the large crowds, are those who or after year attend the meetings. Of course hey are opposed to such large crowds, but they do not practice what they preach, and they must remember that others think they have just as good a right to ettend the meeting as those who are opposed to so many going Since the new plan, which makes it necess

for each one to pay for what he consumes, has been introduced, more feel at liberty to estend the meeting, for they do not feel that they are imposing on any one. But this is the very feature to which some object. Now it does seem to us that this is one of the fairest arrange ments about our Annual Meetings. As n cen eral thing, our people are reasonably well off and they can afford to pay their way, and we believe it is their duty to do so. Why should the Brethren in Northern Indiana he asked to he at the expense of thomsands of dollars to ford us five or six days, when a little from each of us will relieve them from so great a hurden? Our candid emission is that the cost of meals a not enough; the meeting ought to be made wholly self-supporting.

As our people do not spend their money for As our people do not spend their money for foolishness as others do, they can well afford to the Danish Mission (Board, the Danish Mission (Board, the Danish Mission (Board, the Danish Mission (Ind. are nearly exhaustle enjoyment is worth all the money it costs, years sgo, or since, in the different arms of the

While at the meeting, a Baptist minister told that he admired the social nature of such m ings, and believed that if the North and Sc could have frequently met in this way, so a become hetter acqueinted with each other, a great Rebellion would never have our We are inclined to think that these meeting have had much to do in keeping our prouls well united; they have been the great peak cestal sessons of the Brotherhood, and snak us to form for each other attachments the otherwise would not likely have existed such a pleasant way.

We hope to see the present system of is ing the people—or comething better—co little too much, we need not go so often: let us not interfere with those who have desire to attend the meetings and enjoy the

THE CHURCH AND HER WORL N most thiogs our people have taken a win or at least a judicious course, considera

her general surroundings. In the midst

sects, which had wandered far from the sine form of Christianity as established by Chr and the apostles, she arose to nttire herself the true garb of righteousness, and let ship before the world Christianity in all its ancie purity and splendor. And when we view th church as she then stood, and compare is rites and ceremonies with the prescribed form laid down by the inspired penmen in the New Testament, we are sometimes made to wonder how a body of people, gathered from varie denominations, in their first reformatory men ment could come so near imitating the divis pattern. The history of the circumstance tell us that these people laid aside all man-mai creeds and confessions of faith, took the Bibl and that slone as their only guide, and con menced a close investigation to learn just who the good book demanded of them. They find ly noited upon the rites and ceres handed down to us by them, at all times point ing us to the Scriptures as their sole authority for the things they did and taught, after-years it became necessary for them is convene in conference in order to retain the proper oneness and unity of ection in their practice and work, we find them exercising the same care in reference to Scriptural authority that cheracterized their work in the beginning When they made a decision, they were careful to consult the Scriptures in regard to that reticular point, that they might always have "thus saith the Lord," or the true spirit of th Gospel for all their actions. Their aim was to find out the teachings of the Scriptures an then make their decisions to fit the writte Word; they did not make a decision to suit the view of the case in hand, and then ransack the Sacred Volume from beginning to end to find some Scripture in support of their decision This was their motto from the beginning, so should continue with the church till the endel time. All our decisions pertaining to rites, cer

that Word that shall never pass away. The great aim of our people has been to this, though in a few instances decisions may have been made too hastily to give the proje reference in their support. Charity would teach us, however, to regard this as an sight rather than on error. The Brotherhou has been cautious especially concerning neg things, and perhaps it is well that she that woy, but she has not failed to permit as even sanction many good movements which s first seemed of doubtful propriety to her best and most pious thinkers. Let us not be to hasty about censuring her, perhaps we may so more wasdom in these things in after years.

emonies and duties should be predicated up

DANISH MISSION

IT will be seen, by reference to the repr

horch, agreeable to the decisions of A. M., gill at once act promptly in the matter, and eather all they can, and send it to Bro. James printer, Huntingdon, Pa., that it may at once forwarded to Bro. Hope. Please do not de lay, but act at once, that the good work in Deamark may not be hindered by our want librality and promptness.

We are not encouraging a salaried ministry as some suppose. Bro. Hope is in Denmark as a servant of the church, without any po able means of empporting his family, and he naver charged one cent for his time. He keep account of all his expense, and that is scantily net, and no more. I am as much opposed to a salaried ministry as any brother in the shurch, and even a supported ministry where it is not absolutely necessary. The work is still prospering in Denmark, and Bro. Hope E Esy cannot yet be spared. Lean, Ill.

SCRAPS

S ment from the Addition having a leisure moment from the toil of the day feel an impulsa to lay up scraps of mental food to be ased as they pass through life and for the especial henefit of those who stand on Zion's wall, I east these out ou the waters. It is not always an indication that a person is on the grong side of a question because he happento disagree with us, though we often take to our hearts the flattering unction that ou epinion of things is a proper criterious by which to test the opinions of others. As an antidote to this condition of mind, let us remember that there are several hundred thous and millions of people in the world who think just as we do in their own behalf.

-An argument in advocacy of the last Sapper. Major premises. - The Christian church now must be identical in all its rites and ceremon

ies with the apostolic church. Minor premises.-The apostolic church praticed the eating of a full consecrated feast.

Conclusion; Therefore, the Christian church now should practice the eating of a full conse crated feart.

Is there any fallacy in this syllogism, brother editor?

[If the term identical is applied strictly to "rites and ceremonies" we see no fallacy in the syllogism. Cars should be taken in the use made of this word, as two things may be simi lar yet not identical .- J. H. M. It is a great mistake to suppose that

dom will depart from the world when we leave it, or that confusion and general ruin will he the result. God ruled the world before we came into it, and he will rule it after we are gone, so we need not take matters so much to heart when things don't go to suit as the little time we stay here. St. Paul was accused of turning the world

npside down, but we have never heard that estion brought against our church. A new bantism into the missionary spirit would be of great advantage to the brethren just now. would leave no time for our family quarrels D. C. MOOMAW

MONEY GREED, LAW AND MORAL SHASION.

TIBERE has been a solemn trath brought the graveyard being a naisance. I shall not undertake to tell what my own feelings were home to my heart lately that I must imto hear such hints thrown out.) I met my press upon the hearts and minds of others. aged father one day on the streets of the new You know that money-making and whiskeycolling have become the leading interest, al-What has impressed my mind so forcibly of late is this: I see that nulese we were protected by law in our rights, we would soon be trampled nuder toot. A year ago a rich railroad company made a survey through my father's old farm, the dearest old spot on earth to me, because it was there that I spent my howhood days; it was there that I went to school and learned to read; it was there on that old homestead at a Love-feast when an old honry-headed minister of Christ, when I was sixteen years old, first sunt God's arrows door swang open that secures the vanit of our

of conviction through my trembling heart. It was on this old farm in the beantiful liquid stream the same Summer, that five of us, young men and women were buried with Christ in haptism. It was on this old homestead that our religious and pious mether would gather us together on an evening and read as beautiful lessons from the Bible. It was here on this homestead that I saw for the first time in my life the real power of a religious life displayed in the conflict with death. A dear young brother from Virginia, J. E. Eilyson, who was my best side companion and advisor in the conflicts of my early pilgrim life, one whom I loved with a tender love; in the hot weather of August, 1856, took seriously sick with typhoid lever; his suffering was of short duration. The heat medical aid was sought, but of no avail. He calmly and sweetly breathed out his spirit on the pillow of the Christian's hope. But O! what a desolation in my heart, and much more so in the heart of

when I enter the little gate that opens the

way to the white murble slabs that mark the

spot of loved ones, and hear mottoes of love

Now I wish to impress upon other minds

what has weighed like a mill-stone on my ou

mind. As I have stated, a railroad survey

came through and struck our little graveyard

Of course they knew that the law protected

the memory of the dead, and they backed off

chopper's ax, as with a hurricane. Soon I was

or friends that are so wonderfully interested

in our new town, were loudly talking about

have to move the grave-yard now.

and faith.

many leaves of New Testament manuscripts valuable records; said I to the keeper of the books, please look for book ---, of the deed records. The book was handed me, iI turned to page 626, and there was my deed! There was the exact duplicate of that little paper that would give us liberty and right to say if would, or would not, how the knee, and rich corporations, "please may we keep our dead entombed on that little green knoll, or must we dig them up and put them comewhere else, so that you can make a hog-lot there?" I can say I never had a higher idea of the blessings to us of laws and liberty than then. To-day I was on the old farm, one year it changed hands, and while strangers were plenty, each going his way, I was wrapped in silent thought. O, how changed! Looking

out at the white murble slahs on the green knoll. I saw close up to the fence, a cattle-pen. where the squealing swine and lowing kine are heard. Close by, on the north, is a hutter factory, where choice creamery butter is made his young and loving wife, (my own dear eig-Immediately to the right, the ponderous loco ter) who hat a few months before had stood motives and heavy trains thunder by, until with him at the bridal altar! There was no almost the very bones of the sleeping dead are grave-yard then; there was a levely knoll near moved. I turned around, and looked across by under the heautiful forest trees, no lovelier the little field where I first took lessons in spot on the old homestead to lay away the replowing. Towards the west, what greats my mains of our loved one, so father agreed to deeyes, there just close to the sppt where once nate an acre of this lovely place. I must omit years ago, stood a clump of trees where I used the scene of the sad weeping of the young to bow the knee in silent devotion in my early wife, the relatives and neighbors. Since that Christian experience?-Trees all gone; noth day we have followed, O so many loved ones to ing now marks the spot, except one of Satan' the same little knotl, and among them were traps, commonly called a beer saloen. our beloved elder, Henry Flora, who did so kegs are piled up on either side; young men much to build up the cause of the Master here in great numbers are going in and out, and and then our dear mother we saw lowered intonce in a while an old man. I finally turned the cold rault on the little knoll. I forhear t away from the saddening sight which so unpoint the deep and saddening gloom and desc expectedly had spread itself over the old favor lation of many hearts, made so by saying "Farewell, mother?" That spot became so sa-cred that I always feel like taking off my hat ita homestead.

When I came home in in the evening, I called my two little boys to my side, and as I looked into their sweet innocent faces, I asked myself mentally, will the time over come when you, my little darlings, will ever go in and out at legal Satan's traps, called saloone? Legal. because our law, at present, licenses them. may the day soon come, when we can point our finger to the page and section of Constitutional Law, that will prohibit such schools of vice and dogradation: then it can be said to the salcon-keeper, "You dare not make my boy s and made a curve so that the railroad just drunkard." It is all well enough to talk of touches the grave-yard. The besutiful tall cake meral sussion restraining the avil. We must and alms that so long atood as sentinels around use all the moral sussion we can, but when we the secred spot were ewept away with the see the salcons multiplying all over the land, it is plain that something stronger than moral accosted by a man that was largely interested squiion is demanded. What would moral suain the new town (right on the old form) with sion have done to save our grave-yard? comething like this, "I suppose you tolks will might get down on our knees, and supplicate with tears in our eyes, "Oh! please let us keep said I, "that is owing to circumstances; if we our dead entombed in out little mound," but have no deed and the matter has been neglectthe reply would have been, "There are plenty ed, I suppose we could not oppose its removal." other places to hury your dead; take them "Well," said be, "there is no deed, for we have away, and don't be too long about sither." looked the matter up and examined the rec-But the fruit scrap of paper that bears the ords, and there is no such a thing to he found great seal, behind which the County, the State as a deed for that graveyard." I resolved from and the general Government, stands as a pledge that moment to lose no time in looking the of security, is the moral sussion that has kept matter up. My torn of mind is, Take nothing our sacred little cemetery from being turned for granted; without investigation we labor in into a cattle-yard, or something else, for the the dark. Inside of a wask I had the deed in my possession. (But in the meantime some of accumulating greed of monsy-getting. D. E. BRUBAKER

AN ANCIENT MANUSCRIPT.

The Gospela of St. Matthaw and St. Mark

THE general feeling of scholars, says the town. Said I, "Father, I suppose you know Scotamon, in regard to manuscripts of that the talk is now that the grave-yard is to ancient writers is, that almost all have been be moved; how do you feel about it?" I saw discovered that there is any hope of discovering. by a tear and a sad countenance that I had This feeling, however, has been happily disap pointed in several cases. The recent find of a touched a tender cord. I know he had long since selected the little spot where he was to manuscript of Clemens Romanus, and other he laid, as he feels like one that is only waiting coclesinstical writers in Constantinople, gave an agrecable surprise to students of c for the Master to say "Come up Higher," I re history. In no department have such disc solved I must know at once it that deed had eries been more surprising and more valuable ever heen recorded. Most of people did not know than those in connection with the New Yesta why I went to the court-house diffeen miles ment. Tischendorf in his wanderings among in a busy time. I soon had the ponderous iron libraries in all parts of the world, came up

and crowned his investigations by unearthing in the Singitic monastery the most comple manuscript of the New Testament in existence belonging to an early date. The issuing of a trustworthy edition of the "Codex Vaticanus" in our age may be deemed a real discovery. this way the two manuscripts which will held in future as most valuable in determining the text of the New Testament, have become known to scholars only within the last twenty years. We have now to record the discovery of another manuscript of a portion of the New Testament, written at a very early period. The merit of the discovery is due to two German scholars, Oscar V. Gebhardt, and Adolph Harnach, whose edition of the "Apostolic Fathers," has deservedly received the warment commendation. These scholars were enabled, through the munificence of the German gov erument and an endowment attached to the cipzig university, to make a journey in March of this year, to southern Italy and Sicily, in which they resolve to search for manuscripts Their attention was especially directed to a monastery at Rossago, near the Gulf of Tarentum, in which important manuscripts were said once to have been. They could find no traces of the monastery, but they heard that there was a very old book preserved in the palace of the archbishop of Rossano. Accordly they asked permission to see it, and to their great joy found that it was a very valuable manuscript of the Gospels of St. Matthew and St. Mark. They now issue an account of it in a volume just published, "Evangeliorum Codex Gracus Purpureus Rossanensis (E) Litteris Argenteis sexto ut videtur soculo scriptus picturisque ornatus, seine Entdeckung zein wiszen-

schaftlicher und Kunstlerischer Werth darges tellt von Oscar V. Gebhardt und Adolph Harnach. (Leipzig: Gieseche & Devrient). The leaves of this manuscript are made of urple parenment. And the material used throughout in writing is silver, except in the first three lines of each gospel, where the let ters are golden. There is only one other man uscript of this kind in existence containing any portion of the New Testament, and it is in a mutilated condition, four of its leaves ing in London, six in Rome, two in Vienna and thirty-three have been more resently discovered in the island of Patmos. The present volume, on the other hand, consists of IS leaves, and contains the whole of the Gospel of St. Matthew and the Gospel of St. Mark down to the middle of the 14th verse of the 16th chapter. All the criteria uses in judging of manuscripts indicate the end of the fifth or the beginning of the sixth century as the data of this. The manuscript is written in uncial ch noters with two columns in each page. There is no separation of words, no breathing, no ac cent, and only the slightest attempt at punct untion. There are capitals double the sira of the uncials, the Ammonian sections are in ted and the Eusebian canons must have been given, for it contains a portion of the letter of Ensebius to Carpianus, and there is good reason for conjecturing that this was followed by a table of the Eusebian canous. The letters ear the closest resemblance to those occurring

n manuscripts of the fifth and sixth centuries The editors reserve their remarks on the nature of the text until they publish it in full All that they now state is that it bears a strik ing resemblance to that found in other mauscript of purple parchment, that it contain se unique readings, and that it rather goes with the latter manuscripts where the Sinnitio and Vatican differ with them. Considerable interest attaches to this manuscript from the circumstance that it contains a number painted ministures illustrating the life of Christ. These are among the earliest works of this kind that are extant. The editors have prepared outlines of them, and discuss their merits. The subjects are, the"Resurrection of Lezares," the "Entrance into Jernsalem," the "Purification of the temple," the "Wise and toolish virgins," the "Last supper and washing the feet," the "Distribution of Bread and Wit "Christ in Gethreumne," the "Healing of the Blind," the "Kind Samaritan," the "Repentance and death of Judas, Pilnte. "The Jows before Pilate," and "Christ and Bar-

-Sabbath Recorder.

HARROR or cultivate no ovil thoughts

Home and Family.

THE SAINTS' HOME OF PEST

O, land of rest! When shall I see-O, when shall I get there A home so sweet and desir to me A home so free from care.

That holy, holy blest abode-There all the masomed Church of God-

That glorious paradice of God-O, how consoling is the thought-

My Gracious Savior and my Lord,

To give each saint thy great reward-To claim them all as thine. Lord, may thy glory soon appear, Bright, shining, from the skies

Now warm this wicked world, my Lord, Make scoffers tremble at Thy word,

And teach the proud to pray. MR. GLADSTONE'S LIBRARY.

HE library of Mr. Gladstone at Hawarden Castle has three windows, two fire-places and three writing tables, one assigned to political work, one for literary labor, and one for Mrs. Gladstone. The husts of Sidney Herbert. Cohden and Homer, look down from the hookcases, and Tennyson glances out from a large bronze medallion

Here are more than ten thousand volumes Works in theology are very numerous and assigned to a particular department, as are also the works of Homer, Shakespeare and Dante Since there is no public library near, Mr. Gladstone lends his books freely to horrowers, without security, merely keeping a memorandum of the name and date.

Mr. Gladstone's indoor life is principally spent in his library. The work each succeeding morning brings to the Premier is enormone in quantity and universal in interest. Human energies, however colosest, would fail to grapple with it, unless assisted by method.

Mr. Gladstone is as methodical as he is energetic, and no day departs without having ite work fully accomplished. His enormous correspondence, private and official, is conducted on a very simple plan. The secretary opens his letters, reads them, and endorses on the heek of each the name of the writer, and the purport of his spistle, this last undertaking being eccomplished within a space that would surprise the writer, who has probably covered two or three folios. Mr. Gladstone sees everything, and indicates the nature of the reply, where reply appears to be necessary. If the letter he specially important, or peculiarly interesting. he reads it himself. But in ninety-nine cases out of one hundred he is satisfied with glancing at the abstract

Before he rosnmed office, his irrepressible energy found some outlet in conducting his correspondence with his own hand. Any hore, who cared to invest a penny in a postagestamp, could draw from the great man, a postal-card written in the well-known handwri ting, and with the even more familiar signeture. Now Mr. Gladstone avails himself much ore of the services of his secretaries, and though he writes many letters in the day, they stand in infinitesimal proportion to those that are sent out in his name.

One device he has hit upon is calculated to saothe the feeling of his innumerable corres poudents. He had a note in his own handwriting, lithographed, in which he begs to his correspondent for his favor, and remains his faithfully, W. E. Gladstone. This is so well done that the un suspecting correspondent, not familiar with the appearance of lithography, may cherish the note under the on that it has been written to him especially by the great minister .- Harper's Mag-

IT is a bad horse indeed that will not carry his own provender.

WHAT CAN I DO FOR JESUS?

THIS is undoubtedly a question often saked by every traly earnest young convert We at first want to do anything or everything which we can to please the Sevior, wh now adore, but in a religious, as well as in all other phases of life, some seem to have a knack or tact for doing the right thing in the right place, and in the right time; while others, simply look on, and wish that they could do the same, but do not know where to take held or where to make a beginning. My experience is not vast in matters of a religious character, for I um but a habe myself, still I find many things that I can do for Jesus. As a guide and a help to others who feel the need of action, I will try and suggest a few plans, which if they do not appear great or famous, they will greatly aid you in your wish to do good as well as secure you an entrance into that blissful place of rest-Heaven. Every beginner in Christ's cause must or

ought to make denish and sacrifices just as fast as possible, in order to labor faithfully for Jesus. For are we not hidden to take up the the cross and follow Him? Theu lay uside all the feshions and follies of this world, and the useless appendages that we once were, and don the role of modesty, meekness, and humility. For think how much Jesus denied himself for us, miserable creatures of the dust that we are It may be a cross, but are you not willing to do this little thing for Jesus? I have but little confidence in any person no matter how good thay may seem to be, if they are trying to carry the devil along with them on their feeble hodier, though appearing to labor for Jesus. Where is their cross or their sacrificea or in what manner are they a peculiar people; Say too, that I will control my temper. you are cursed with an ungovernable, fault finding, mischief-making disposition, the soon er you rid yourself of it, the better it will be Think of the misery it produces not only to those around you, but to yourself. How often after the hitter passion is over, have you vainly wished that you had been the con or of yourself. You must conquer. God can not love such a spirit. Jesus was always mild and calm, except when rebuking sin, which yet needs the strongest force we can command to anench it

Say too, that I will conquer my appetite. will not est above what is needed to support this body-this temple of the Holy Spirit. It shortens my life, causes me pain, and misory, and gives me an irritable temper, whereas, I might have given of mine over-abundance to the poor and needy. We cannot read of Jesus ever allowing his appetite to govern him. Indeed if we would pattern after him, we would fast as much as we now feast. Surely we cannot please him by making gluttons of our

Say again, that I will never tests or use intoxicating drinks, one of the foul curses of our fair land, nor will I use any other stimulants, which dul! my mental powers, and make me

ofit for duty in any calling.

Again say, that I will try and live a consistent life in the Christian profession, so that my good may not be evil spoken of. I will let my light shine in such a m onner that I will

influence others to come into the fold of safety. Oh! our daily walks and our home lives, hor important they are! They speak so mch louder than auything else we can do, und it is right that they should. This may seem very trivial and simple to some impetuous beinge, who are aiming to be great or famous, but my dear friend, you will find that it is a splendid beginning for all other things to be added unto us If we are faithful over a few things, He will make us ruler over many. Do not be discouraged if it is only at the foot of the ladder, After you have gained and conquered in these things you have taken several steps, and have also a good and firm foundation to "climb up higher," and go on unto perfection. May we all labor diligently in the good cause, "Not slothful in business; forwent in spirit: serving the Lord,—Amen." Flory E. Traour,

THE is called a Colorado romance: "Seven miners, exploring the mountains, found an enormous chunk of gold. They fought for its possession till all were killed but orfe. It was and justice are ever to reign in this world, at too heavy for him to carry off, so he sat down will be when knowledge skull buva conquared

beside it and starved to death." Other than Colorado's stardy sons fight for the pleasures of sin, and then die

MATRIMONIAL

VANIMAN-MOORE. -June 18th, at the residence of the bride's parents, neer Lenark, Ill., by Bro. Frank McCare, Bro. A. W. Vaniman, of Mt. Morris, Ill., and sister Alice Moore, of Lauark, Ill.

FALLEN ASLEEP.

RENCH.-In the Massassinewa church, Delaware Co., Ind., Harriet Rench, daughter of Bro. John and sister Elizabeth Rench, May 13, aged 5 years, 9 months and 18 days Funeral services by Bro. Isaach Howard from

Matt. 19: 14 to a large audience.

Though young, little Hattie was a very bright child. During her sickness which lasted but a short time, she had no fear of death. Before she died, she gave all her friends farewell and told them not to cry. No, we should not mourn after Hattie; for she has went to live with him who is more leving than any parent and who said while here on earth, "Suf-fer little children to come unto me, etc." The bereaved parents will not forget the ray of sun shine that left them when little Hattie went away. Grm. L. Studebaker. KOINER .- In the English River church, Ia.,

sister Emma C. Kuiner, wife of Preston A. Koiner, aged 28 years, 2 months and 19 days, Funeral discourse from 2. Tim. 4: 6, 7, by brethren John Thomes and Jacob Brower. Sister Emma united with the church about

six years ago, and has lived a very consistent member ever since. Thus we see the young may die, and the old must die, which should had led a different life be a solemn warning to all. She leaves a hus hand and three children with a large circle of Shortly before her death she complied with James 5: 14, 15. Parez Browga.

Correspondence.

Educaction

Man, without education, would become beast. That intelligence which distinguished him from the brute, would gradually dwindle away to mere instinct. I consider a human being without education similar to the marble in the quarry, which shows none of its hidden beauties until the polisher makes the surface to shine, and displays every ornamental shade and vain that is pleasing to the eye.

Education, in the same manner, moulds the aspiring mind, develops the slumbering faculties, which, without such aid, might never make themselves known. What a sculptor is to the block of marble, even so is education a training-school for the mind.

The elements of intellect that mark the philosopher, the wise and the great men, often slumber through the whole life of an indi al because they have not had the influence of an education to arouse them. The minds of mer perate variously, as appears in the likes, dislikes and actions of different men, according as they are swayed by reason,-the prompter nf all the acts of the will.

Who knows to what noble end may be destined by the Almighty, those ignorant souls that spend their time in loading around the seloon or more cumfortably seated around some fire-side, little dreaming or sittle caring for what purpose they were brought into this world

Often it happens that these God-given pow ers that want only the development of educatinn, are smothered by ovil habits, formed wh mere children, such as the use of tobacco, prome language, and, in many cases, intemperance also. From children that have thus grown up, without being corrected, no thought but base and sensual ones and none but viciou and selfish deeds can be expected. And these are not the inespable ones, but

youths of the very best minds, which, if turned in the proper channel would make our nob-

These are serious facts. Let us ponder them well. If vice is ever to be subdued, if truth iquorance. The hope of Christianity, the hop of our nation depends apon the proper educa tion of our youths.

We who seek after education, let us are ourselves, let us realize that we are here far some purpose, some sud to reach,—which is 62 solemn duty. Let us cast our eye forward into the future, remembering that it is yet before us and must be met. Observing these things, to will not, on passing away, he like a public

thrown into the mighty ocean, but ouders to the uncessing ages of eternity. The inculculable blessing that those ecjoy, whose lot is cast in a land where wisden

knowledge and peace fleurish, is too little ap-Finally, let us remember that as the sculpto en add new beauties to the already chimles marble, so the mind has yet room for further

improvements, although possessed of the mos finished education. LEVI C. SCHURERI. Some Reflections

Our official brethren are punctual to this

duty, and Sabbath after Sabbath they meet and try to impress the minds of the people with their duty towards their God; but many seem to turn a deaf ear, consoling themselves by thinking, there is still time and I will gin the matter more thought by and by. Other ecem to think they have always lived a pion life and there is no need of reformation. But also, when they are called to their heds of a fliction, and the curtains of death seem to b gently closing around them; then they begin to reflect within themselves, and wish they

Then let each one of us go to work and make this necessary preparation; for we know life i uncertain. Nothing is more certain that death; to-day we may be in perfect health; tomorrow we may be summoned hence by death Some may salt, "What must we do to be pre-

pared for this change?" Repent, believe the Gospel and be baptized for the remission of sins. Then the all-important work has just commenced. We must not think this is all that is necessary for our scul's salvation, neither can the church to which we attach ourselves, save us in a coming day, but we must go to work and serve the Great I AM, just as we are taught in his Holy Word.

Then, fathers, is it not your duty, to daily impress the minds of your sous with their obligatious towards their God and show to them the awful consequence of falling hands of a living God unprepared! oce of falling into the

Mothers, should you not daily instruct you langhters in this way? We know parents love their children and they are near and dear by the ties of nature, but oftentimes it is the case that they are called away unprepared, which makes the parents lament and carry within their breast a heavy beart. But they have one sweet consolation amid all these sorrows, -there is a home in heaven above, full of love, joy and peace, where sad parting is never bnown.

Then, if we live a life of obedience to God, we may again meet in the bright mansions above, there to unite in one choir and sing praises to the author of this grand preparation. F. C. PRIBES.

CONSTITUTION.

ARTICLE I. NAME.

Sec. 1.—Brethren's or German Baptists' Or-

phan's Home. OBJECT. SEC. 2.—This institution shall have for its object the accumulation — by solicitation — of

tufficient means to build a Home for the Or-phans of the members of the Middle District of Indiana, and the old and homeless members of the German Baptist or Brethren church of the said Middle District of Indiana. OWNERSETS.

SEO. 3.—This justitution shall be owned and

controlled by the members of the Brethren or rman Baptist church of the Middle District

Sec. 4.-The institution shull be under the

SEC. 4.—The institution shull be under the management of a Board of Trusteen, consisting of five Brethren in good standing in the church, who shall be chosen by the delegates to D. M. The first Board choren shall hold office,—one, 1 year; one, 2 years; one, 3 years;

ont, 4 years; and one 5 years; to be determined by lot; one to be elected each consecutive year, and no one to hold office more than five years pless re-olected.

SUPERINTENDENT Sec. 5.-The Trustees shall place the Home ader the immediate control of a competent brother, as Superintendent, who shall be re

gired to keep a strict account of all the reof the same to the D. M. each year. WHO MAY BE TAKEN.

Sec. 6.-All orphan children under fifteer

years eld. ARTICLE IL OFFICERS AND THEIR DUTIES.

Sec. 1 .- The Board of Trustees shall at their int meeting elect from among themselves, or of other brethren in the Middle District of Infiano, a President, Vice-President, Secretary and Treasurer, who shall hold office for one

Sec. 2.-The President shall preside at all netuge of the officers of the institution. He hall have power to call an extre meeting of as officers whenever he deems it necessary.

Sic. 3.-The Vice-President in the absence the President shall attend to all the duties that office.

SEC 4.—The Secretary shall be present at all be meetings of the institution. He shall reced the proceedings of the meetings, in books, test for that purpose. He shall have charge of the Treasurer's bond, and treasuct all the siness relating to that office.

Sac 5 .- The Treasurer shall be present at of the meetings of the officers and receive all monies paid in, giving his receipt to the Secretry and make payment of all claims after they have been approved by the Board.

-The President, Vice-President, Se cretary, Treasurer, and the duly-elected Trustas shall constitute a hoard for the trans too of the effairs of the institution not other-

ARTICLE III.

Son 1 .- Any officer may be removed or sus pended from office for neglect of duty, or breach of trust, by a vote of two-thirds of the nembers present.

SEC. 3.-The Solicitors shall continue to so et fonds until a sufficient amount is raised to amplete the Home. Sec. 3.-This Constitution shall not be re

aled, amended, or altered only by District-Meeting. BY-LAWS.

 Upon the death, or removal, or resigna-iss of an officer, his place shall be deemed recast and the Board shall at their first meetor elect another to serve out his unexpired

2. Three of the Directors with the other oiters shall constitute a quorum for the trans

The use of tobacco shall be discouraged the Home, the Superintendent setting a northy example.

Church members shall not be received at the Home from churches who do not favor the intitation by liberal donations or other setis-

factory recompense. In no case shall the institution be allow od to mn m deht.

6. The President shall decide all points of

der, subject, however, to an appeal to the ain an appeal.

In the absence of an officer, the assem may elect one pro tem. The Board of Directors shall make spe

agements for insane children, when so 2. By-Laws may be made, repealed, or meaded by a majority of the member present

at any meeting. J. B. Lain, Secretary,

The Sunday-School.

School means an organization of teachable tatores for the purpose of disciplina and inraction; and the Sunday-school practically i hiefly determined by qualifying school in preining Sanday, which not only suggests the

So a Sunday-school theoretically and practi ally is an organization of children, (older ones not necessarily excluded) for the purpose of dis-

That it is right that children shall be disciplin- speakable privilege.

ed and taught in the Scriptures, I think, all will readily agree; and further that the Sunday-school properly conducted is an apt place to reach this very desirable and great end. -Then, if this be true, end we can unite upon this, we will readily agree, also, that it is wrong to treat the subject with indifference, however In the first place, God, in the arrangement

of things, has made provisions that children shall be disciplined end taught in the Scriptures. Of course, though it he an inherent feeture of the anhiest we need not talk about the capabilities of children to receive discipline and instruction. It is van to suppose that the Lord would give the obligation of youth-

ful instruction, if children were not able to receive it. So that matter is settled. |But that you may know certainly that the Lord intends that children shall be disciplined and taught in the Scriptures, I shall make selection of a few esages from the many recorded, bearing upon

Dout. 6: 6, 7 and 9: 18, 19. "Train up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22: 6. Paul says: " Provoke not your children

wrath; but bring them up in the nurture and idmonition of the Lord." Eph. 6: 4. It is shown conclusively from these passage that the Lord has given the principle and imposed the obligation of youthful instruction, and has not left the child without care to take

chances for itself. In this we all agree; but do you ask to whon the principle applies, and npon whom the obligation rests? To parents, of course, and may be discharged by them, or by their representatives. But while the Lord gives the principle and obligation, he has not prescribed the plan by which this responsibility is to be discharged; we are left to the exercise of our udgment npen just principles. Many conclude

this work enght to be attended to at home, and that home work is all sufficient. Because we favor Sunday-schools, we do a in any way discourage or undervalue home work of parents and children. That is all right and cannot be too closely worked up, and where this practice prevails, it wants only the

Sunday-school to inspire true interest and zeni The Sunday-school does not, by any means, interters with the effort at home, but establish es its efficiency. Home work, however good and right, is not enough for one time. The Sunday-school is to-day an necessity in our church. It supplies a went that to all appearances cannot be supplied without it.

To-day children are encouraged to meet together, and it is right that they should have the benefit of their society, and we should nnite with them and furnish proper instruction, and thereby prepare them for the church. Though, in its present shope, the Sanday-achool is of human invention, we have the right and perfect right, to develop the plen or plans by which our children may he most sucessfully taught; for God has given the principle only and not the plan, and the plan of a Sanday-school, properly conducted, I am sure meets the approval of the principle.

To-day every child, without hardly

ception is watched, conxed and picked up by Sunday-schools of other denominations trained in their faith; (if their doctrine is not expressly taught; there will be at least a gradual assimilation; for this is one of nature's first laws) so that when they become grown, they join their church, or one of equal unscript ural liberality; and these churches are begin ning to understand this to be a paying husiness; for by it they greatly enhance their num--their overriding ambition. This is the real end of the Sauday-school. It serves as a treasury to the church, and we must have the advantage of it to maintain and extend our resources. I firmly believe that the futurity of our sacred church depends largely upon the Sunday-school system.

The crucifying features of the doctrine of Christ are absolutely rejected by the great man of Protestant churches, and children taught by them, become tike-minded, so we all see the un conditional and imperative necessity of our maintaining Sunday-schools. That children will go, is no longer any question. The child (with but few exceptions) that does not get to ine and instruction in the Holy Scriptures. Senday school to-day, feels deprived of an un-

Now, then, if we, as God's distinctive urch, wish to maintain grounds and not less them, and have our children taught the truth in its purity, we must necessarily have Sundayschools. And when we consider our faith, be lieving to have the truth uncorrupted, os it is in the Gospel, we become doubly responsible for our indifference to this subject. What! have the pure chining truth in th

faith and practice of the church, and not teach it to our children in the Sunday-school and every honorable way?

If we thought everything Christianity that comes out in her dezeling name, possibly we might afford to de without Sunday-schools, and let the schools of other churches heve our children. But as it is, I cannot see how we can justifiably do without it or something to fill its place. From what source have the ranks of the Ro-

man Catholic church been supplied for years and centuries, until she has filled the earth with her abomination? Do you aptly answer it has been from the children subjected to her coeful instaruction. If so, what does it show? Does it not show the power of the principle involved in the Sunday-school system

In conclusion, if we wish to see our children eccept the truth as it is, and the church main tained in her growth, we must necessarily how Sunday-schools. It will not be long until each church will depend chiefly and as a matter of practical necessity, upon the children given to the instruction of her Sunday-schools and other institutions to supply her ranks. And other churches are opening their eyes to this fact, and therefore, are fast occupying their instru mentalities to gather in the children. You need no longer stand in mystery when you see the Romish Priest, and others of like aim, take so much pains to captivate children, H. C. Eapty

Some Strange Doctrines

Dear Brethrens

I herewith send you a private letter from C. H. B., which you may publish, if you see that it is for the good of the cause of Christ.-It is an enswer to an inquiry as to the merits of a pumphlet sent to him, which advocated doctrine as follows: That God not only foresaw man's fall had

signed it; that it was a part of his plan, and gives as a reason for it, that he had a remedy provided for his release from its consequence he eaw that the result would be to lead man to knowledge through experience, which enable him to see the hittorness and blockness of sin, and the matchless brilliancy of virtue in contrast with it, thus teaching him the mor to love and honor his Creator who is the source and fountain of all goodness and to forever shup that which brought so much was and misery, and that the penalty of Adam's trapsgression was natural death and that in Christ all was restored that was lost in Adam, or will when all things are finished; that is, every per son excepting those only who have crucified the Son of God afresh and put him to an open shame, would eventually be restored at least to that perfect human state, from which Adam fell, and, having, then, the knowledge of sin. through experience would not be so lights to fall or disohey and die the second death which is still possible. There being, however, higher planes of existence, as, for instance the perfect piritual plane which is being alone enjoyed by Christ's Bride or the true church.

I would like some brother to write and avpress his views on this question more fully, especially on the "origin of evil,"

J. C. ZIEGLER. THE LETTER.

Bro. J. C. Ziegler:

Yours of the 15th inst, is here; also 's Watch Tower." Why should such u "Zion's Watch Tower." Why should such wretched travesty of the Divino economy caus you any disquietude? I have for twenty years given much time and study to the topics em braced in the discussion of the Problem of Evil and have met with no human production that invalidates one jots the Scriptural testimony, as to its origin, nature and destiny. The paper you sent me is a mere hagatelle in depth of thought and force of argument, compared with many others I have read. The most stirring I have ever come across were from James Baldwin Brown, D. D., and Cenon Farrar, of Westminster, both English Divines of vast

adition. Farrar's book, entitled, " Eternal Hone,

sions. The premises ere fashioned into certain elements and aspects so as to harmonize with deductions which are settled prior to premises and argument. Such work may display learning and ingen-

nity, but it is absolutely weethless. The ontire essay which you sent me is fahricated for a theologic end. It is blasphemous audacity to speculate on such themes, and twist plain, nnequivocal texts into seeming testimony, for a doctrine that is obnoxious to the inexerable justice which the death of the Godman reveals Christ not only died that all may be saved, but also to show the inevitable and eternal damna-tion of those who reject his etonement. If the essay, "Why Evil was Permitted," is the truth essay, "Why Evil was Permitted," is the truth, God is under obligation to become incernate and die, for the whole responsibility of sin rests on Him. If there was no reference to Divine justice in the sacrifice of Christ, sin is not sin and the incarnation is a farce. was, the fall of man was not designed as the essay asserts. This would be palpable Divine self-stultification. The writer has a pet-point to support, and must needs make a long, round-shout, hop-step and jump to give it plausibility. He exalte God's Love at the exmae of his justice and consistency and dignity. He that respects the authority of Christ as a teacher sent from God, will think it enough to have a mogle definite decisive utterence on this solemn verity. Matt. 25: 46. -Here controversy ends in honest, well-balanced C. H. BALSBAUOH. minds. Over the Prairies and among the Churches

After meeting several times in holy worship with the members in Republic Co., Kan., we, in company with sister Daggett and her son, began a journey over the prairies to Burr Oak We went over the route traveled by seven of us, three weeks previous, on our way to D. M., a trip of 100 miles in a private conveyance, and a season of enjoyment long to be remembered. There is joy and health, roaming over these heautiful western prairies, which are beginning to bloom as the valleys of the East, with way ing fields of grain and clusters of fruit and fo est trees. The prospects of a large visid of grain are very good. Kansas bids fair to feed millions without her horders. We hope needy Kansas will be no more, but that henceforward prosperous Kansas may shound to the joy of al

It rains in Kansas. We are sure of this, for we felt it out on the prairie in an open wagon.

The second day we entered the White Rock
Valley, one of the many fertile and beautiful pots in the West. We took our digner under the lovely oaks by the hill-side. Dinner over we clambered to the top of the hill and viewed the landscape o'er. On every side the gently undulating prairies, dotted with streams, skirt ed with timber, rose magnificently with it mantle of green to our vision.

We halted about 5 P. M. at Bro. Gish's, inst. as it began to rain. We enjoyed the company of the dear family. Much rain during the night.

On the morning of the 10th, we wended our On the morning of the 10th, we wended our way to the home of Bro. Alien Ives, where the Love-feast was to be held. The Brethran were havy putting up the tent and arranging the seats, and at 4 P. M. we assembled for worship. There was a good attendance and a deep interest in the work. On the next morning, the Lord's Day, we met again and had a glori After services, the congregation ous meeting. After cervices, the congregation repaired to the water near by, where two loved ones were haptized into Christ. At 4 P. M. met again; not a few were stirred up and are inquiring the way of the Lord. Meetings will Monday, the 11th, met in council

work done, and done in the spirit of Jesus. -Bro, Allen Ives was grauted a letter, as he ox pects to start this week for Oregon where be will shide a season. Having the charge of the will shide a season. Having the charge of the charch, it became necessary to choose on elder to lead in business, and Bro. Eli Renner was chosen. Bro. Jacob Arnsharger will assist him. One was reclaimed, and sister Ausber-ger received into the Eldership. There was a sire to labor with the church for holicers a vital Christianity. The prospects of brighter days are good, and the spirit of the Lord is at werk among the people.

Personally I am gaining health rapidly. 1 can est and sleep well, and preaching is an easy work. This is indeed a healthful climate, and the productiveness of the soil is all that is no of the most fractinating on the subject to make the product release of the souls satisfact are ever read. But they all ctart cont from what we cajor. My address, for the present, also premises, in order to reach certain conclusion from the product of the present is Burr Oak, Kansas. M. M. Estikatan.

Tidings from the field.

From Denmark

A few days ago, Bro. Eskildsen i formed me that they now have the roof on the meeting-house, as they, prior to that had finished the walls outside. -There remains but little new except the putting up of partitions, plastering and other inside work. He told me, if the brick could be had be would push the work so as to be done soen. I wish you all could see the house and the work our dear brother did in building it. When done, it will be a credit to all its liberal ers and also to the builder. There have also been two stones added to the spiritual house, Bro. J. Jensen having buried two souls in Christian baptism. C. HOPE.

Orphan's Home Report.

At the meeting of the Directors of the Orphan's Home of the Middle District of Indiana, the following officers were

President, R. H. Miller; Vice President, Sol. Aukerman; Sec'y, J. B. Lair; Treas, D. S. T. Butterbaugh.

The Directure as elected by last Dis-D. S. T. Butterhaugh, holds office 5 years

Samuel Butterbauch. The prespects for a home are thought to be very encouraging. The soliciting will be pushed forward again at an ear-

From Clinton Co., Pa

J. B. LAID, Sec'v.

The Sugar Valley congregation held per Love-feast, June 6th, Meeting open had a Love-feast indeed. Two were made willing to be received into the church by baptism. Our ministering brethren were Abram Myers, Andrew Spanogle, Andrew Kuther, Elias Landis The Brethren labored faithfully; come

We have also organized a Sunday, school in our church on the first day of Gur achool is well attended. We

ve 75 enrolled.

From Roann, Ind.

en John Etter, Joel and Daniel Neff, of Virginia, gave us a short vinit before the A. M., and held two meetings. We appreciated their visit very much: hope we may enjoy these pleasant ass ations again. Bro Samuel Sprankle, of Ohio, also gave us a short visit since the preached several enjoyable sermons. They all seem to be working for peace and onion. May the Lord ever guide them through life, and add his bleasings to their labors. JAMES M. NEFP.

Notes of Travel.

I have just returned from a trip to Chambershurg and Wayneshero, both in Franklin Co , Pa. I was called as a witness in a case that is in a court of coulent two days at this place, and then started for Waynesboro to aftend a Love-feast at Price's church in the Antietam congregation, which came off on the 10th of June. This war one of the old-time Love-feasts, commencing at 10 A. M., and after the morning ser er a dinner was prepared for all that wiebed to enjoy the liberally ties of the members of said congregation. The morning services were largely attended. In the afternoon it began to rain, and many that were there, went home, and others that had purposed to ome in the evening, did not because of the rain. The meeting was, therefore, not so largely attended in the evening, yet the members seemed to enjoy the g very much.

After dinner was over, there was a move made for the purpose of effecting an ordination. This congregation has been under the charge of Etd. D. P. Say-lor, since the Committee of A. M. visitto successful and the substitute of the successful and the lot real of our clear of the successful and the substitute of the successful and the substitute of the substitute o

Elders. Passing through the general ourse in such cases, we were much gratided in the unanimity expressed by the officials and laity in baying Bre. J. I Oller of Waynesborough ordained; and when all present had given their assent. the matter was made known by Elder Long with some very appropriate re marks . After prover and laying on of hands were over, the receiving of Dro. and sister Oller was the most impressive I ever witnessed on any similar oc

After this Rid D P. Savier returned his charge of the church back to the church and their Elder, thanking them for their kindness and aid they ed him, while he was acting as their Elder. Thus passed off a day's work, and many that witnessed the same, will with pleasure look back upon the scene. Had praching over Sunday and until Wednesday evening by Onunt, Stauffer and Liut, with others I can just now call to my mind. Others pres ent were D. Longenecker, Bro. Brown and Pfoutz, of Marsh Creek, Franklin Co., who also assisted in the work. On Wednesday morning I started for home Gaunt still remaining. Arrived home at 5:45 P. M. same day; enjoyed my trip very much; health is generally good

From Brownsville, Mo.

here at this time.

A storm passed through here on the night of the 16th inst., and blew down two barns in the neighborhood, on dwelling and some small buildings, un roofed several dwellings. Among the latter was our son James, the same on that had his house blown away by the evelone this Spring. Wheat is exceedngly heavy here; the acreage large. Harvest has just commenced; cross o prospect for fruit; bealth is very good They are rapidly rebuilding Browns-ville since the Cyclone, and it will soon he a better town than ever before.

DAVID L. WILLIAMS.

From Labette Church, Kan. As we are in the extreme a part of Kansas, I think a few lines from here will be read with interest. We held ur quarterly council-meeting the third of this month. It passed off very satisfactory, as all was in peace and union no discord or faction among us. There are but thirty-six members in this arm of the church, and they are much scat tered. We appointed our Love-feast or the 23rd of September, to commence a

3 o'clock, P. M. We would like for Brethren traveling Wast, to come to our part and look at this country, which is as good as any in Kansas. Health is no better anywhere than here. Crops are ing; wheat almost ready for very prom harvesting: never eaw better wheat --There was a very large crop of corn planted this season, and it hids fair for a bountiful crop. We will have an abun-dance of all kinds of fruit. Peaches are in the market at this time. Ministering brethren, wanting homes in the West should come to our neighborhood, an help to build up the church here, as th harvest is great and the laborers are few. I sometimen have to hold two meeting on Sunday to fill all the calls For further information in regard to

our country, englose stamp, and address C. H. KINGERY, Altamont, Labette Co., Kan.

Cerro Cordo, Ill., June 15. We had our Communion May 25th, and it will long be remembered by the brethren and sisters. The congrega was not as large as we have had hereto fore, but the order was good, which speaks well for our neighbors and friends; it shows that they respect Christianity. The Word was preached with power. Dro. Martin Neher, from Kansas, and D. S. Gibson did most of the preaching during the meeting. The Lord bless the dear Brethron

Macleay, Marion Co., Oregon, June 7, 1882. We held our annual council-meeting

last Saturday. Love neace and union were manifested. We hold a choice for a minister, and the lot fell on our dear dry. Had some rain the last few days Crops look well. Health generally good DAVID BROWER.

Bro. John Hershbarger and I, are here on our read home from New Holland, where we have been holding meetings a few days. Good meetings; one baptused. Excellent prospects for a heavy

crop of wheat in this section. DANIEL VANCHAN.

Our Bible Lesson Mah. 10: 2-16

LESSON 22. Where see we to remember? What should dlow? What was the end of their conversa-Mob. 5: 22. What is said of Jeans? John 8:58; Heb. 1:12

Then, 4: 5. ne? 1 Cor, 9: 13 and 10: 10

Announcements.

District-Meeting.

ept. 1st, 1882, the North Missouri Dis-trict, in the Smith Fork church, near Plattaburg, Clinton Co., Mo. E. A. Gun, Clerk.

Love-Feasts. June 22nd and 23rd, at 10 A. M., in the Pine Creek church, Ill.

June 23rd and 24th, in the Panther Creek church, Dallas Co., Iowa, at

June 24th, at 10 A. M., at Hudson, Ill. June 24 and 25, 5% miles north-east of Kearney, at rasidouce of M. Y. Sna-

fune 24 and 25, Spring Creek church une 30, at 10 A . M. four miles south of Cornell Liv ngston Co., Ill., at I

Into I. about seven miles east of Salem r Macleay R. R. statl uly 8 and 9, near Grundy Centre, Grun dy Co., In.

August 26 and 27, in the Clear Creek church, Saline Co. Mo. Aug. 26 and 27, at 2 P. M., Honey Creen congregation, Nodaway Co., M

eptember 2 and 3, in the Mound church. Bates Co., Mo. iept. 9 and 10, at Bro. Eli Frank's, six miles north-west of Madison. Sept. 16, at S P. M., Dorchester church, at Bro. Samuel Fager's, one and one-half mile south and one mile cast of Dorchester, Saline Co., Nebraska

ept. 23, at 3 P. M., Labette chuerh, Labette Co., Kan ppt, 27 and 28, at 1I A. M., in the Deep River congregation, Poweshelk Co.,

ent. 29, at 2 P. M., in Antioch, Ind. ept. 20th. at 4 P. M., in the Yellow Creek church, Elkhart Co., Ind., seven miles south-west of Goshen, Ind.

Advertisements.

in this column a literated transfer of first-clear advertise passes will be inserted problem of a dealered

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The Brothren at Work,

BRETHREN AT WORK.

Per Augem)

-- Set for the Befease of the Gospel."-Philippines 1: 17.50----Mt. Morris, Ill., Tuesday, July 4, 1882. (Single Copies

No. 26.

A soular amendment is now pending before the pople of Indiana, and it is to be beset that State, w

others, may place herself on the roll of honor with Kar sas and lows.

ALWAYS keep an enemy on hand, a brisk, hear

centry, to a soon mass to test the intersements there-of by the real your fitted soundfells. Follow your en-my around and you will find you friends, for he will have developed them so that they cannot be mistaken. The next best thing to braving a bandword veal friends in to have one open enemy.—Church Union.

Vol. 7.

be happy with his religion when he

very agrees with all the facts: it :

the Christian trial of virtues. Have faith

ate letter from brother John R. San

of the Annual Meeting, should do

under-storm poss d through northern Illi

every day with a few minutes of rebrod me di-uding to prayer, in order that you may put orself the spiritual form which will enable you the demands of practical life.

Those are not our best prayers with which set satisfied.

"Two send is the Word of God " Luke 8: II

by is feared there will be a war between Egypt as

Srent Britism. The English in Alexandria were all assassmated.

THERE is no necessity that aught but friendly

This war of the elements that took piece in lows on the 17th and 18th inst pleetily preven that in equal in that State or say other. From princip sources we frest that the damage is life and preveyer, it even prevete that the damage is life and preveyer, it even prevete that the state of the same is the state of the same that the same is life and the same is the same that the same is the same is the same of Granuell which sufficed most hast, shoot fifty pureous were killed and shout \$800,000 in the town of Granuell which sufficed most hast, shoot fifty pureous were killed and shout \$800,000 in prevery intrinsing the paperty of from College, which show monaded to \$600,000. The Green contracts of the same incommodal to

Steinstein of the Berthere, whose date of as belief is given as W. Caserdays, Los. Co., En., and the stein is given as W. Caserdays, Los. Co., En., and the stein is given as W. Caserdays, Los. Co., En., and the stein of the black state. Oc. (this, and caused of few normalies, the large stein is the large core datasa). Roberts under the stein of the stein's right and that one under the stein of the stein's right and the large stein is the stein of the stei

CUMMANHER Heary Glass, who was for a year and a all acting Governor of Abasia, was interviewed recent-tion of contenting the condition of affairs in Alaska. It is is opinion that the Indians of Abasia are the best race offine on the American continent, the most intelli-well disposed, bonest and audustrious and they are one to receive civilization. The Gospel is needed

T to M. E. Church South is still afraid of immore

An Extra Offer,

Yes, really something estra.—We have yet on hand a lot of the Minutes of Annual Meeting since 1877 to 1891, published in pamphlet form, for the five years and conveniently subsect. We offer to send a copy free to each new subscriber, or old one who receive after this date. This effer will be good as long as the supply lasts Price of Misuter above, 25 cts. We will also give it fees to any one now taking the paper who will send as two subscribers and \$5.00, giving a free copy to each sub-seriber. The minutes will not be sent to any, on these

s who thought the matter When a great body of peo-craing one of the greatest

om paper offers Rov. J. W. Stockley, edite of The intime Advances, 8100 f he will prove to the utilization of three schoolsey men, holding a requisible dange far compelled desumentation, that the Chris-cof the Apostolic age understood the word dupties or any other seasoning through plumages rismance. I that baption in that ago was advantage.

Religious Essays.

THE VOICE OF JONADAB.

BY J. E. BANKIN.

Ohey your voice, and drink no wine, Thy wife, thy cons, thy daughters; But drink instead the draught divine, The sweet distilling waters. They pour their tide down mountain's side, And from cool caverns sally; They flash so bright in morning's light,

They sing along the valley. 'Mid forest shades, ou summits high

Tis God, our Father, brews them The cup he fills, shall we deny? The crystal streams, refuse the They bead with health, they head with wealth.

They make the verdant acra; The hirds and flowers, they bless the she And know them from their Maker. "Obey my voice and drink no wine,

Thy wife, thy sone, thy daughters; But drink instead the draught divine, The sweet distilling waters. Thou shalt not know the drunkard's

His want shall not distress thee; But thou shalt stand prince in the land, And God, thy God, shall bless thee.

AN EXPOSITION

BY JAS. BYANS.

SOME time since we received the following from a relative who knows nothing at all about the Brethren, but would like to know how we stand now, and especially what are our presviews of truth. He writes: would like to know how you stand as respects your former views of the What do you teaching of the Bible. call yourselves? Do you still believe that the sinner must believe the things concerning the kiugdom of God and the name of Jesus and he immersed, in order to place his feet in the straight and narrow way that leads to life eternal. I would like to have a summary of your belief."—C. M. T., Waterloo,

RESPONSE.-We still hold that we must believe the things concerning "the kingdom of God and name of Jesus," and be immersed into the name of the Father, AND of the Son, AND of the Holy Spirit." Acts 8: 12. The kingdom of God implies subjection to his will, expressed in law. There was, is, and ever shall be but one kingdom of God, and the law of that kiegdom is the will of God. His kingdom rules over all and existed even before man's creation. The forms of life in the vegetable and mineral kingdoms were regulated according to law, which is only another term for the divine will. But they were non-intelligent and were the unconscious subjects of the divine rule. They obeyed, and do still obey his will. We use the word obey in the lower sense of living or growing as God formed them. But this obedience was blind and instinctive. Man was created to obey God in the higher sense of the free will and intelligence of a higher order. So long as man obeyed God, he kingdom, but when he substituted his own for the will of God, he set up another kingdom. The first act of discnat the will of the reas are the two or. I make the man the two or and the will be reason to the work of the reason the work of the reason the work of the reason the work of the work of

will. The preacher that insists on obedience to the whole will of God as revealed in the Gospel, preaches the kingdom of God. The preacher that leave men disobedient, neither is in God's kingdom, nor acquainted with it at all. From Adam to Moses, God's kingdom had no outward form, national or otherwise. The will of God was made known to some, and these obeyed his voice and were subjects of his kingdom. It afterward took a political form, had a throne, capital, subjects, laws, and a territory. The natural seed of Abraham in the

and his name recorded. In this tangi ble form none were embraced but the fleshly seed. When they obeyed other Gods they were called "rebellious" and "playing the harlot." When Johu came presching the kingdom of God, many pressed into it, by being baptiz-ed of him, thus accepting Gods counsel, and were thus reconciled to God. Jesus said, "The publicans and harlots go into God's kingdom before you." Matt. 21; 31. John established no church, formed no separate congregation, founded no kingdom, and yet men could go into God's kingdom, press into it, and Jesus said to the Pharisees, "Ye neither go in yourselves, nor suffer those to enter who would go in." True, they entered into no outward organization, but they believed on him that was to come, repented of their sins, and gyere baptized for the remission thereological were thus reconciled to God. I do has no kingdom in existence, theth, can he no subjection to it, and no obed; suce to the divine will. True, Israel was Ged's kingdom, and shall be so again in the times of the restitution of all things, but it is not essential to the existence of God's kingdom, for Jesus preached the Gospel of the kingdom throughout Judes, and spoke nothing about a Jewish kingdom, hereafter to be set up in Palestine, and the fleshly seed as the first of the nations. read what he did preach for the kingdom of God. He revealed the will of his Father not only in teaching it, but also in doing it. He described the narrow way, the cross, the voke which we must take on us, the self-depial of the Christian life, the righteousness of God, the eternal life which comes to us through him as the way to the Father. His teaching, precepts, and example led all who heard and obeyed the Gospel he preached out of the kingdom of darkness into the kingdom of God. The apostles continued the same course of reconciliation. Their Gospel was no theoretical history of the earth either past or future, but a proclamation of God's grace and love to men, and all who heard the message were called upon to repent and turn to God, and were thus translated from darkness into light, or as Paul expresses it, "into the kungdom of his dear Son." Paul's mission to the gentiles was to turu them word, from choice, hence gifted with from the darkness to the light, from the power of Satan to God, that they might receive forgiveness of sins, etc. Acts was within, and belonged to God's 26:17, 18. This is what Philip preached to the Samaritans respecting God's kingdom. Repentance toward God constituted the things of his kingdom bedience was the beginning of the and faith in Jesus as the only begotten

would reise all from death and reward brethren appear before the all according to their works. This is modest, plain attire, west neither what every apostle preached, to lead men to repent, and do works meet for repentan

The kingdom of God was not set up on the day of Pentecost, for the organization of a church is not the setting up a kingdom, but a regulation and social ordering of men and women already in the kingdom of God.

We read of no church organized with elders and descons on Pentecost, but we read of repentance and baptism preachline of Issac and Jacob were the subed in the name of Jesus and submission jects of God's visibly organized kingdom, where his will was made known to that name and acceptance of God's will as the way to life. An entrance into that feature of God's | kingdom, which means obedience to his will, prepares us for entrance into the glory, brightness and felicity of God's everlasting kingdom. We are now made partakers of its righteourness, peace and joy and are thus prepared to enter on that manifestation of it called "the heavenly kingdom," "glory, honor and incorruptibility," "an eternal weight of glory." God's kingdom is now preached to reconcile men to God, to renew them by a knowledge of himself and their obligations to him. To effect this the Gospel of his grace and good-will to men is preached. Life is set before us, and salvation from the love, the guilt and the power of sin is proclaimed by the authority of heaven. Hence in the Gospel the righteousness of God is set forth as the way of being justified in his sight. Such turn to God and and are saved from sin.

There are some who insist that there is no kingdom of God now on earth. that the kingdom belongs exclusively to the ages to come. All such are mistaken and need to be taught the first principles of the oracles of God. The babe in Christ is more auxious to learn the will of God and how to walk as becomes the Gospel of Christ, than to learn these obstruse views of man's osture and the ages to come, which may be very good meat for those of riper experience in divine things. All who belong to God's kingdom are his children, and are his brothren, honce we call one another "Brethren," for so taught our Divine Master. If we are "Brethren," then are we disciples of Christ and Christians, the church of (vod, the called in Christ, etc.

A summary of our faith is this: "Do the whole will of God"; "Learn of Jesus." Be not conformed to this world. Love not the world. Deny yourself of the lusts of the flesh, the lust of the eyes and the pride of life. Keep sapsrate from all worldly institutions. humble and walk with God. Let love rule us in all things. In short, read the 12th chapter of Romans as a good summary of our faith. A new life is of more esteem among us than a new creed. Being reconciled to God we have the peace and love of God; hence we never draw the sword against our fellow-men. We take no oaths because Jesus has told us not to do so. We haptize into three names because we find just so many montioued in Matt. 28: 19. eat the Lord's Supper and wash each other's feet, because Jesus did both and told us to follow his example. avoid all superfluity in dress, because kingdom of man. The will of God of the Father, put to death for sin and our adorning is inward and not outand the will of the flesh are the two orraised from the dead, and exaited to word. We keep away from fairs, rae-

nor beard after the fashions, and their heads uncovered during wor Our sisters, too, wear no worldly ume, conform to no style, but ap in the house of the Lord in modest parel, with heads covered with a p white cap, a good emblem of inte purity and righteousness. Our ru faith is the example, precepts and ings of Jesus. We hear Jesus, and difficulty erises smong us and the or three cannot settle it we hear church. Matt. 18th. Our Au Council does not usurp the place Christ, but regulates our practice there is no special precept. We sider it safer to follow the advice o whole church than our own indivijudgment. The church makes no eles of faith; binds no heavy bus on men's shoulders, does not inter with our private judgment, but le every member who walks according the Gospel to read and understand Scriptores as best he can. The cho ouly interferes when our conduct comes disorderly. We are not to turb the peace of the church by an wise advocacy of points of doctr We are not to try to force our peci views on our brethren, but if wed from our brethren we can enjoy s views unmolested, so long as we lov Brethren. In short, the fraternity the Brethren is the only society kno to us where perfect freedom is acco to all and where all what Jesus commanded is observed. We as a ple are free from dogmatism, but ceedingly zealous for the purity, s ration and non-conformity of the p ple of God.

of West RELIGION .- THOUGHTS TO THE UNCONVERTED

DY M. P. LICHTY.

WE, as brethren at work, all hav noble work to perform, and is to try and live the life of a Christi We must live this life in our daily w and talk, not only preach and trom the pulpit and through our chi papers, but everywhere in the manner possible, both by precept a example

The principles of the doctrine Christ, the letter and the spirit of Gospel must be taught and incular into the hearts and minds of sinn whether in or out of season with world.

We know that the unconverted of not readily see the reasonableness I the desirableness of making an effort obtain religion. This is because the carnal mind is at sumity with 6 The delusive pleasures and unneces cares of this world soon smother the ligious germs of life. But the rel

tamed and pacified. The body w its inordinate lusts, passions, des and appetites must be brought age into subjection to the will of God. There is nothing sadder, nor n painful, than to be conscious of the fe that our neighbors, seeming friends, s near relatives, even some of our of

lious carnal nature must be captul

families, are standing opposed to us n cause which is so worthy to be poused as the Christian religiou. We sometimes hear the remark, th if a religious life should prove delust pays to live obedient to its grand pri

his life; for the principles of Christinity are the foundation of a true and seful life; all well-regulated society nust adept those very principles. Now, my young unconverted friends,

and old ones, too; since we are all raand beings, let us for a moment rea on tegether; but don't shut your eyes and stop your ears to the truth and become obstinate, for that is not manly. We know by experience that life looks so good and tastes so sweet to you, and you anticipate so much fun you, made you and sunshine from it, that religion comes to you and over you like an unwelcome alsdow. Perhaps you associate it only with long faces, dry prayer-meetings, dall sermons and grave reproofs, and general stupidity; and it is indeed very much to be lamented that our prayermeetings and Sunday meetings are so void e' a proper amount of enthusiasm; still the unconverted are too apt to misjudge, and naturally have no love for solemn assemblies. But we who have reflized the difference in the two manages of life, know that solemnity is a genial atmosphere for a healthy spirit-We have great reason to asl growth. feel selemn, more so than to be overmirthful: but aside from all solemn ceremonies, there are many enjoyable sea-sons in a Christian life, that insure and occasion such a glorions peace of mind. such solid comfort, so much consolation. which the world with all its gaieties and fine amusements cannot give.

Dear, unconverted readers, I need not tell you, I am confident that many of you have felt many a time the necessity of uniting with the church. You are fully persuaded and feel that all is not well, and you know that the earnest embracing of the religion of Jesus Christ ie the only thing that will save you from the wrath of a justly offended God; and we who have tasted and found that the ways of the Lord are good, know that you can never be perfeetly happy until you have heartily and practically accepted true religion. And, for you to go on year after

year, carelessly, thoughtlessly, spoiling yourselves, growing harder, meaner, and still more sin-polinted, is surely an insult to the Savior of mankind, and a great wrong to that which he came to

We were never made for sin and selfishness. Oh! no; but we were made to be obedient to God; to love and serve him; to worship him in his own appointed way. It is only through that great liar, soul-seducer that we are made partakers of sin. Sin is the most unmanly thing in existence, and can only be blotted out of existence by perfect obedience of all the creatures of God to his divine plans and laws. our rejection of the religion of Jesu Christ, we only show how degenerate and degraded we are. It positively shows that we have lost true manhood and womanhood. Religion is too valuable a thing to do without, Our personal value depends entirely upon it Even the infidel world cannot regulate its society without adopting some of the grand principles of Christianity. deed all the good qualities any infidel or heathen may possess, are only such as are found in accordance with the principles of the Christian religion. They love truth, honesty, justice, purity, goodness; all these virtues which ere taught, commended and approved of by Christ and his holy apostles. Though they attribute all things made, to a first great cause, it is but the same thing we call God.

They reject the Bible, and yet teach that church. We are scrry to say we be painful when one gets old and looks and admire many of the principles find just such things in our observation, over the wonderful record of his life, to taught therein. Let us look at the real object of re-

ligion, and see how rational it is. it not the placing of our souls in harmony with God and his laws? Is God not the perfect supreme soul, and are not our souls the natural offspring of that soul? Our souls are made in the image of his, and like all created things are subject to certain immutable laws. The transgression of these laws damages our souls, warps them, stunts their growth; in short, it outrages them. We can only attain to a manly growth, b preserving our relations and likeness the great father soul, and by yielding a strict obedience to the laws of our

The appetites, the desires, and the many faculties with which we are en dowed, are all to be exercised with per fect moderation in obtaining happiness on earth. They must not be allowed to gain the mastery over us, but reason and conscience must ever keep a vigilant eye over them.

God has implanted within us the facalty to enjoy all his works; and it is by a study of his works that the soul with in us becomes united again to his own. Let us honor God through obedience to his Son. "He that believeth on his Sen hath everlasting life ; and he that believeth not the Sou shall not see life; but the wrath of God abideth en him." We are all created by our heavenly Father for his own glory; and it is essential to men's welfare that they should be converted, sanctified and sav-

ed. "What is a man profited if he shall gain the whole world and lose his own soul?"

Mr Morris, Ill.

PRITTER

SY DEC. WORST. DRIDE is to esteem self in an inordinate manner, and, in our observations, we find many people largely developed in this particular; loving their hearts, elated and considerably dignified in their manners. And if you would take particular notice of them, you would suppose they had sprung from the royal family, or were some noted person, but when let into the secret of the matter, their name would be John, or Jacob, or James or any other name as all other people are called. And how apt we are to be deceived unless we are experts in judging human nature, and because we are not perfect in our judgment, we will be more or less deceived for there is such a variety of dispositions and actions that it is impossible to find two persons alike. And some argue from that standpoint that it is right to preach the variety doctrine, or other words, to let every one dress as his or her tastee run and yet he Chris tians. What a wouderful order that would be! The Gospel says that God is a God of order, and if so, his house is a house of order, and his children are children of order, and if they are in order, there will be at least enough of sameness that you can distinguish them from the rest of mankind, as much so as you can go into the forest and sclect the maple tree or the oak tree, or any other kind of tree which can be done by any man that has a little common judgment. And when you go into

variety of costume, etc. Now the question in our mind is, which has the most Christ in it? When the devil and the Savior were on the mountain, the devil showed the Savior all the kingdoms of the world and the glory of them, and Lord until the cock crew, which caus-said, Fall down and worship me, and ed him to meditate en what his Master all shall be thine.

We have said that pride was an inordinate desire, wanting something unnatural, something unbecoming; want ing to be dignified; a looking upon self in a manner not well-pleasing in the sight of Ged, and because of this we will exercise our own judgment contrary to the will of God, and that is what orings us into these difficulties, and brings about this variety system. the devil's way to get the children of God at variance, and opposition will invariably destroy affection, and whenev er we get filled with pride we will es teem ourselves better than others, while God's law says we should esteem other

better than ourself. Pride is the fererunner of a fall When Lucifer became proud he fell from heaven, and has been an enemy of God ever since, and finally will be cast inte hell with all the nations that forget Ged. Now the reason se many are proud is because there are certain leaders who teach it both direct and indirect. And it is sometimes taught by parents, and in short, there are se many that teach it that it is no wonder there is so much of it as there is; and the en ly way to get rid of it is to have the love of God shed abroad in our heaats, through our Lord Jesus Christ.

The proud Pharisee thanked God that he was not as other men were, but hetter, and in his blind, self-righteou ness he did his work in the temple in vain. But our Lord Jesus gave us s good example of humility which is just the apposite of pride. Just see how he left the glory world and came to the earth to seek and save that which was lost! He became very humble and poor. He came to his own, but even they did not receive him as a nation; but those who did, to them he gave the power to become the sons of God, and if we are not too proud to accept Jesus and his Word, we will be saved, and see our Savior and all the faithful. Maple Grove, Ashland Co.,

MEDITATION.

BY L S. MOATS. COME, weary souls, let us meditate on times that are passed and cone. Some of the sad moments of one's life are those of meditation. No one can meditate on the past biography of his life without a sad countenance. It seems as though the aged pass more of their time in meditation than the young. suppose the reason is, they have more to meditate upon. Their walls of memory extend over a greater number of years; and hence are adorned with more pictures than ours. Or we can take it in the form of a great book, and each page as a day, and each day that is passed we fill out a page. Now those pages before they are filled out are as white as snow, and the ink we use for writing upon them is black, so black that it never fades. Every sinful word or act is written in this book. Dear young readers, if permitted to live a long life, the most of the pages in our book are yet to be filled out. Let us, then, be careful, very careful and make as few mistakes as possible. For it must a church and cannot find as much sameness as you will find in nature, there must certainly be something wrong in

see so many mistakes all written in black which never can be effaced. Peter didn't think that the most sor

rowful menument of his life was dawn ing upon him when he denied the had told him. (Matt. 26: 76: "And Peter remembered the Word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly.") How many pleasant Summer

nings one can spend, in meditating, after the sun has hid behind the western hills, and the shades of night have gently stolen their way over the earth! All along the western horizon we can

see glimmering the only remains of the departed day, while over head the little stars keep sparkling as if they were torches hauging down from heaven to guide the poor sailor on his weary way across the mighty deep. The thous-ands of hills where a few hours ago cattle were strolling over in search of pasture, are now uneccupied except by

the tiny blade of grass, which seizes every opportunity to grow since it has been refreshed by the evening dew. The fregs and crickets with here and there a night bird, winging its way from tree to tree are all that break the death-like stillness. Now all are under the care of angels, and are unconscious of life, except him who has chosen this for his time of meditation, while per-haps his mind is carried back, far back to the days of his childhood and friends of his youthful days, or he may be thinking of friends that have crossed the shining shore, and of death which will only be the entrance to his future home. When we think of these we cannot help saying, how happy it When we think of these must be for those after they have lived a good Christian life, and with gray hair (which only beautifies them) are about to go and reign with the angels that they can look back over their youth ful days and say, "I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of rightenueness."

SELF-SACRIFICE.

BEHOLD, to obey is better than "D sacrifice, and to hearken than the fat of rams."—Samuel Behold, it is better to sacrifice than

not obev. "To do justice and judgment is more acceptable to the Lord than to sacrifice."

_Salomon. Self-sacrifice is more acceptable to

the Lord than stubborn resistance to bis

There is no sacrifice too great for the child of God to make to please his Father-to obey his commands is his delight-to do his will is the study of his life.

I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy and ac-ceptable unto God, which is your rea sonable service.—Paul.

"And these words, which I commend thee this day, shall be in thine heart and thou shalt teach them diligently unto thy children; and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

BRETHREN AT WORK.

RAME BARNE & SELDIN & A		
R. H. MILLER, JOSEPH AMICK,	}	Edit

J. H. MOORE. Office Editor SPECIAL CONTRIBUTORS.

YOUR PAPER.

or has been paid for up to say the control of the been paid for up to a say that the time will then expire.

If proper oredit has not been given within two or a weeks from time of payment, notify us an once, he weeks from time of payment, notify us an once.

MANDATORY.

OUR Church-Councils should be the model in regard to the mandatory character of all our councils. The Gospel is mandatory; no teaching in the Gospel that is merely advice The decision made by the council in Acts 15 was binding. In God's law there is a penalty for every violation, and every neglect of duty brings its evil results.

The councils of our Annual Meeting should all be in barmony with the Law of Ged, and mandstory in their nature. Our general Conforence is a judiciary body, and all judiciary bedies must be mandatory, if the law by which they decids is mandatory. If a council pass judgment on a case nader a law that is mandatory, the judgment would be void if it was not the same in its nature. Our A. M. costs too much to simply give advice; to have its de ciaions nullified by every one who will. The work of making its decisions mandatory is s very important step, and will be for the good of the church, if we are as careful as we should be in the decisions we make. Our Conference has decided many questions of such little im portance that it could do no more than give advice, then some would make it mandatory. Again, when the Conference would past a de cisien, intending it to be mandatory, some would hold it to be advice; thus discord and confusion have sometimes followed. Wo should now make all our decisions plain, deciding principles as they are involved in the question brought before the meeting. Too often has the council been detained, and led into the history of special cases, then induced to make her decision to suit that case and its peculiar circomstances, while it should pay no attention to the special case, but to general principles. It has been the rule to decide all the queries brought up on any subject, if there be any point of difference between them This should not be the case, unless there is some essential principle in that difference Decisions should be made only on questions that are essential in their importance

FUNERALS.

What is your opinion in reference to funeral sectings, or funeral preaching—is it contrary to be Gospel spirit? and frem whencede they come? do where, when, and by whem do they come? DANIEL PARKER.

NERAL customs have varied with the variety of races and nations, and often h ged in the same nation at different periods Faneral rites, however, of some sort, have been d among all people, evan amon They are older than history. W celebrated read of them in patrisrchal times, as in the cases of Jacob and Joseph, and frequently during the Jawish dispensation. The Egyp tians, Greeks and Romans, whether they hu ed, mammified or buried the bodies of the dead bad foneral rites; and these were arranged with reference to the accial, civil or religious etanding of the deceased. In the New Tes ment, and especially under the Christian dispensation, we read of no special ceremonia connection with burial, further than this, that in the case of Stephen, "Devout men carried him burial, and made great lamentation over (Acts 8: 2), from which it would appear that they did not bary their dead without worth, and giving suitable expression to their own sorrow

Whether there shall be a sermou preached on a funeral occasion, accompanied with sing ing and prayer, must be decided on general principles, for we have no special instructions on that point, and very little light is shed on it by examples. For that reason, there should be o attempt to enforce any particular custom as outhoritative. Nevertheless, we should be careful to guard against extremes. Pomp funeral display is contrary to the spirit of Christianity. Extravagant outlays over the dead are not only needless, but unjustifiable, is view of the need of our means for the henefit of the living. As a rule, funeral sermons m little.impre sion, and, since they are apt to be perverted into eulogies of those who are unorthy, had better be abandoned. In more than forty years' experience, we remember one instance—one only—in which a funeral sermon waked a community to listen to the Gospel and resulted in the con rsion of some three score souls. Generally, the minds of the hear ers are distracted by the spectacular exhibitions at the funeral, and it is not expected that the nourners will be found in a frame of mind favorable to the hearing of a sermon. Generally, the reading of a few passages of Scripture, and a few remarks bearing on the great ques-tions of life and death, for the benefit of the ing, and directing sorrowing hearts to the Savior, will be found better than a fonera Whether there shall be singing or sermon. not, must be determined by the circumst It is now growing into custom in the cities to have burials private, after the brief funeral services are over. This avoids much needless expense, and saves the poor from the oppres-

nons and exactions of the former custom. REMARK The shove, clipped from the Christian Standerd, discusses a question that is entirely too much neglected by most religious denominations, and especially among our people. general thing our funeral sermons are too long, and often filled with thoughts that saverely grate on the already broken hearts of the mourners. A few appropriate hymns, the eading of some suitable Scripture, a few ap propriate and carefully guarded remarks by the minister, with prayer, would certainly accomplish far more good, and be much more appreciated than the way we now conduct funerals. We add these remarks, in connection with what the Standard has said, that the attention of our people may be more folly called

We must, however, he allowed to remark in

connection, that the bahit of feasting before and after funerals, is certainly contrary to the principles of right and consistency. It is herd enough to lose a member of the family, but to have to go to the expense of feeding the whole neighborhood, is a burden too heavy to be borne by persons of ordinary means, saying nothing about the poor. We have heard of cases when it took the poor man years to make on the expenses caused by the feeding of the whole neighborhood after the funeral of his wifa. many instances, the day before the funeral is spent baking pies, cakes, and many other things that are required to make up a firstclass fashionable dinner, and this, too, at the expense of a poor man who already has a horden too heavy to be borne. Now, brethren and sistors, to express my candid convictions about this metter, I must say that it is wrong greatly wrong, and ought to be abandoned at once. Instead of heaping still greater burdens on poor karest people, we ought to try and relieve them. Our preachers want to preach against this feasting habit; our descons members generally want to talk against it, till it is completely broken up, that the poor may not be too greatly burdened.

to these things.

AN IMPORTANT QUESTION

TifE power of Committees is a question that must be determined by the body sending them. Committees are subject to the power which sends them, and should report their work to that power or body, when their work is disputed. Committees sent by A. M., buve the power to do auything a church may do in deciding quantions legally brought before it. -This question was made an important issue in the last A. M. H. R. Holsinger had for sev-

rostrum among our brethren. In it were publical troubles disturbed our peace. These published various articles against established usuges of the church, until complaints from several Districts were brought against him in 1881, when A. M. appointed a Committee to try bim in his own church. But he and his church determined that the trial should be public, that is, before the world, which was contrary to the costom of the church and to decisions of its Annual Conference, both of which required church trials to be held free and open to all members, but not to the world. They also decided to have a reporter, and publish the proceedings of the trial. These two things were contrary to the established order of the church and against the councils of the Committee. This brought up an important issue, whether the Committee will maintain the order of the TUESDAY June 20th, we started southwas: church and decisions of the Conference, or with the intention of visiting brethren and whether Holsinger and his church shall set friends living in Jefferson county. A trip them saide. The Committee determined not south over the Illinois Central R. R., is one to try him, unless he would submit to a trial in accordance to the general order of the Brotherhood. This he would not do, and the Committes expelled him because he would not submit to trial as directed to be held by the Confer-

Some brethren may say, the rule laid down in the Minutes to have such trials before mam hers only, is wrong. But the Committee did not have the power to decide whether Minutes of A. M. are right. It was sent to Berlin, not to change the Minutes of Conference, or to violate them, but rather to maintain them and see that they were obeyed by Holsinger end the Berlin church.

When the Committee expelled Holsinger or the grounds that he would not submit to a trial according to the decisions of A. M., and made their report, it raised the question whether Conference would sustain the decision made by the Committee. If A. M. would be true to its own decisions, and to our church government, it would be compelled to accept the report when that question was put to vote, without any qualification or amendment.

Some may say, it would have been better elicy to have tried Holsinger publicly; others may say the decision of A. M., making it the rule to try such cases before members only is wrong. Wa will not stop to discuss either of these questions. One is a question of policy, the other a question of right, and both have been discussed and decided in Conference. It is legal and the only legal course to shide by it till changed by the Conference If a church should have charges against

mher, who would refuse to be tried, unless it was in public, before the world, and publish ed in the papers, if that church would axpel such members because of the refusal to be tried as other members are tried and as the Minutes direct, would not all loyal brethren hold the action of the church to he legal? It was just as legal for the Committee to expel Holsinger. The Committee had as much right to expei bim, and was under more obligation to do so than a church, because it was sent by A. M. to carry out its own decisions, and the We found them generally well pleased and meeting could not, consistently reject the rehopeful of the future. The heavy wheat cron ort which was made in harmony with its own of this year is certainly a great blessing to them, the yield of wheat is variously estimated at from 20 to 30 husbels per acre, looking over

The work of the Committee and the Confa euce in this case is done, nuless Holsinger and those in sympathy with him, bring it up at next yearly meeting, which they can do by bringing it through a district. This, we supposs they will do, as we learn they have appointed a council at Ashland for the purpose of trying to compromise the troubles. would not be willing to compromise any of our principles. We love union and would do all that may be named are, the mild climate, plenwe can in harmony with the Gospel and rules ty of all kinds of fruit, a fairly productive soil, of our church to secure that much desired oban abundance of good timber, and the low price of land. Good improved farms can be ject. But it would not he wisdom in the church, neither would it bring peace for her to hought for \$90 per acre, while many unimsucrifice one of her principles for the sake of proved farms can be bought from \$8 to \$15 compromising with any party. She cannot, per acre. The Ill. Central R. R., has splendid accept his free-rostram without bringing upon timber land for sale at from \$6 to \$10 per herself troubles that will end only in ruin. Beacre. Looking at the splendid wheat crop that fore the Vindicator and Progressive Christian ernl years been publishing a paper as o free- started, we had union on a church; but tew le-l of the corn, the problem that presented itself

have done their work, each of them has led or a pert in opposition to the general Brother hood.

It is now our duty to go on in the way our fathers, holding fast the principles, the faith and practice of the Gospei as our chare has held them from the beginning to the pits ent time; meeting as our fathers have me meeting as the spostles met in conneil togeth. er, and accepting such council as was ac ed in the apostles' day, and, in the example of our fathers let us show kindness and forhead ance to all and sacrifice our principles to non-

A TRIP TO JEFFERSON CO. ILL

fall of interest to the observer. Running as it does for a considerable distance through the richest and most populous part of the great State, it presents to the tourist a great variety of scenery, and to the student of nature, rich fields for thought and investigation. From Ogle Co. a bundred miles south, we passes numberless corn-fields, the acreage planted this year being largely in excess of former years but all tell the same story, of a cold, wet, back ward season, in many places the ground being so wet that the farmers could not cultivate it, the corn is not visible among the grass and weeds. It is safe to say that the corn is at least two weeks later than usual. South of Bloomington the corn looks better and continues to improve as we go southward. Passing Centralia we found the wheat-fields ripe for barrest, and the farmers busy gathering in the golden grain. Wednesday morning at two o'clock we reached Mt. Vernon, the countyseat of Jefferson Co. We found comfortable quarters at the Continental Hotel; this house is well furnished and is an excellent stopping place, and we would advise our friends have occasion to stop at Mt. Vernon, to putronize the Continental. After a few hours of refreshing sleep, we secured a spring-wagon and horses, and with Bro. Henry Buck as a uide, we started out to look at the country and visit some of the friends. The rains of post few days left the rosus in rather a muddy condition. Our first stopping was at Bro. D. M. Angle's. Ha lives with his son Jacob, who owns a fine farm 4) miles south of Mt. Vernon. We found them all well and seemingly well planted with their new home. They busily engaged in gathering the bountiful harvest with which God has blessed them. reut out in the harvest field, and tried our hand at binding; we found that we had not forgotten the trade, but the sun was hot, and no being used to the work, we soon concluded that we had all we needed for a raminder of the olden times. We visited in turn Bro. David Ehy formerly of Lanark, and friends O. Z. Hicks, of Polo, and W. Rine, of Mt. Morris

the grain fields we concluded that these esti-

mates were not too high. After looking over

a portion of the county, and interviewing m

number of the farmers, we came to the follow-

ing conclusion: Jefferson Co., and Southern

Ill. generally, is a much better agricultural per-

tion of our State than we had been led to be-

lieve from reports. Among the advantages

geople go North to Dakota, and brave the cold on of Winter, deprive themselves of fruit, and of a mild climate, when these lands in Southern Ill. can be had nearly as cheap as land in the West. There may be disadvan lages not apparent to us-and indeed we know of no country that does not have them, but we believe that many who go West, would better shelf condition by going South. After leaving Mt. Vernon we concluded to go to Cairo, h as this letter is long enough already, we will not weary our readers further. D. L. M.

ADDRESS TO THE GRADUATING CLASS OF MT. MORRIS COLLEGE.

MY BRO, S. Z. SHARP.

STUDENTS of Mt. Morris College, and class Academic Course prescribed by the authorities of the Institution. Your deportment and atterments merit the approbation and satisfactiol of both the Faculty and the Trustees and in their tehalf I present you these testiponials as a token of their esteem and your preficiency. May your life and labora honor them more than they can bonor you. But before bidding you farewell we offer you a few verting words.

In your course of historical studies, have doubtless discovered that in all ages of the past the human mind struggled in its growth against error and superstition. Both religions and scientific troth was opposed as if the powers of earth and hell were combined to prevent the development of the human mind and heart. All along the pathway of science, as well as of religion, are stauwn the dead hodles of martyrs who gave their lives to the cause they espoused. The Author of Divine revelation was nailed to the cross. Coperni cus was obliged to hide his works for thirtysix years to escape the violence of persecution while Galileo was cited to Rome to see his val sable books publicly hurned, and himself made to recant the great traths he had promulgated. Columbus traveled from land to land and begged from court to court that he might be permitted to demonstrate the great scientific truth he had discovered. When at last he had accomplished the hazardons task and conferred autold benefits upon the human race, he was carried home in chains, the victim of envy and the martyr of science.

Bow different year situation to-day! You enter upon the active duties of life in an age when it is a glorious privilege to be horn, a sovernment of all on earth most free. Whatever be your political opinions or your religisus preferences, you are alike protected. You sater into the race of life with a psonle that combines some of the hest traits of every nation on the globe

Should you turn your attention to agricultore, the rich prairies of your native State, unturnssed in fertility of coil, will furnish you suple scope for the exercise of all your mental and physical powers; and, with due respect to economy, will farnish you comfortable homes Do you wish to sugage in business? Here

lies the great valley of the Mississippi 1,200, 050 sonere miles in extent, or nearly one half the size of all Europe, bounded on the north by the rich fields of iron and couper, on the tust by the inexhaustible fields of cost and ironon the west by the fields of silver and goldorty thonsand miles of viver pavigation and a network of railroads carry, over these avenue of trade, a fabrilous amount of produce and at ford opportunities for trade to satisfy the high est ambition of a Stewart or a Vanderbilt.

Should your preference be the mechan orts, then remember that you live in a land of inventors as well as in an age of inven In the land of Franklin and Falton and Morse and Howe and McCormick and Edison.

Should you incline to the teacher's profe tion-the arbiest of all, then remember that yes are in a land of free schools and colleges

to our minds was this, why will so many of our of every grade. To your care will be entrasted some of the men and women who shall subdue this great western country where cities spring up as by magic and all the arts and sciences can flourish on the grandest scale.

But you have yet a higher, a grander mis tion. The mental and religious culture you have here received, will give you an influence over your fellow-heiges wherever you may go In the social circle, in the turmoil of business in the school room and in the Bible class; everywhere you can wield your knowledge as a power for good, and your life will be a sucses in proportion as you help to lift up your fellow men and to hear onward the work of human redemption. You go forth from an Institution that has an honorable record. and from whose walls noble mea and women have preceded you to enter the front ranks church and state. Some of you will go on to reach higher intellectual attainments. Other will begin the active duties of life at on Whatever he your field of labor, remer this fact, "That to whom much is given, of him much will be required." The greater your advantages the greater your responsibilities. If you firmly stand on the side of trath and right and God, you may sometimes seem to stand alone; but if you give your life and labors to him who gave his life for you, when he comes to reckon with you he will say, "Well done good and faithful servant, enter into the joy of your Lord." May the blessing of God and your Alma Mater attend you wherever you go. Farewell.

WHAT DO YOUR CHILDREN READ S a church we are the oldest temperance

A S a church we are the source of strincent decisions a hundred years ago against nembers manufacturing and selling ardent mirits Of late years the church has been laoring to root out the permicious habit of up ing tobacco. But there is another evil which we may not have been watching as carefully as we should, and which in its effects is no less destructive of good morals than whiskey or tohacco, and we think the time has come when the attention of our members should be called to this evil. We allude to the had literature that finds its way into many houses, and is ea gerly devoured by the curious young people Inscrapulous men have taken advantage of the eagerness of youth to read vicious literature; to publish such works under various heads to as to deceive the nasaspecting ones and to offer great inducements to send for such by mail, and to sell them by subscription. Fortunately the government has enacted stringent laws against sending immoral literature through the muils. Msoy of the books and magazines offered by news agents on railroads, ought never to come into Christiane homes The news-stands, and book-stores in towns and cities, have transcended their legitimate trade as much by selling vicious literature, as some of our drug stores have deviated from their proper calling by turning their houses into whiskey shops. Another very injudicious habit me parents have of letting some so-called "doctor books" lie around where any one can read them. Such books are intended to be read in private, and only by doctors and persons of proper age. Watch the hooks and panom your children read.

REVISION OF MINUTES

Dear Brother:

PLEASE explain in your paper if it was de cided by Conference that each member of the committee on revision of A. M. minutes, must go over the entire work. If it was so decided by Conference, then they have no say in any topical assignment of the work.
If it was not so decided by Conference, or o
majority of that committee, I would offer the

Let the work be divided into fifte arts, each member assigned a particular topic topics of said work, those fifteen parts to embedy all the decisions of A. M. momber make a thorough work of his assignment, and prepare himself for a critical exami-

hia own. Thus all important revisions and the work greatly fa Thus each portion of the work would receive a more thorough investigation than it otherwise can or likely will receive. Yours fraternally.

JOHN ZUCK.
Clarence, Ia., June 25th 1882.

It was decided by A. M. that each member of the committee en revision of minutes should gather all the decisions ever published by A. M., and mark, 1st, Such as are not obsolete. 2nd, Such as are not covered by later decisi 3rd, Such as are clearly based on the word of the Goanel or its spirit. 4th, Combine such as are of a similar nature and report to a meeting of all the members of the committee. great importance attached to this committee work makes it necessary that each member give his attention to all the decisions and that the A. M. receive the honefit of the most rigid attention of all the members of the committee on every decision offered for re-adoption. If each member will lay all the minutes before him and commeoce at the beginning and ask himself the question-"Is it obselete?" If so that settles the matter, pass on to the next. not chaplete, use if it is covered by later decisions, or if it is clearly appropried by the Granel marking no decision to be reported except each as can pass muster before the four direc tions by which the committee is to be gov erned; and in this way the work will be made comparatively easy.

TEMPER AND RICHES.

THE Christian Cynosure tells the startling story of a proud-spirited and passionate German woman, the wife of a workman in a Chicago bakery, who last Saturday morning June 10th, after her husband had gone to his labor, dressed herself and her four little children in white garments, with ornaments of artificial flowers and gave them all a dose of When streehning, taking it at last berself. the wretched man returned at night from work, the woman met him at the door, and led him to the dead babes, with whom she was soon laid. The whole affair seems to have been car ried out with an awful deliberation, since the oldest child, a girl of twelve years, left a note to her father and playmatce of the preparation that was being made for their marder. A viclent temper which the mother would not cen trel, and an insatiable greed to be rich are given as the only explanation of this singular and terrible tragedy. Verily, "they that will (to) he rich full into temptation and a snare."

CENTRIFUGAL FORCE

My A WILPORD HALL. New York.

Dear Sir :- In your article on "The Problem of the Spinning Top," in the January number of the Microcosm, you say that a stone will weigh less at the Equator of the earth than North or South of the Equator, because "The centrifugal rays from the rotating earth shoot out and partially neutralize the rays of gravity inherent in the stone." Also, "If the earth should revolve with sufficient rapidity, the stone would weigh nothing at all at the Equator.

In your remarks on Mr. McCarroll's attemp ed answer to the problem, speaking of the sur posed toudeucy of particles on the sarface of rotating bodies to fly off on o tangent, you say, This tendency can evidently accomplish not og, unless there is something substantial which really does fly out tengentially, and actually push against something else."

In the light of your theory there are som phenomens which, it seems to me, can readily explained, and I have taken the liberty of asking you to give me your explanation of the same through the columns of the Micro

nation of the work assigned others as well as while the stone is made to swing in a circle around the hand, the stone will pull upon the tring with a force that increases when the velocity of the revolving stone increases. Are the rays of centifugal force sent off from the band the cause of the stone's pulling upon the string, or is it due to the "tendency" of the atone to more on a straight line?

If a hall be fastened to one end of a string, and the other end of the string he tied to a pin driven in the floor, and the ball he struck a blow at right angles to the string, it will move in a circle around the pin, and will pull upon the string with a force depending on the velocity of the ball. Is this caused by the rays of centrifugal force sent out from the pin?

If the two ends of a watch chain he fastened together, and the loop thus formed be suspend ed by a twisted cord, while the cord is allowed to autwist, the sides of the loop will separate and the chain will form an ellipse, or a circle, according to the rapidity of rotation. came the rays of centrifugal force that neutralize the rays of gravity inherent in the chain? A satisfactory answer to these questions will much oblige Yours Very Respectfully.

FERNANDO SANFORD

CENTRIFUGAL FORCE.

Prof. F. Sanford, of Mt. Morris College, Ill., ropounds several queries involving the action

of centrifugal force. They are on the same principle as the one we here quote and answer: principle as the one we here quote and answer:

"It a stone but ited to one ead of a string,
and the other end he held in the head while
like stone is made to even it in a circle around
the head, we know that the stone will pull
the but of the proving item increase.
Are the rays of contringal force, which are
thus sent off from the hand, the came of the
stone's pulling apon the string, or is it due to
the "trindeav" of the stone to more in a

the "tendency" We seemer both The mechanical v

ment of the hand, which gives motion to the stone, sends rays of centrifugal force out to the stone through the string, which rave cause the stene, in circling round the hand, to pull on the string, and thus try to get away. Should the string break, the stone would fly away in a tangent from the point in its circuit where the bresk occurred. But the substantial rays of force from the hand through the string are also all the time passing off from the stone in its circuit, the same as they would pass from the periphery of a revolving wheel posed of a continuous line of stopes. Should one of these stones break away from the periphery by rapid rotation, it would only follow the actual taugential course taken by the rays ot ferce constantly passing off as the revolves. This "tendency" of the stone to fly off in a tangent is owing to the actual flight of force-rays constantly taking place during rotation. -Microcosm.

By special request we publish above the full text of Prof. Sanford's letter to which the extract from the Microcosm is a purported answer.

It will be noticed that the Microcosm bas moted only one query, and says that the others are on the same principle. According to the matter to move in a straight line, and, courseenently, further away from the center around hich it is revolving, is called Centrifugal Force," this is undoubtedly true, but we fail to see how Mr. Hall's answer applies to the other meries.

There is no "mechanical movement" from within which can give motion to the stone, and "send rave of centrifugal force out to the tone through the string," when the string is furtened to a pip. In the case of the watch chain, there is

neither anything for the force to start from, nor any medium to convey the "rays," that we can see. Fither Mr. Hall faile to answer the last two

peries, or he ought to be more explicit. The above should have appeared two weeks ngo, but was unavoidably crowded out.

ccum, or by private letter.

If a stone be tied to the end of a string, and the other end of the string be held in the hand to be done."

"Do things not because some one clee does them or neglecte them, but because they need to be done."

Young and Family.

Morro. And the fruit of righteensmose is sown in p

NOTHING NEW

The thing that bath been, it is that which shall be and that which is done is that which shall be done; an there is no new thing under the sun."—Ecc. 1; 9.

There's nothing new;

A beautiful thought

Of sad experience born; Traches the heart, And makes it start, Like genius' early morn.

Yet as of yore,

So all along

The Spring again,
With beauties as of yore;
And genial Spring
Will touch the string

So death is life

Tis new, yet very old.

MOUNT MORRIS COLLEGE COM-MENCEMENT EXERCISES.

We thought it might be well to let our reader see what a secular paper has to say about the ex-ercines at the College a few weeks ago. Some of the graduates were member's children, and we like for those parents, as well as the parents it is clipped from the Mt. Morris Democrat, a wask-NCE again another commencement day

has been added to the already glorious record of Rock River Seminary. There has passed from those halls which for many years have echoed and re-echoed with the gay and joyous laughter of those who are wielding the scepter of power of church or state in this proud land of ours, another class of graduates
-the class of '82. Twelve, both ladies and centlemen, through careful and dilicent, study have been able to reach that round upon the ladder of educational accomplishments that has enabled them to graduate with honors in the Academic department of Mt. Morris College-ladies and gentlemen who we believe will some day wear open their brows the crowns of victory, and occupy the positions of their predecessors, who are proud that they are erade ates of "Old Sandstone." Mt. Morris College stands to-day upon a firm foundation. She has been lannched upon a sea of adversity, but overleaping the harriers of its course, has landed upon a foundation where has been se cured a foothold of mighty magnitude among the educational institutions of America

It is a pleasure to us to recall past commen ent days at "Old Sandstone." that instill within us ardent desires to speak in hehalf of each commencement day exercise -in behalf of those students who inhor earn eatly for intellectual advangement, in hehalf of those instructors who are untiring in their offorts for the promotion of those who are under their guidence, and, above all, in hebalf of the founders of this institution. We recall to mind the days when the seminary campus was filled with the vast throng of eager listegers from far and near, of those students whose oretorical powers enthrelled and enraptured us, and we have often painted with the pencil of imagination these former scenes and upon the can vas have placed the previous participants on these occasions, confident that some of them are occupying the honored positions that our imaginative pencil was wont to give unto

"Old Sandstone!" thou hast had a glorious record. June 14th, '82 has added lustre to that record. Wednesday morning, last week the College Chapel again resounded with the able oratorical powers of the class of '82 Young and old, gay and joyous, rich and poor were gathered together—for one purpo commencement exercises. We had gone there for an intellectual feast, and were not disappointed. We dined at the table carefully preared by those gentlemen and were setisfied. Intellectual hunger had been most thoroughly dispensed with ere the exercises closed. had built our expectations high and neither did we find it necessary to come down from that high point. That a rare treat was in store for us was our decision, for the class had

have failed to admire? In our opinion these exercises were the most interesting, the most carefully prepared, showing deep and earnest thought, and the class the hest that has graduated since the institution has been controlled by the present denomics tion; neither are we alone in this opinion. The class and faculty entered at the west door and took seats man the rostrom. As this have of intelligent persons looked upon the vast assemblage, there came to my mind these words: "Education is a better safeguard of liberty than a standing army," and how true they appeared The members of the class certainly did and

itable work indeed, as the able words of Prof.

hern doing excellent literary work in the Col-

lege society, and who that were present could

Sharp in his address plainly revealed. We admired all, from Miss Grant's essay to the clos ing eddress of Prof. Sharp. Miss Grant's essay was good, and showed deep thought. In order to be successful in life you must "D at the roots," and advance upward. "Johnny" Brubaker's oration contained excellent thought He is a pleasing talker, though possibly a little too rapid. Though young in years, compared with other nations, "America's stability" such firmness as might well he the envy of the Roman and Gracian empires even "in their palmiest days." Mr. Eby did not fail to interest his audience, for he handled his subject in a remarkable manner indeed. His delivery was quite good, and we believe that the class may at no distaut day he able to eay, "Our works follow us." "Civil service reform" was optly edvocated by Mr. Sanford. He manifested an interest in his entire production, ed an interest in the state one of the and his subject, comprising one of the leading questions of the day, eliciting the same interest from his hearers. Following this was an essay by Miss Mary Miller which was excellent. Profound thought, careful preparation, and good language were the great characteristics of this production. Her subiect was well chosen, and to her and classmates we hope the "End is Not Yet" in the roll of educational aspirations.

Mr. I. H. Miller was then given the floor, and the few minutes occupied by him convinced as that he has plucked ripened grain in the broad field of education. He has doubtless deermined upon the "True Aim of Life." and will encored in reaching the goal,

J. F. Bruhaker chose a wide subject, but the manner in which he handled it, wes suffi evidence to us of his capabilities after a "Higher Education" to govern well the effairs

State With the same degree of case that had char acterized his predecessors, Mr. Lahman spoke

forcibly and in ou interesting and appreciative menner. He impressed us with his oratory and that he may be the possessor of those "Iucontinue to Intellectual Culture " of which he so ably spoke, we have no doubt. "Classical Studies" was the subject of the or

say read by Miss Addie Hohf. We were high-ly gratified with this production. The topic was one that could not fail to be appreciated. and every good thought was so clearly brought out, that we placed it on the top shelf

Another essay of rure merit was then read by Miss Reha Koeier, and all that has been said in regard to essays can be applied to this one. She has a pleasing voice and attraction was at once drawn from the audience to this little lady. Her progress only tended to increase our admiration, and ere conclusion had

ing of this article will enable Miss K. to sur- feast meeting, and had to hear the reporte of mount the "If and Perhaps" and thus occups an important position in this land of liberty. Then came the closing speech of the class of

82, and in our opinion was the crowning production. Carson Miller was the orator of the class. He won our admiration as he steed there, his very countenance beaming with intellectual brightness, and when he had closed we had scattered with profusion our admiration. The "Influence of Olympic Games" morally and religiously, upon the world, has not been of that greatness that his oratory will have upon the intellectual world.

Professor Sharp's address to the class, though short, was appreciated. He spoke words of oncouragement to them, and gave to each a diplo ma, because they had honorably completed the rescrifted course of studies in the Academic Department of the Mt. Morris College.

Students, you have entered upon the begin ning of a brilliant life. Let there be infused in your entire being desires to still advance in educational accomplishments, that in the history of our country, may there he inscribed pon its pages your names as among her best oretors and statesmeu.

Many heautiful bouquets, tastefully arranged. re bestowed upon the speakers, which was evident proof of the appreciation of their work by the audience

MATRIMONIAL

EPERSON-GREEN.-In Borr Oak, Kar June 15th, 1832, hy M. M. Eshelman, Mr G. H. Eperson to Miss Louis J. Green.

FALLEN ASLEEP

FOUTS.-Near La Place, Platt Co., Ill., in the Okaw church, sister Lucetta Fouts, wife of Bro. P. Fouts, aged 34 years, 3 months and 3

The deceased was a beloved sister in the church, beloved by all who knew her, leaving a kind husband and eix living children; two having preceded her in death. We hope their loss will be her eternal gain.

iter death taking place June 12th, her funer al was attended the next day by a very large al was attended the next day by a very mage concourse of the friends and relatives. The services were conducted by brethren Menno Stauffer, Jacob Wegoner and others, the text being 2 Cor. 5: 1. E. Henricks. SENGER.-In Adsir Co., Iowa, one mile son

of Casey, Nora May, infant daughter of M N. and M. R. Senger, April 3, aged 13 days. By request the funeral is to be preached on the first Sunday in July from Matt. 9: 15

14, 15 by the undersigned. MICHAEL HERMAN. BARTON.—In Cedar Lake district, Northern Ind., May 26th, Bertha D. Barton, granddeughter of James Barton, aged 5 years, 2

months and 21 days. Funeral services conducted by H. Ellison, assisted by Geo. Rufner and S. Williams from the words, "She is not dead, but sleeneth." St. Luke 8: 52. G. T. PATTERSON.

HILL.-Iu the Honey Creek congregation Nodaway Co., Mo., Anna Alice Hill, infant daughter of Bro. Sanford and sister Mary Hill, aged 13 mouths and 13 days.

Disease, whooping cough. Funera course by W. B. Sell, from 2 Sam, 19: 12.

ALBIN.-In Norton Co., Kan., June 10th 1882, Chester Orea Albin, infant son of Bro. O. C. aud sister Nellio Albin, nged 10 months and 24 days. Disease, inflammatice

of the lungs. Funeral services by the writer from 1 Cor 13: 9-12 to a large congregation of sympethiz ing friends N. C. WORKMAN.

FUNDERBURGIL-At New Carliele, Clark Co., Ohio, May 13, Daniel Funderburgh, aged 70 years, 6 months and 6 days. Fund services by O. F. Yount from Ps. 17: 15.

Correspondence.

From Myersdale, Pa

Since my last, I attended a council-meeting

the visiting brethren, who had made their gen and visit. The business all passed off pleasant. ly and agreeably, and from what I could gath er, the members have things in a condition that promises them a good time at their fear on the 24th of this month. There were time added by haptism and two by letter. In ovening Eld. J. H. Meyers arrived, on his to Quemahoning district. At early candle-light I preached for them at the same place, light I preached for them at the same place, and on Sunday at 10 A. M. I preached for them at the Pleasant Hill meeting-house,

After the morning services we resorted to the water, where one more was buried in Christ. In the evening presched at the same place. On Monday, the 19th, I started for home, expecting to arrive home at 1 P. M., but on account of the heavy rain-fall in the morn ing we were delayed on the way in consequence of high water and missed connection on railroad and did not arrive home until near o'clock P. M ; found all well at home. Wife also had returned from her western tripduring my short sejourn among the members of Mid dle Creck, where I enjoyed myself very nuch She reports friends generally well; except six ter Sally Miller (or Aunt Sally) wife of Bro John Miller, of Ohio, as being poorly. C. G. Lint.

Work for Sisters. I wish to say to all of our Brethren and sis-

ters, work for the St. Lonis meeting-house. — Some sisters, of late, begin to work. Sister Mary A. Moomaw, Eld. B. F. Moomaw's wite, sent me 83 50. Sue did not stop working, how ever. At the Annual Meeting she gave me \$10.00 more and said, "Likely I can do more Sisters, try what you can do; the cause is a good one. I expect to go to St. Louis scon, JOHN MATTERN

Cerro Gordo, Ill.

From Cherokee Co., Kan.

Dear Brethrens-A few lines from this arm of the church

will, perhaps, he of interest to some of your

On Sunday, June 11th, we had the happy privilege of leading two precious souls into the water and haptize them in the presonce of a large congregation, many of whom never saw the Brethren haptize. Our Sahhath-school is moving along nicely.

Much interest is manifested, and our average attendance is between fifty and sixty.
We are now in the midst of harvest. Wheat

is very good. Much of the corn is waist-high. Yours Fraternally, J. Appleman.

The Annual Meeting of 1882

Our Annual Meeting, of 1882, with all its labors is now passed, and the financial results are favorable. So far as we have learned from the general Brotherhood and surrounding world, our meeting, with its arrangements order, and general business managing in all the departments, was considered a success. Notwithstanding some of us have been living here for some time, and have had the experi ience of holding three Annual Meetings, we can still see where we made some mistakes end where we could now greatly improve in some things, especially in the lodging departments, and we would much rather hear the burden of another meeting of the kind, within a year, than to wait fifteen years. The success of such a meeting depends much on prohibiting all secular matters, such as advertisements, culations, etc. It is also well in these meet ings to give bonor to whom honor is due, and not to those who have but little to do in the real managements of the offsire of the mert Much credit is due the faithful hand ing.

others before making any important more, is certainly worthy of special note. To the R. R. companies which did so much for the comfort of our people, we touder our best thanks.

DANIEL SHIVELY. Origin of the River Brothrey

brethren, sisters and table waiters, with W. R. Deeter as their foreman, who did so much to

make the meeting a success. The disposition of brother W. R. Deeter to neek the advice of

I see in the B. AT W. that Charles Baker, of Nottana, Canada, wishes to know, when and where the River Brethren originated. There originated in Lancaster Co., Pa., and were haptistd in the Susquehanna in 175 They were converts from different sects who wanted to ammence a church of their own. It is said they applied to the Brethren for haptism, but d to join the church; and as the Brethren refused to haptize them on those conditions they haptized each other, as the Brethren did Afterward, as they lived near the river, th were called the River Brethren to distinguish them from the German Baptist
Boothreu. JAS. Y. HECKLER.

St. Louis Meeting-Ruuse Report.

Dear Brethrens The following amounts have been received ince my last report:

Wm. M. Bowers, Urbana, Ill..... usannah Rowland, Cherry Grove, 111 ... Lises Holsinger, Baker's Summit, Pa. G. E. Studebaker, Florence, Ill. 14 50 David Butterbaugh, Lanark, lil..... 32

Sister Marcis..... en Botterbaugh, Lanark, Iil..... John Hart..... David Barky E. Row, Mt. Morris, Hl.,.... N. Stine, Mt. Morris, Ill . . .

Woodard, Walker, Linn Co., Ia .. U. T. Forney, Victor, Ia..... Emaline Herbster, Lapaz, Ind..... Rebecca K. Stiffer, Hollidaysburg, Pa... B. C. Moomaw, Vs. W. G. Nininger, Va.

S. Y. Shaver, Va...... S. Crumpacker, Va..... D. C. Moomaw, Va..... Peter Nininger, Va..... A brother, Manchester, Iud....

h Frits, Liberty Mills, Ind..... David Flory, Adamshorough, Ind 5 00 Artemus Smith, Logansport, Ind. A. S. Rosenberger, Covington, O. 100 00 Samuel Arnold, La Place, Ill..... Jas. H. Hill, Cicero, Ind. T. J. Hill.

Mary Heyer, Pero, Ind.

Rliza Hill. hua Slifer, Maryland, Ill Eid. A. Spepler from Communion meeting held at Pipe Creek, Ind...... 16 57 Received at A. M

JOHN METZGER. Cerro Gordo, Ill.

(Brothren's papers please copy.)

To the Annual Meeting and Return.

Larrived home from Annual Meeting June 16th. I enjoyed good health all the time of mysejourn amongst my brethren and friends, notwithstanding the cool and wet weather to which we were exposed at the A. M.

It is useless for me to say the A. M. was an enjoyable season for Gud's children who met there by the thousands from far and near over the United States, and also from Canada, in a smeet requies to mingle their voices in the sweet songs of praise to our God, and make metodies together for the welfare of Zion under God's divine care, and that joy was re-alized by thousands of brethren and eisters. Although we must also confess, the labors of the meeting could not satisfy all, which is no more than we can expect while we live in a world of tribulation, yet we are glad to know ill work together for good to them that love God. Rom. 8: 28.

From A. M., we, in company with others ent to the house of brother Hiram Forney, my nephew. In the evening had a few hours sleep, when the alarm was given by some one of our crew, "It is time for us to go to Milford Junction to board the train for Chicago at 2 o'clock A. M." We walked there through rain and darkness. At this station we met with a number of brethren and sistors, forty minutes before train time, so we proposed some brother should entertain us by preaching. sponded to the satisfaction of all by giving us tally of thirty-five minutes on the philosophy of the Holy Spirit's manner of working on the has of tankfarre and the same thing. The River Bretherst through the word. As the subject beren are a very plain people, compact and thorren are a very plain people, compact and thorren are a very plain people, compact and thorren tree avery plain people, compact and thorren tree avery plain people, compact and there
ren tree avery plain people, compact and the
ren tree avery plain people, compact and the
ren tree avery plain people, compact and the
ren tree avery plain people, compact and
ren tree avery plain people, compact and and off we went on our way, in sociable com-pany, heshren and sisters, to Chicago, where

were scattered some to one depot and some to enother. I, in company with others, went to Ogle county; stayed over Sunday in the Pine Creek church, where I erjoyed myself once more in meeting with my beloved brethren and sisters in Divine work, both in the forenoon at 10 o'clock, and at 4 P. M. Thence vis ited friends from Monday to Thursday morning, June Sth. I met with the Brethren in the West Branch church, at 10 o'clock A. M. Here we enjoyed a feast of love once more with many of our old brethren with whom we have often worshipped in hy-gone days, and with many others young and old that I had never before met in communion. Here we enjoyed ourselves together (as the children of God niways do on such occasions) two days and a part of one night. From here I went with brother and sister Levi Shirk, to the Shannon church, where I met twice on Sunday the 11th with the brethren in public worship; at 10 A. M. at Spring Valley school-house; and P. M. at Shannon meeting-house. Brethren, it did me good to meet with you once more Here I visited my brother Elias Forney and

family a few days. On Monday I went, in company with 1 00 niece, to Mt. Morris, to visit the school, under the control of some of our brethren, known 5 00 as the Mt. Morris College. As many of one most cautious brethren, in the infancy of this school, expressed some fear that evil may grow out of it, and as I am often asked the q 1 00 What I think of such a school kept by Brethran and was never ready to give an ap-I have long since learned that it is not wisdom to decide any case without having the proper 1 00 evidence in the case; and as this was the ing week of the school year, I thought it n od opportunity to learn at least something of its nature, as it has now come out of its in fancy, and we all know that from that time to our manhood days, are our worst days to trel our own lives. I must confess that if this school is just in this second degree of its progress, and will continue to improve its mo plans to caltivete the minds of its pupils as the faculty now is doing, and as they promised me they would do, then some in the Brotherhood will be favorably disappointed 5.00 indeed. I must say the exercises of the last day

were edifying. The essays and orations were truthful, and to many of us very solemn. when the power of God and his goodness were so heautifully demonstrated by natural things and by Bible narratives, that it brought tears to many eyes. In conclusion, as a farewell ad-dress, brother Sharp gave the students the dress, crother Sharp gare too students the best of advice. If they will not heed it in the future, it will be like all our preaching, "a anyor of death onto death," but if they be-lieve, "a savor of life unto life." So ended the school with singing and prayer, and the part ing hand, and kisses and tears

I once more to-day, Sunday, 18th, was by the protecting care of God permitted to meet withren and sisters at home in public worship; found them and neighbors all happy an cheerful. Health good; weather warm, and rivers bigh; harvest on hand. Wheat crop promises well if it can be saved. Corn is only am a fact to two feet high, but it grows fast when the mercary stands 90 to 95° like it did since I came home. May Gcd's blessing rest upon all His people with whom I have met, is

my prayer. Abilene, Kansas.

For Chus. Baker's Informati

Charles Baker, of Canada, wants to know who the River Brethren are. The proper name of the River Brethren is Brethren in Christ.

There are about thirty congregations of the in those States where the Brethren or Danknrds are, except that the River Brothren have a hold in Canada. They number less than Their encestors family. land, and settled along the hanks of the Susquebanna River, in Pennsylvania, hence their

John Engle and Jacob Engle corresname. need to the Alexander Mack of the Brethren. Their organization is identical with c Annual Meeting, Standing Committee and all that. Doctrinally they are Dunkards except that while the tenor of belief among the Dunkards in that the act of haptism is for the remission of sine, the River Brothren believe that is an external form that should follow conversion. Aside from this somewhat scure difference a River Brother and a Dunkard They have nothing to do

ships, our hopes and fears, or little circles of acquaintance, while identical in character and material, have different centers and not because of any special antagonism. They have no schools or papers, but have a mission service. The other differences are those of detail,

while beyond the doctrinal point in regard to regeneration named above, the general faith Brothren or and practice are those of the Dunkards. If more is required, Levi Luchennach of West Milton, M ami Co., O., or Henry Davidson, who may be addressed at Smithville, Wayne Co., O., I think can tell you all you wish, they being prominent members

HOWARD MILLER. Lewisburgh, Pa. Vain Talk.

Did any of the readers of the BRETHERN Wonk ever see a person go up the spout? We must confess that it is to us a mysterious exit. out a few evenings since, a young lady (pro fessor) on her way to church remarked that a certain minister's wife had well nigh "gone up the spout." I suppose that she meant that she was at the point of death, yet what a term to express the near approach of the pale ridto a sister mortal; how meaningless and absurd is much of the conversation indulged in The apostle in one place says: "Only let y-conversation be as it becometh the Gospel "Only let your Christ." It certainly shows a want of watch ess when use is made of such expressions as the one referred to and its kindred slang of "l'll bet," "you bet." We remember of 1 ing a minister at one time make use of the term "I'll bet" when in the pulpit, and the impression that it made on us was that it was very much out of place. The young notice such language, and non-professors often on all their opposition and prejudice to the work of the church or minister to some idle or silly talk indulged in by those who in their estimation should be above doing or saying anything unbecoming a regenerated heart. J. P. EDERSORS.

From Gilbon, Ohio,

Dear Brethren:

Our Spring Love-feast passed off pleasantly. The crowd was unusually large and order good As the evening was pleasant, our large tent did Bro. John P. Ebersole us excellent service. was with us and entertained the congressition on Lord's Day. For a man of seventy-en, few men have the health, the strong well on Lord's Day. voice, the elastic step of Brc. John P. I. J. Rosenseroes.

Death of Dr. Lewis Woodward.

We are in receipt of a copy of the American Sentinel, published at Westminster, Md., giv. ing quite a lengthy account of the illness and death of Bro. Dr. Woodward, who died at that place June 5th, at the age of 33 years, 6 months and 13 days. We make the following extract from the article, showing in what high esteem the brother was held by those who knew him: Dr. Woodward, the youngest son of Joseph

and Mary (Klaur) Woodward, was born the 22nd of November 1848, near He read medicine under Dr. Caleh Har-Del. lan, of that city, and on the 10th of March. 1871, graduated of the Hahnemen Medical College, of Philadelphia. A mouth, thereafter, April 15th, he came to this city and began the practice of his profession. For two years previous to the sickness that

erminated in his death, he held the position of U. S. Pension Agent for this county, which he resigned by reason of his rapidly declining health. Decided symptoms of a fatal maledy, (Bright's disease of the kidneys) were first er hibited during his recovery from an attack of dightheria, during the Holidays, first in an impairment of vision which in one eye soon realted in almost total blinduess.

Despite the best medical treatment abt able his condition rapidly grow worse, and a change of climate suggested itself as a possible

On the 4th of April, unable to walk, be was carried to the train. That night he pursed his first peaceful slumber since the beginning of his sickness, on the waters of the Bay. He remained a week at Old Point Comfort, from theuce to Aiken, S. C., where he remained three weeks. The few signs of improvement that for a while manifested themselves at this re-

the same sad story. Upon the plains of the terrestrial Gilead there was for him no balt Three weeks were spent at Hot Springs, his condition growing worse day by day. He, at last, realized that the end was rapidly approach ing, and having done all that was possible for him to do-to live for his wife, children and friends and all else that makes life dear, he asked for home. He was told by his physician

that the chances were against him reaching there alive. The will power, however, was yet superior to the disease even though the seal of death had set its mark poon him On Saturday, the 3rd inst., with his devot wife, who had, sove for a few days only, in the beginning, been his sole companion through

all his journeyings, and his brother, who ar rived a day or two before, he set out for home; reaching Westminster on the 5; 30 train M. day evening, not to live, as many hoped for even a few days, allowing at least those who knew him best to see him in the flesh-but to be cold in the hands of death less than two ort hours thereafter. The German Baptist church, of which he was a member, loses one of its brightest examples. To him, in a large measure were due the exertions that resulted in the purchase of its house of worship in our city, and to him entirely belongs the credit the organization of the Sunday-school of which he was Superintendent from its commencement until his death. His loss to the school is irreparable. Dr. Woodward leaves a widow, Martha J.,

daughter of the late John Roop of this on ty (to whom he was married April 11th, 1876) and four children On Thursday, followed to the grave by a

large assemblage of friends from abroad and a home, he was laid away in the cemetery near the church of the Brethren at Meadow Branch The exercises were conducted by Eld. Solumon Stoner and Wm. H. Franklin, assisted by their ministerial colleagues Amos Caylor and Joel Roop and appropriate remarks made on the last clause of Num. 23: 10.

From Boyr Oak, Kan.

Dear Brethren:-

After the Communion at this place, Jans 10th, two meetings were held in a school-hoose three miles west of Burr Oak, and at the close of the last meeting we had the pleasure of secing one reclaimed.

g one recisimed. Next spent a few days with the members at Limestone in this county, and returned the 18th, and on the 20th commenced meetings at Kinsey's school-house, five miles, north-east of Eurr Oak. We were made glad to come out on the Lord's side at the first meeting-seven of the eight being of one family. The meetings are still in progress, and it is hoped others may see the joys of the kingdom and seek it. Thus far, since the Love-feast, ten have been reclaimed and six received by letter making eighteen in all-

Our meetings during the week are held at 5 P. M., and it is encouraging to see how hun-gry the people are for the Bread of Life. With intense interest they listen, and we believe that the Lord is touching the hearts of not a

We praise God for the demonstrations of hie power among us. It is a notable fact that where both principle and order are respected, there God will call out to himself a people for his habitation through the spirit; but principle is overturned by negligence and indifference to order and good government, we cannot expect the life of Christ to continue. The church of Christ at this place has r

solved to live by principles — to observe with faithfulness the rules which will enable her to be known and read of all men-to cling to the Gospal standard of holiness, believing that in this way she will bring upon herself the bless ings of God and he the means of saving many We close by saving that the baptismal scene as the sun was setting June 19th, was one of the most impressive we ever witnessed; and as the throng wended its way up the hill for a

quarter of a mile to the school-house, just as the sun passed down the western horizon, we felt that joy which comes by serving the Lord Jesus. It was good to be there. M. M. D.

From Wawaka, Ind. Dear Berthrens

Our Love feast on the 10 of June, pa off pleasantly. Ministers present were, Jerry Gump, Samuel Phiels, J. Ziegler, J. Eby, L. Hier and Daniel Rothenberger. The day after the Feast three precions souls were baptized, and one more applicant. An election for minort, soon passed away.

As a last hope he then went to the Hot
Springs, in Garland Co., Arkanses, but it was t

Postal cord communications selicite department. Reports of haptin

Tidings from the Hield.

From Wabash, Ind

Perhaps a few sketches from this part of the Brotherhood will be of in-Our Love-feast came off the 17th: we had a good meeting long to be to forsake sin and join in with the neople of God, and were im arose to walk in newness of life. This makes six this year. It looks as though a little salt is still left; although we have our troubles and difficulties here as well as in many other places. have a brother in our congregation that gives his age at 105 years. He is get very feeble, though, probably the older er living, while his compan sister,-is some ten years younger

From Grundy Center, In.

At our last conneil-meeting we decided to hold our Love-feast, July 8th as and 9th, to which we extend a hearty invitation, Stop off at Graudy Centre where you will find conveyance to place of meeting. Those that come on the North-western R. R. to Beaman, should let me know, and I will be there with PAUL WETZEL.

From Wolf Creek Church, Ohio.

This arm of the church met in cour cll June 22. All things that were ba-fore the meeting seemed to pass off in a very satisfactory way. Everything is in peace and union. After the meeting one more was received by baptism to our little flock; also five by letter. So along ... here as well as elsewhere May be good Lord go with us until the end of time,-is our prayer.

WM. S. GILDERT.

From the Verdigris Church

We beld our second council on the d of last mouth, and decided to have a Love-feast, Sept. 9th and 10th. Every thing passed off pleasantly; love and union prevail among us. Considerable as was brought before the meeting and disposed of in the best of feelings. The subject of feet-washing was brought nn and after considerable discussiimously adopted the "single mode." We very much desire some ministers to d hold some meetings for us, and especially do we desire ministerial can be with us, will be cheerfully met at Emporia or Medison by dropping a card to the undersigned, or D. W. Stouder at Madison, Greenwood Co., Kan. CHAS. M. YEAROUT.

From Panora, Iowa

The Love-feast at Panther Creek, Dallas Co., Iowa, on the 22rd was not very largely attended in consequence of the frequent rains and bad roads, but it was ery pleasant season to all present. -Wo well remember when we thought more members present, the better now we cometimes get too much growd ed. Ministerial assi ing congregations. The Panther Creek church seems now to be in a good healthy condition. The trials through which she has possed, have been to blessings for the faithful.

Eld. S. Longenecker ban though he is still quite feeble. Bro. J. K. Brown is quite with a cancer in the face. All others J. D. HATGUPPPT DE

From Somerset Co., Pa

The Love-feast at Middle Creek the 24th inst., was largely attended. The number of communicants was al large and much love and good feeling prevailed. The ministry from abroad was well represented. The weather was pleasant, though the best was excessive and on account of the large crowd in ate, almost unendurable in the

Sanday morning at 0: 30 the meeting was opened for public preaching with all house. Good preaching; attentive hearers. When, at about 11 o'clock the ne wa was brought to the place of meetg, that two young men, Schrock and

Briner, were accidentally drowned, be too ready to jump into the new boal while bathing in a saw-mill dam, — the that may be well "puttied" and pointed ews out short our services. The order during the meeting was excellent, and, upon the whole it was a feast long to be romembered. tomembered. I arrived home Sunday night, well pleased with the trip. C. G. LINT.

From Cedar County Church, Iowa This is the 25th of June,-warm, wet,

ad gloomy-hence will pen a few lines for the B. AT W. One of the most terrific storms struc Central Iows the evening of the 17th inst., that ever visited the State. Grinuell in the western part of Poweshell Co., seems to be the main point of desc lation, yet it is only one point in its

great path, forty are reported killed at that place, half that many more will die four times that number wounded. -Prightful and fearful are the incidents related of the strange freaks of nature as exhibited in this moustrous whirlpool of the air

of the columity. On Monday was a so lemn scene at the Congregational church in Grinnell; 14 caskets were ipresented for interment. They were all placed in a row. The congregation was immense all the clergy of the place in attendance

The "Old Order Brethren," (so they term themselves) held a Love-feast in the western part of this county the 20th met. An eve-witness says, "It was as being nothing as any meeting of the kind he ever saw, while he was there." Foreign preachers were report ed coming,-but didn't come. The fact very few in the come to aid them in their work,-only outside of Cedar county that I know of We hold regular meetings about fo

miles west of Tipton; every four week: in school-houses, Our meetings are well attended,—attention and order, all that could be desired. Our last meetings, on the 18th, inst., in

Dist. No. 6, at 10 A. M., and at Linu Grove at 3 P. M., were unusually well attended.

Cur Brethren that attended the Lost Nation Peast, seport a good time there. Quite a good delegation from Illinois was present, and I am quite sorry if any of the dear ones in that company were disamointed by my absence I was at in spirit. I learned that Bro John Gable was ordained to the full

ship. May the Lord guide and bless Before this reaches you. Iowa will know whether our sons will be freed from the temptations of strong drink or We greatly desire that every ma-in the State may be closed, and not. their keeners invited to turn their attenion to such vocations in life that will make our people wheer, better and har

pier. But, "Faith without works is Yours in Love, John Zuck.

To Brother and Sister Switzer of North Manchester, Ind.

ouse, talking over the condition of the church, and the "mandatory act" of our sat A. M., I was told by a good brother

that the Progressives claim me. Well, I am progressive, but I want is I do not want to go out of the church to have it. As to their platform, the church was all of that: ar we need not go out of the church to

The church has the New Testament and its teachings for its government, and nothing e The old Bretbren have given vice and it worked well till solf-will got

smongst us and some of us begin to live independent of their advice, and we have become wild to some things. The Annual Meeting saw her advice council to be respected, and at the last Meeting came a little nearer the Gospel, and in ture are going to do all business so that the Gospel will bear it out, and have the church to strictly live up to it. That is certainly right. I have no desire to leave the abuse

If Annual Meeting makes her decisions ording to the Gospel, it will not hurt any of us to obey them. Let us all come down a little more to the feet of Jesus and there live. Let us stay in the old ship that has carried many thousands over, independent of all the storms Box 50.

that may be well "puttied" and painted

E. HARSHM New Paris, Ind., June 23rd.

Died, in the bounds of the Perry church, Juniota Co., Pa., June 24th, 1882, at the residence of her son, Eld. C. My-ers, Rebecca Myers, aged 10 years, 8 months and 10 days. The days bern in Lancaster Co., Pa., but for the last fifty years has lived in Mifflin and Juniata counties. She as been a consistent member of the eburch for about sixty-two years, and raised a large family of children all of whom (with one exception), have followed the example and advice of their mother, and consecrated their lives to Christ. Six of ber sons bave been call ed to the ministry of the Word, and all bave labored to a Ivance the couse of the Living to se great, an age ber posterity became very numerous, and as nearly as can be ascertained, in summarized as follows: Children, fift

total, ass. Occasion improved by elders Isaac Eby and S. Rohrer, from Job 14:14 GEO. S. MYERS.

From Woodland, Ill.

We rejoice in saying that three mited with the church on the 25th of

Annonncements.

District-Meeting.

July S and 0, near Grandy Centre, Gre dy Co., Ia,

Aug. 26 and 27, at 2 P. M., Honey Creat

September 2 and 3, in the Mound church Bates Co. Mo.

miles north-west of Madison.

Sept. 16, at 3 P. M., Dorchester church, at Bro. Samuel Fager's, one and one-balf mile south and one mile east of Dorchester, Sahue Co., Nebraska.

Sept. 23, at 3 P. M., Labette church, La-

River congregati Sept. 28, at 2 P. M., in Antioch, Ind.

Sept. 25th at 2 P. M. at Autioch, Huntgton Co., Ind

Sect. 30th, in the Dry Creek church Linn Co. In

Sept. 50th and Oct. 1st, at 10 A. M., in Indian Creek church, 315 miles south of Max well on the C. M. & St. P. R. R.

Young Disciple and Touth's Advance. A JUVENILE WEEKLY.

As the above juveniles have now been een selidated for the purpose of lessening the the number of our papers and concentrating our working force, we kindly solicit the pa-

QUINTER & BRUMEAUOH BROS.

it may spring a leak.
Yours in Christ,

In Memoriam.

ten of whom are living; grandchildren.

107-88 living, great grandchildren, 101; great great grandchildren, twenty-five-

Fraternally Yours, EMERT ESHELHAN.

4. lat, 1882, the North Missouri Dis Plattsburg, Clinton Co., Mo.

E. A. Onn, Clerk.

Love-Fensts

August 33 and 27, in the Clear Creek arch, Saline Co., Mo.

Sept. 9 and 10, at Bro. Eli Prank's, six miles north-west of Madison.

Sept. 27 and 28, at Il A. M., in the Deep

Sept. 25th, at 4 P. M., in the Yellow Creek church, Elkhart Co., Ind., seven

October 7 and 8, in the Blackwate church, Saline Co., Mo. Advertisements.

In this colorer a kindled analys of first-olored, a money will be inserted; nothing of a deuteful throughy will be adverted.

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our working store, we kindly solicit the pa-treange of our brithre and sisters. Helpus sod we util give you a juvenile weekly, that will be wetthy of your support. We make a specialty of supplying SUNDAY-SCHOOLS and will be pleased to introduce it into every related in the brotherhord. Sungle copies and terms to ophosis send free on application. All other Sundayayand stundings are not seen to other Sundry-solucit supplies can be o through us. Address:

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North-Western Dining-Cars North-west of Chicago Police on on all Night Trains.

J D. LAYNG.

IF YOU HAVE

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STOMACH is one of very few re-liable Medicines. You have doubtless heard of and appreciate its merits, yet, unless you are eare ful something cheap ma

Chew or Smoke Medicines your children

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the undersigned and ask the name of his Agent near you; should their be none in you; should their be none in your vicinity, do not hest-tate to confer a beuefit on your family and weighbors by taking the Agency your-self, as it should be on sale in

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cape at mad best of the Sind over offers, so the money. Be ame and try them Send 25 casts for a sample lot; you will never report it. "Ingersoft's Mission,"

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success under its present manager

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ad thorough in their work, men who has had from three to twenty years' experience in teaching. The character of the work doshere will compare favorably with that of the heat schools in the country, Sand for entalogue containing full porticulars. Address all con-

Mosat Morris College, MT, MOBRIS, ILL

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DAY CARS of untraied magniference, Penaman Palace Statemen Care, and our one acceptanced Billion Care, those which seems as acceptanced

R. R. CABLE,

E. ST. JOHN,

The Brethren at Work,

BRETHREN AT WORK.

Mt. Morris, Ill., Tuesday, July 11, 1882,

(Single Copies No. 27.

Brethren at Work.

BREVITIES. Bno. Paul Wetcel's address is Grundy Center, I

they was haptised in the Shaunon church week be Epp. D. P. Saylor was 71 years old the 28ed d

Per Annum)

Vol. 7.

sersons were lately haptized in the Middle tion, Clinton Co., Ind.

Bno. Assick is now at his old home in I peting to be absent a few weeks. rote nothing; he himself is the Book of L

rice of the "Record of the Frithful," public [SLAC STUDEMAKER wishes us to state that his address is Olathe, Johnson Co., Kunsess.

CIAR FARRNEY, of the Beaver Creek chi

A year of type for printing the Bible in mised let for the bland has been sent from Philadelphia to Jap Do you feet about the wet weather? Does fr the weather any better, or in any way help you

THERE more made the good confession and were bu-Bro. N. George Keim, son of Silas C. Keim deceased, of Elk Lick, Somerset Co., Pa., was lately chosen to

Two young men were intely haptized in the Walaut freek durch, Johnson Co., Mo. The church there seems to be in a prospercus condition.

Buo. D. L. Miller and wife returned from Huntings Funn., last Thursday afternoon. They express th when as highly pleased with their visit. New vessions souls united with the church at Hu-

Oik, Knns., by confession and beptism a few days ago There seems to be much rejoicing among the saint

Some people say "It is too warm to go to meebing."

To they ever say it is too warm to go to work? Is it ever iso warm for them to go to town? Just be a little

Noarmens churches spend nearly a million dollars a year on churches and schools in the South. Fifteen handerd Methodist churches are used as school-bouses or

Bno. Benry Buck returned from Jefferson Co., thi much rain that the people were not able to harvest

Buovuga John Strom, of the Bristolville charch, Trumball Co., Ohio, met with his death by being thrown from a wagon June 12th, leaving a wife and six children,

Tex entire cost of the late Annual Meeting in India vant is not yet known, but it is clear that the mret-did not quate pay expenses.

Since Beo. J. V. Felthouse, of Eikhart, Ind., has vol-saloured to spend three months preaching in the West This appears are paul, who will agree to hold up his stray? See his communication on another page.

Own of our exchanges very pointedly mays: It is al-light that secret reactives do not modelle with politics. If this be true, how is it that nearly all the mean elected the clice are members of one or more secret societies?

It is now said that an insurance speculation has been developed in which a saloon keeper got a customer's life insured for 85,000, and then gave him free run to a bar-al of whishey. A safer speculation could not be un-

Durace the hot Summer months many Christians ill be tampled to coase work and wait till the weather torous coder, but Satan and his agents will keep right ag at work, never thinking to take a rest. Work

it is 24th was a glorious day to the New Haven set, Gratiot Co., Mich. Seven made the good con-ten and were haptised for the remission of size there

On another page of this issue we publish an article on the Primitive written by Bea, Quinter. Since there is a few among us who do not endorse the mundatory word by our late Annual Meeting, and also some Five precious souls were added to the Benner Creek turch. Notensia at their frast June 24th and 25th;

We are having unusually damp, cool weather, a much so that the corn crep is likely to be cut very short. THE probabition movement in lowe was carried by about 30,000 majority. Thus makes lowe one of the strongest temperance States in the Union.

Surran Rebreca Lumpin, Boundoro, Brone Co., Ion wishes some brotherent to come to that place and prea-the Gospel in its parity. Who will respond?

To these who boast that they are not hypecrites be-cause they are not in the church, it may be proper to state that singe are also hypocrites outside of the church and some very land ones, too, at that.

Ar the Yearly Meeting of Friends, recently held in Philadelphin, the Friends were continued to avoid the me of cider. The use of tobacco was also prenounced to be the stepping-stone to intemperature.

gar Creek church, Sangamon Co., Ill., and others are to follow, many of them being quite wealthy.

Bno. Benj. F. Thomas, of Rockingham Co., Va., e young brother 20 years of age, was accidentally killed in a saw until, June 28th. He met with the needless while attempting to put on a belt in sturing the saw.

We call special affection to the "Bible School Ech-oes" notice on the last page of this issue. The book is offered at very low rates and would answer a good pur-pose in hundreds of Sunday-schools in the Brotherhood.

The ministees of the Congregational, Buplist, Episco-pal and Methodust churches in the vicinity of Providence Rhodo Island, have agreed to refuse to marry person who have been directed for other than the Scriptura.

MANY men and women will 'fill early graves on ac-count of worry. Worry of business; worry of domestic life, and worry of things conterming which worry will do nether thism nor anybody she may good. God nover integrated that his children should thus worry themselves

Dn. JACKSON'S fitmous health establishment, called "'Our Honse on the Halside," int Dansville, N. Y. burn-ed on the night of June 20th. The patients were all re-movel without injury. The loss is variously estimated at from \$50,000 to \$100,000. Sevenal thousand dollars had recently been expended on the building in addition

Pive thousand persons are an a suffering and starving condition in a remote and inducted part of Virginia. On-y of late was their condition made pubbe, and assist-ure was immediately rendered, though it would re-quire a week to reach them, hence it is leared that may have divid of sturnison before the necessary assist-

Disputative asswers have been read as in regard to the explanation saked for m. No. 24 concerning the state-ment that—"God hurerth and simone". We publish what Ber, Eisenblorger has to say this word, and next work will publish a short article on the same onlying from D. P. Stylor. It strates we, however, that in ex-plaining this point that a very clear distriction should be made between the positived singer and the sulffyld or

GUTTEAU has paid the penalty of the law, and steppe low creatures. A careful consideration of their fel-low creatures. A careful consideration of the banging and the incidents therewish connected, reveals a su-pictore—it is deprayed humanity, claiming insuivation

some in the Japanese Capital, who used all ficketed to unifer sure litt leady those absorbed uttent who could un-derstand the English hanguage. Among these are said to be 2000 Jupanese University students. It is negacis-lite of change, to say the beatt, for a vast throng to gather in Yorke to little to Soreph Cost speak in the English hanguage upon the Christian religion.

nois, the Progressive says, "We think that we might say that it came from individuals rather than the charch," as a correction, we wish to state that all missionary work in Northern Illusois is in charge of the church, but treasurer alon unities a full report of his recorpts and expenditures each year. Hence at will be plainly seen that the missionary work in Northern Illinois does not come from individuals but from the churches. 75 AGUNE WILL pay for the BRETTHEN AT Worst from the first of July to the end of the present year, or \$1.50 for the whole year. Two of the Normal students and one of the tear over lately hashrood in Hustingdon, Penna. About the students have been haptised during the year.

Bro. A. Hutchisson, in this issue, gives us quite a forcerble picture of Biensark Grove, Kamas. We had expected to visit that part of Kamas the first of this

At the late Progressive Convention held in Asbland hie, Bro. D. N. Workman made a speech in which be

Outo, Bro. D. N. Workman made a speech in which be mid, he subscribed to their motto; "The Gospel, this whole Gospel, &c.," but would like to know who was to interpret it; the individual for the oburch, or the obusel for the individual?

Since the great loss of his, caused by the late cy-lone in lown, many of the settlers are making caves in there is flown, many of the settlers are making cares in which they can take shalter in care of other storms. The sites is a good one, but would it not have be a good idea for some one to tell our renders how to construct these safety retraints, as they ought to be kept in readi-nets in most of the Western States.

It is common to snear at the Dutch as slow, but the In it connects to more at the Detch as slow, but the Bollanders have believe are step in which our country, could well follow them. An art recently passed in Bollander facts the retailing of spirituous liquors of significant to any person holdings a public office or appointment. One can fazzy what a bandridge such as the would be in this country, and how the disheables would reast and green under seeds in effection, but we fazzy that such a law would have a good effect.

Bno. D. E. Frier's 500, Elmer, came near loting his life by the high waters of our recrat severe win storm, while trensing filts creek, near Dayville. Be creek was very high, maning very widtly over the mode-an-imaterial control of the control of the control of the locus and buggy from the chlomknorn into Storm fact of water bolow, periodic file buggy, and dislocating the group many a bookler. He was finally resourch by the citizen of Dayville. The Locus can buggy were

also sauch. A xxx has but fittle business attempting to leval pos-phe who also not went to follow-kinn. If he up qualified to lear, the people will final feet also encodes, and if they do not it is pretty hard to make them believe it. When a man thinks he has the qualifications of a leader, the quieter he keeps shoul it, the better it, will be far his rep-station. But if it gees off and prote, and decrebe that because he cannot be fell-when he will not be any sleep; at all, it follows that he has no qualifications as a though at all, it follows that he has no qualifications are shown.

We are in receipt of contiderable information in regard to the Progensive Convention at Atthium, Online 20th and 20th, and any after which have compared to the source. There were should be up in regard to the source. There were absolute to the source of the continuous and the co

We had the pleasance of attending the Feont at Hide-ory Growy, Janus Dalt ind 2Pth. Mach ratin fell fit is the unorasing of the fart slay, causing the outlook to be a lattle gloomy. About treaty-lave of an west down on the train from Linuide. There were a nearther of minit-ters present, asseng them 3.7. Meyers, Enche Elyv, and John Gubbt, the latter from Lost Nation, Joza. But Meyer with most of the presching, and if was higher by appreciated by all present. Bes. Gubbs scheinted in the evening servers. One care happing the best side to evening servers. One care happing the best side as

An Extra Offer, Yes, scally something extra.—We have yet on Morting since

each now substrates; or old case who reasons after two date. This offer will be good as fong at the supply lasts. Price of Minutes about, 25 cts. We will also give 8 from to uny out now taking the puper who will sent and unabasises and \$4.00, giving a free copy to each sub-serior. The minutes will not be read to any, on three leaves, unless they sad for them white sending the sub-leaves, unless they sad for them white sending the sub-

scaparra. Thus editor of the Des Meines Register under an ap-posal to the people of the country for sid for sufficiency by the revent cycleme to form. He askes the following statement: "The formula made a result of destruction through a thickly-stelled protocol flows, sense can be added to the statement of the statement of sity-similar dead and fifty under in length and an average of 'half a radie in worth. We have somets more of sity-similar dead and free handerst woonledt. Half of the halfer are agreen.

"SALVATION:—one word, but containing in suffice of sidess. It is the Bible condensed into a single term of a single term consist contains redeering work, the Spirit's sanctifying power, all the noise of divining more, all the bessings of eternal glory, are in substance comprehended in those few syllables."

Even a Chinaman rany basels us a lesson of self-ascri-fice. A convert at Canton, named Low Foo, sold him-self as a slave in color that he might go to Demonica and prench the Coppel to his fellow-construent them! Be has been so successful that he has a church of 200 connects when a necessarily that he has a church of 200

Be has been so successful that he converts, who are supporting mis-Tun Christian, a weekly paper published at St. Louis, one rather bad off for something to criticise last week

The Brethren at Wark says: "Christian Wise of Marion county, Oregon, has been elected to the ministry," It is a good thing it was so for away from lown. Such a name would scarcely be tolerable in a Prohibition State.

The Christeen ought to renormber that the Master bimself made "good wine." John 2: 10.

ROBERT HAWK, the well-known Congre Roman Haws, the well-known Congressman, of Mt. Carrell, Blincie, did an Washington City on the evening of Jene 20th, and was buried in Mt. Carrell, Sanduy asternaon, July 2nd. The attendance at his fractual is said to have been the largest ever known in that county. Mt. Hawst was highly respected by every busylenges of the conference of the county of in this part of the State, and had he lived till the next dry he would have been nominated atmost unanimously for another term in Congress. His unexpected death has filled many hearts with suchees.

Two Completifies on horing a refer maintent in the resistance of the Two and Ryan Body question gain resistance on the Two and Ryan Body question gain forms. Be seen that a committee and local of tense were appointed to get up and publish a new final of the properties of the completion of the resistance of the resist

Buo, F. C. Myers of St. Louis Ma., states that Rev. H Boo. F. C. Myero (St. Louir Me, states taut Rev. H. Shouler now of Ooden, Lad., paid them a vist on the 50th and began a review of uncettage and on the 11th, the solatals there were smade happy to seeing three buried with Christ in kupisas when his narceings obsoul. Then they were rejicted to see the ploausant face of our age to bother blots Metagen. On the 15th control sweeting was believed by T. Fridde was installed into the office of discoss. The Lord sevens to have watched over this received metals of the control sweeting was believed to the control of discoss. The Lord sevens to have watched over this received and early not well only the control of the help the work along. Those who can not come to the city and help in that way can help by sending means to build a house of worship which is so work needed. With many thrules to those who have helped the members in St. Louis, we hope the time may not be fa-tent when they can have a house to worship in.

On another page will be found a communication from W. R. Dector in reference to the late Annual Meeting held at Milford Junction, Ind. He is right in saying that it is agreat mistorinue that the A. M. cannot be held several years in assecsation at the same place. Man-aging an Assead Meeting successfully, the way they are little by our people, as no child's play; at requires rare skall and ability to consect them in a way that will Betching in a new self of managers each join, neve to be used again, is sather expensive. For our part we would like to see Bro. Beeler have charge of a few more Annual weetings. But, by the way, we cannot see what me they could have for twenty-live sub-committee. At Launark we had only about sex. Last week incution was made of a severe to

Let work incudes was nucleof a weere ministran that winded has part of the Slate on the might sell that winded has part of the Slate on the might sell that the time of going to press the full start of Amangae done works hasour. It is supposed to have been the most series and distriction ministration that were winded that part of the country. Manch dock was falled by highling and the change done to militard property was incuracion. Who the backets of thank our next to get our rout in a combition for the thous. This Burria-ries was the sell of the sell of the sell of the country of part of the sell of the sell of the sell of the sell of the part of the sell o until as words. We have comment over of stripman total and a few hardest countils. But of the first mode of the stripman total and few hardest countils. But of the first mode of the first man productly at 100 of time healing. Over the stripman total countil few modest in the name of first first first modest first many the first first

Religious Essays.

THE JASPER SEA

When we've crosted the issper sea To the other shore, Full of bliss our songs shall be, Praising evermore

When we reach the shore O'er the Jusper sea Joy shall reign for ever m And beaven our bome will be And heaven our home will be. With the angels round the throne.

hed in white we'll stand. Death and tears are never know In that happy land .- Cho. Captive chains shall hind an more

When death sets us free, When we reach the other shore O'er the Jasper sea.- Cho. Parting days will never come; Bright our lots will be

When we reach the other shore O'er the Jasper sea .- Cho. To the judgment scat above Swiftly we'll repair. Saved from wrath through Jesus' love

We shall see him there.-C Selected by John K. Shirely.

JOHN THE BAPTIST.

BY JAS. M. NEFF.

BY the permission of the editors we shall endeavor to glean from history a few facts in connection with the life and mission of John the Baptist, the forerunner of Christ. About five years B. C., as an intro

duction to the birth of this great prophet, which was about to take place, an angel appeared to a priest named Zacharias, while offering incense in the temple, informing him that his wife Elizabeth should bear him a son whose name should be John. After his birth, which occurred four years B. C. near Hebron. about twenty miles south of Jerusalem we first have an account of him in the wilderness of Judea. This was about 26 A. D., at which time it seems that he had received a divine commission in consequence of which he went forth preaching the necessity of repentance for the remission of sins, directing their attention to the Messiah who was shortly to follow him; and baptizing all who gave evidence of the power of the doc trine in their hearts; hence he was call ed "John the Baptist," "And the same John had his raiment of camel's hair and a leathern girdle about his loins: and his most was locusts and wild hon syoken of will be in place here Waiting of the locust, Nevin says: "There is one insect, out of the many kinds which abound in the Esst, which deserves a more particular notice. The locust in those countries is very large about half a foot long, and as thick a man's finger. It has a head, in form resembling that of a horse, furnished with strong sharp teeth. These animals are frequently used for food; salted and dried in the smoke, or boiled with a little oil or hutter, or toasted before the fire. Some people live on them nearly all together. Such was the plain fare of John the Baptist in the wilderness." And speaking of the honey he says: "The bees often laid up their stores the hollows of trees, or in the clefts of the rocks. There was also a kind of wild honey, not uncommon in that region. It was not made by bees, but the leaves of certain trees, so as to drop as follows:

down quite plentifully; sometimes all over the ground.

"The honey which John the Baptist nsed for food in the wilderness, might have been, at least in part, of this sort, though it is probable he found there much honey of the common kind, as to this day very considerable quantities are laid up among the rocks, through that same region of country; this might very properly be called wild honey as well as the other.'

Speaking of John the Baptist, Kitte says: "The appearance of this great preacher, who was clothed in raiment of camel's hair, with a leathern girdle about his loins; the doctrines which he so earnestly inculcated, and the strice sanctity and self-denial of his life, excited great attention among the people, and drew crowds to his baptism. the meantime, to the multitudes who attended his ministry, he failed not to declare the superiority of the approach ing Messish; informing the people that while he himself baptized with water only, a mightier One would come after him, who should baptize them with the Holy Ghost." "He was not that light, but was sent to bear witness of that Light. While John was thus engaged in the

ministry, Jesur, who had hitherto lived in retirement, being now about thirty years of age, made his appearance at the River Jordan, and claimed the ordi nance of baptism at the hands of his servant. Immediately after this solemnity, Jesus was conducted, by an impulse of the Holy Spirit, into the wilderness, where, in a state of seclusion from the world, he spent forty days it fasting and communion with God, as preparation for the great work of the ministry which he was about to under-And now when these forty days were ended, we hear John again testi fying to the divinity of his Master Jesus having now returned from the wilderness, John saw him approaching and took occasion to point him out to the people as the "The Lamb of God. which taketh away the sin of the world, announcing him as the person of whose coming he had before given notice, and testifying in plain and positive terms, that He was the Son of God.

We now notice that from this time on, the fame of Jesus began to be spread far and wide, as he went forth preaching and performing miracles; and when an account of this was brought to John, so far from being displeased at the rising glory of his Master, he rejoiced at the prospect, and again took occasion to set forth his superior excellence of the person and ministry of the Son of God. In speaking to his direiples concerning the Savior he says: "He must increase, but I must decrease". He was aware that his work was about same occasion, "The Father leveth the Son, and hath given all things into his hands." His course was now near its close; for shortly after, (about A. D. 28) having reproved Herod for taking away his brother Philip's wife, he was imprisoned by the Tetrarch, and not long after was, by his order put to death.

AN EXPLANATION. BY JOHN HARSHBARGER,

IN No. 25 of the B. AT W., there is

a request to have an explanation of the 31st verse of the 9th chapter of collected from other little insects upon St. John. We will examine the text

not sinners." legitimate interpretation of the New Testament Scriptures, that God does not, and can not, hear or accept the plea or petitions of sinners. Persons in this Gospel land virtually become sinners upon refusing, or neglecting to do God's will, or in other words, who will not submit to, and obey all the commandments of the Gospel. There ts only one thing that can righteously he done with any command of God and that is to obey it. Anything outside of obedience to the requirements of the Gospel is sin, and anyone thus

and pray with great carnestness, long church. He that turneth away his ear from hearing the law, even his prayer shall be abomination, Prov. 28: 9.

The whole matter turns upon being a worshiper of God and doing his will as implied in the text; and to worship God by doing his will, implies entire submission to him, and not to raise an issue with him on any of those injunctions as recorded in his will or in his lsw, and that is no more nor less than the Gospel. Just so long as man 18 unwilling to yield entire submission to the will of God and law of Jesus Christ, and will in any wise turn his ear and heart from his teachings, he is undoubtedly a sinner. The prayer or petition coming from such a heart will not be heard or answered by the great Omnipotent God, who can not lie.

I fear the prayers of hundreds and thousands will not be heard in asking God to shower down his blessings in the forgiveness of sins, and the endowment of the Holy Ghost by those who are unwilling to become his worshipers according to his will, and who turn their ears from the perfect plan of Salvation so plainly given in the Guspel containing the law of pardon, and the conditions upon which we receive the precious gift of the Holy Ghost. Consequently the mistake of such

may perhaps not be discovered until it be too late, and will result in a most woeful disappointment.

THE GOSPEL FOR ALL MANKIND. BY H. W. STRICKLES.

"And I entreat thee also, true yokefellow help those women which labored with use in the Gospel, with Clement also, and with oth my fellow laborers, whose names are in the hook of life."—Philipp. 4: 3. NE of the most prominent features of

the Gospel is that it is intended for every creature: the high and low, the rich and poor, the boud and free the male and female may all alike eu dene. He says to his disciples on the joy its blessings. One of its grand objusts is to make mankind one in break. ing down all vice and sin, and sssist each other in building up a living monument holy and acceptable unto God. Paul says: "The Gospel is the power of God unto salvation to every one that his fellow-laborers. In other place believes." Rom, I: 16. Again he is affirmed that woman "labored in the Lord." Prov. 16: 12. "Labored must in the Lord." "Mary bestowed must says, "we are neither male nor female in Christ Jesus." Then as Gal. 3: 28. "God sent forth his Son to redeem them labor." Rom. 16: 6. Phoebe was that were under the law, that we might servent of the church at Cenchros, at a teacher of many. Priscilla was all Paul's help in Christ Jesus, who on a receive the adoption of sons," (4: 4, 5.) most certainly, all alike in some way or count of her devotion received another, should have the privilege of bearing its blessings to others; and as thanks of all the churches of the 60 there is a sense in which it knows tiles. It must be secu from the abounce there made nor female," is it not spriptures, that in the primitive clusty inferrable that woman should do woman's undoubted prerogative at

"Now we knew that God heareth something to the working out of the This we claim to be a salvation of the world, and not as mere ornament, whose business it is to sttend church and sing only? We wil assume, however, that weman's week should be, to a certain extent, differen from that of the men's, from the sim fact that men and women are not slib in all things; neither of them should h considered a cipher. We cannot see how the work of one is complete with out the other. The church, especially talents of all its members, and if w have but one talent that is no reaso why it should be buried until the de acting, is, in the light of the Scriptures of reckoning. Hence we will at one termed a sinner, and has no promise of proceed to the position which the New heing heard, though he may have a zeal Testament assigns to woman in the

It is plainly declared that under the Gospel dispensation woman was to prophesy. in Acts 2: 17, 18 Peter quotes from the prophet Joel: "And shall come to pass in the last days saith God, I will pour out of my spir upon all flesh, and your sons and you daughters shall prophesy, and you young men shall see visions, and old men shall dream dreams, and on a servauts, and on my hand maidees will pour out in those days of my spi it, and they shall prophesy." Here is plainly declared that women were prophesy, and in this respect there no difference between them and th men. In the Book of Judges 11: 5 m learn that Dehorah was a prophetess as judged Israel. Hulda, the wife of Shil lun was also a prophetess, with man others mentioned in the Bible. But it was specially promised that wome should have the privilege of prophes ing in the church of Christ, there surely ueither male nor female in the matter. What is it then to prophes Paul in 1 Cor. 10: 3 says: "He the prophesieth speaketh unto men to ed fication and comfort," Webster say it is to foretell of something to come: instruct in religious doctrines; to exher It clearly sets forth these three thing 1. To edify; 2 To exhort; and 3 comfort. Hence as woman was prophesy she may lawfully do all these three things. What is it then edify? It is to assist, to help to hu up to the edifying of God's people From Paul's language in I Cor. 14: exhortation would seem to he synony mous with the above. Comfort means exercise a gentle influence by words; relieve, to cheer, and strengthen use afflictions, and now as these three wo seem to contain the idea of speaking we see no reason why women show not exercise this privilege, given her divine inspiration, hence this brings directly to our text where Paul says.

entreat thee, also, true yokefellow, b

those women which labor with me

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names are in the Bock of Life." He

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not only with him, but with others

to take some very active part in the religion of Christ. No matter what that part was; it was evident ly much more prominent and act than the work which she performs in the church of to day. Neither are we ignorant of what she did. She la bored with the apostles in the Gospelserved the church. She was a succor unto many. She prophesied. The aged women were teachers of good things. Tit. 2: 3, 4. All this show clearly that woman labored both in private and public; edifying, exhorting,

and comforting.
I am aware that the apostle in 1 Cor. 14; 34, 35 says that woman should keep silent, and that is often accepted as conclusive evidence against woman's right to speak in public worship. I think, however, this conclusion to he hastily formed, for it is by no mean certain that a proper understanding of this passage will require any such result. By carefully examining the first part of the eleventh chapter of first Corinthians, it will be clearly seen that women did both pray and prophesy in public. 1 Cor. 11: 4, 15. We shall not dwell here to argue the points of difference of these two chapters, but invite your close attention of the same, while we proceed to the work of the woman in the church. And now while I think it would be

easy to show that there is protound wisdom in this, we leave it to the honest thinker to search its riches, as I think I can see a vast difference in preaching the Gospel to the world and teaching the "all things" which are necessary to the development of spirit-ual life in the church. While it may be that mea only were commissioned to do the first, it is certain that men and women alike have the privilege to do the second. While the first is in many respects unsuitable to her peculiar organization and habits, the other furnishes her with a field of labor where she can bring into netive exercise her most noble powers and influence. I would not therfore have her take hold of the public ministry; her mission is rather the spiritual development of those who have been gained from the world to Christ. She may pray in public as-semblies, exhort in the ordinary meetings of the church, and do all things outside of public worship which are embraced in the words, "servant," helper," "co-laborer," &c.

What the church needs to-day most of all is the entire consecration of all its forces to the service of Christ; not for the Lord's day only, but for every day in the week and every hour in th day. Let us then briefly consider som department of labor where weman's influence is most potent, and where none will be offended at her most earn-

est efforts 1. In the family, woman should use her influence for Christ. Every reform atory movement which has for its ob jeet the advancement of society, must find its starting place and support in the home circle. No permanent good can be wrought out for mankind while family culture is neglected. Here is the basis of free institutions. Liberty would soon become void, did it not find Recently I have read somewhere that "Reformations do not begin at the circumference and work to the center, but they begin at the center and work out," as in the grain of corn when it is planted, life begins at the germ and works of Christ! Who can be more efficient archangel ringing through the long of the process of development from in Smaday school! Think of thousands galleries of hades, shall wake the right yoi fye do them."

And who holds dominion here with influence and power for good or for evil? The father is often away from home, as duty demands; not so with the mother; her relations to the home are such that bring her in constant contact with the children. Her constant care and vigilant exercise affords an excellent opportunity to impart to her child knowledge, and bring it up in the nurture and admonstion of the Lord. Who can fathom the influence which she is able to wield over the destiny of her children, or who can know her responsibilities in having them committed to her care?

Sometimes the daughter is unfaithful. Mothers, before you chide them teo freely, ask youself if you have discharged your duty toward her. If the son has become wayward and dissipated and turned away from the sweet society of loved ones at home; sisters, do not speak harshly to him until you have examined vourself carefully as to your efforts to save him from ruin. Wives aud sisters should be chaste, keepers at home, that their husbands and brothers may love them. It wives and sisters do not use their hallowed influence at home as they should, we need not wonder if the habits of men do not improve. It is the duty of woman to sanctify home; and if she fails, upon her rests the responsibility.

be exerted more actively for religion than it now is. No one is ready to say that religious society is what it ought to be, and while woman's relation to society affords her the finest opportunities for the exercise of the noblest gifts in the development of a true and social life, she should take her normal position, and use her influence in the interests of reform. How sorrowful to lack at the loss she sustains in making of herself a news bearer and advertising post for gew-gaws and fashion!-butterflies of gaudiness to be chased only by the giddy-minded. I may not say she should be talking religion all the time: certainly she should not cast her pearls before swine. But "words fitly spokes are as apples of gold in pictures of silver." Who can estimate its worth if women should let their light so shine for one year in all their social intercourse, that improvement might develop from the center to the circumference of a circle, of which the family is the center?

Mothers, wives, sisters, think of it; you hold within your hands the power to control, for good or evil, the downfall or rise of the church of Christ Woman's influence should aspecially be felt in the church; here is her relig ious home, and it is in this she should seck to employ all her powers. Her mission is not to the world, but to the church. She is sent for the purpose of strengthening the faith, brightening the hope and increasing the love of the eaints of tiod. The church is the pillar and support of the truth. Here then is the point to watch. Make the nourishment from parental influence. church what it ought to be, and the world will soon be converted to Christ. And as women are recognized as servants of the church in the Scriptures should she not rightfully labor in such ways as she can best advance the cause

the center reaches the full corn in the of lives who receive their first religious cous dead from their silent slumbers. ear." Surely we have an important impulse here. I once heard an eminent and bear them upwards on wings of lesson here, which at once directs our divine say: "The nations may etand light to be forever with the Lord." attention to the family circle, as the with bristling armies ready to contend (page 142.)
place where all true life must begin. for empire; theologians may assemble He also s for empire; theologisms may assemble in ecumenical councils to discuss the recondite questions of theology, but allow me the religious education of the children and- I will soon be able bring to naught embitious rulers, and the dogmatic prelacy out of which has grown the civil and religious despotism with which the world has been so long cursed."

Women understand children better than men, hence they are the best teachers in Sunday school. Let her he made to feel her responsibility and power, and we shall soon have a new life manifested in this department of the church, in filling the divine injunction; visit the sick and afflicted; here she may exert a matchless influence, and render valuable service. Her sympathies will enable her to weep with those who weep, of fire. (Rev. 21; 14.) And this is the and rejoice with those who rejoice. How many of us have felt powerless in the sick room, in the presence of kind words and gentle deeds of some mother in Israel, as she seems to know just what to say, and when to say it. Is it necessary to be cheerful? It is it is certainly not a very good place not feigned on her part, but seems to to take a rest in. I will close this arnot feigned on her part, but seems to grow out of the necessity of the occasion, hence they are successful angel visitors. There are almost always per-sons in the church who need to be "instructed in the ways of the Lord more perfectly," and wherever we find an ignorant Apollis, we need an earnest Priscilla to teach him what he should Woman's influence in society should do. Her work in this is almost irre sistable. She needs but to be faithful to her mission to make a success in divine life. She may do much in distributing tracts, and thus spread the Word of God by inducing men to read them. Surely no true woman would hesitate for a moment to assist in this Now, dear sisters, will you not look

around you and see where you can help one another, be helpers in deed and in truth; helpers of those who proclaim the Gospel of Christ. This, my dear sisters, is what we are trying to reach in the church. Will not the officers of the church provide for your more efficient usefulness in the future? us then make a mighty effort that we may have an increase of faith in the early triumph of the Gospel. The great intellectual problem of the church has already been solved. The battles of religious freedom have been fought shall judge him in the last day. "But I and won, and what the church most say unto you, swear not at all." These and won, and what the church most needs is more attention to the development of spiritual life. The weak must be strengthened, the ignorant instructed, the disconsolated comforted, the heart-life of all brought up to the highest standard of Christian experience.

Here, dear sisters, is where you can work. Go forth at once upon your holy mission and soon the future will brighten with the glorious promise of the coming day, when the kingdoms of this world shall become the kingdoms of our Lord and Savior Jesus Ch

> HOW DOES IT LOOK? BY D. M. BROWER.

URIAH SMITH has written a book on the state of the dead, from which I copy the following:

"At the second coming of the Son man; for then it is that the voice of the mand you that ye love one another.

He also says that hades is the common receptacle of both the righteone and the wicked. (page 131. The
may look very well in print, but I must
criticise it a little. Where is hades? It is in the nether parts of the earth. (See Ezekiel 31: 16, and 32: 18.) Webster says that nether means, "low er, infernal." From this we would conclude that hades was in the heart of the earth;-the piace where the Son of man was for three days and nights. (Matt. 12: 40, Ps. 16 10.) That is, his soul or spirit was there, for his body was not in the lower or nether parts of the earth; it was in the sepulcher. Hades is described as a place of fire, and it shall set on fire the fe dation of the mountains, (Deut. 32: 22.) and at last it shall be cast into the lake place where Mr. Smith would place the righteous dead. But the Revelator ssys, that they do rest from their labors and their works do follow them (Rev. 14: 13.)

If hades is as described above, then ticle with the words of St. Peter. "The Lord knows how to keep the Godly out of temptation, and keep the unrighteous under punishment untu the day of judgment." (2 Pet. 11: 9. Revised Version.)

THE WORDS OF JESUS.

BY MAST C. NOSMAN.

HE that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I bave spoken, the same shall judge him in the last day." Jno. 12: 48. "For whoseever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's and of the holy angels." Luke 9: 26.

Is it not a fearful thing dear reader, to reject the words of him who spoke from heaven? It certainly is. words of Jesus are to judge us at the last day. Hence how necessary that we receive the Word with gladness and obev it; for we are required to be doers of the Word as well as henrers. We will narrate some of the words of Jesus and whoseever rejecteth them, the same are the words of Jesus; a positive com-must to be obeyed. This we find in St. Matthew's Gospel, then those who preach that there are no commands for Christians to obey, better study more carefully, lest they be weighed in the

Again; "Moreover of thy brother shall trespass against thee, go and tell bim his fault between thee and him alone, and if he hear thee thou hast coined thy brother." Are these the words of the Master? If so, we entreat thee, obey them. "If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet." Juo. 13: 14. Did Jesus speak these words? Every honest person will say yes. Theu you who claim to follow Jesus, must obey them; for He says by my words you are of to be judged. "These things I com-

"If ye know these things, happy are

BRETHREN AT WORK.

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..... Editors JOSEPH AMICK

J H MOORE.

SPECIAL CONTRIBUTORS

YOUR PAPER.

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SPIRITUAL RELIGION.

N the religious world to-day, there is on common error on the subject of spiritual religion; that is to separate it from its forms of

manifestation Based on this error the Quakers ignore the form of baptism, claiming the spirit without the form. In a similar way they have set aside other forms of worship, claiming to have the spirit of Christ when they needed or ignore the forms of religion plainly given by precept and example in the Gospel. Some, we fear, have the form without the spirit; for such a thing is possible. Others have a spirit withont the forms of the plain, inspired precept .-But the only way of truth and safety is to have and hold the spirit and the forms revealed to ns in the Gospel through the precept and example of inspired men. For a man to claim that he has the snirit of obedience, while he does not obey the Gospel, is inconsistent. he has the opportunity of obeying God as the primitive church obeyed Him, and will not do o, it is clear that he has not the spirit of obedience they had.

All spirits of which we have any knowledge manifest themselves in some form or other, hecause we can have no knowledge of any epirit without it is manifested in some form,

Our concention of things came through forms of some kind. With forms we are familiar, and hexand them we can only know a spirit as it coincides with the form. When we see the forms of wackedness and sin, we cannot recognize any other than a wicked, sinful spirit as the anthor of such a manifestation. When we see all the forms of pride and foshion displayed, we know the spirit from which it ori ginates is like the forms, because it produces

Spiritual religion is a great reality, but it can no more live without forms than the spirit without the hedy. The latter may be true in another state of existence; so may the former, but neither of them in this Spirstual religion has its spirit and ite fo

revealed in the Gospel. The works on rightcounness which God fore-ordsined that we should walk in them, is the form of spiritual religion which God has given us, and we should no sconer separate the form from the spirit in religion than we separate the body from the spirit in natural life. To separate the spirit in religion from baptism or the Lord's Supperto separate the spirit of humility from the practice of humility, is no more the religion of Jesus than is modern spiritualism.

The spirit of love, without any manife tion of it in its appropriate forms, is dead as as faith without works is dead Spiritual religion is a full manifestation

all the graces in a life, showing to the world that the power of the Gospel within the heart is alive in works of righteousness that may be seen-an epistle known and read of all men. As the affectionate and loving heart has its greatest enjoyment in escial life by showing kindness to laved ones in every form that will be evidence of love, so the greatest enjoyment in spiritual religion is found in the works of righteoneness that show most our love to God and his Word. The true Christian Scotland. In 1580, Archhishop Borromeo, of a Freemeson

spirit leves and enjoys every form and observance that shows to God and proves to the world that he is a Christian.

The spirit of a proud, fashionable person delights in the forms that please that kind of people, and show him to be one of them. The spirit of the world has its enjoyment in all the forms of worldly pleasure. The true spirit of Christiauity has the fullness of joy in all the means that give us an opportunity to observe the same forms of worship, and practice the same rites to the charch that were revealed to us by inspired men. B. H. M.

THE DELEGATE SYSTEM

N the church for some years there has been a growing danger almost unheeded. That is an independence—a disposition to not hear the church. We would not make the councils of the general church infallible as Chrystal does, but we would make them the bond of union and stong foundation on which the pence of the church may safely rest. In opposition to this doctrine the independence of each church is sure to lead in the direction of con gregationalism. In the church to-day an error of the most dangerous character is that o church and individuals taking their own course regardless of the general conneil of the church It may be seen on almost every subject, that me one is disposed to make a law or rule out of their own opinions-setting up their own notions as an order or practice in the church

order. They set up their nwn opinion, making a law of it, and then cry against any general council for making laws when it lays down the rules of government and general practice of the church. Looking more to the general cils, and submitting to what they require. is the only wey to restore and maintain peace and harmony in the church. There is no one thing that will tend more to

without any regard whatever for the general

induce brethren everywhere to accept the general connoil, than the system of sending one delegate from each church. They make the strong connecting link between the churches and the general council. Here is where a strong hand is needed to hold the churches together in one mind end one judgment, all speaking the same thing through the conneil of the general Brotherhood. The more work there is put into the hands of these delegates and the brothron generally, the more strength will be given to the union that holds the church together.

ORIGIN OF SUNDAY-SCHOOLS.

J. H. Mooter,

Deer Brother;

We are a little perplaced here for the want of a little

Me are a little in recard to the origin of Sunday-schools

SUNDAY-SCHOOLS originated some time during the second century, and were in use very extensively among the primitive Christions during the early centuries of the Chris tian era. The place of their origin was in the East among the churches established by the Apostles or their immediate successors. name of the person who first introduced these schools is unknown, their origin dating so far hack into remote antiquity that no record of the author has come down to our times.

The following, we clip from the "American Cyclopiedia," Vol. 15, page 477, which shows that Sonday-schools have been in use, in various parts of the world, from a very early date:

"The earliest recorded Sunday-schools were the schools of the estechumeus, organized, cording to Tertullian, in A. D. 180, though less formal instruction of Christian children and novitiates prevailed earlier. The schools of the catechumens flourished till the sixth tury. In 1527, Martin Luther established Sunday-schools in Wittenherg for the instruction

Milau, established a system of Sanday-schools throughout his diocese, and about the same time there were similar schools in France, and the Netherlands. In the 17th century the clergy steadily catechised the children in some parishes of England; and Joseph Alleine, thor of the "Alarm," opened a Sunday school in 1668. There was a Sanday-school in Roxhary, Mass., in 1674, and one in Plymout's Mass., in 1680. About 1740, Ludwig Hacker established a school in Ephrata, Lancaster Co... Pa., which continued till the building was taken for a hospital during the revolution." After reading the above we presume no one will tell the people that Sunday-schools are a

modern invention, and therefore not right. CHURCH COUNCILS AND THE NA-

TURE OF THEIR DECISIONS. THE action of our late Annual Council in regard to the mandatory character of its decisions does not seem to be fully understood by some, and hence it has given rise to certain questions as to what may be the tendency of the workings of said action. To some it would seem to appear that the mandatory character of the decisions of our Annual Meeting is something altogether new. But the mandatory or binding character of the decisions of our Annual Meeting is not altogether new, eince ome of these decisions have always been considered mandatory, while others have been onsidered only advisory. In the Minutes of 865, Art. 34, we have the following: "Does the Annual Council make laws, or give advice unly in cases where it has no direct Gospel on the subject?" Answer: "It gives advice on This answer we think might with pro-

priety have been somewhat modified. sens to be proper that we should sometimes make decisions of Annual Meeting mandato ry when we have no "thus saith the Lord," in many words on the subject; as in the case of performing certain military services under our civil government. War is not only contrary to the spirit of the Gospel, hat Christians are plainly prohibited by the word of the Gospel from engaging in war. But there are certain services connected with the military affairs of our government, which the people living under our government are required to take part in or pay their fine if they do not, Of this character is military drill. We have had brethren among us who have eccepted our doctrine of non-resistance, but who have tried to justify themselves in the performance of the service of the military muster and drill required by the government, because by giving the service a few hours, they could save their

fice, and yet not engage in actual war. Now as the relation of the military service of ministering to war is such that the church could not but regard the brechren's taking part in the mustering service, as a compromising of our non-resistant principles, it was therefore found necessary for the Annual Meeting to pass the following decision: "How is it considered when brothren go to muster and drill?" Answer. "Considered that it is contrary to our haptismal vow, contrary to the word of God, and contrary to the professed principle of the church, and can by no means be permitted or tolerated." Minutes of 1835. Art. 7. Here a decision restraining brethren from engaging in muster service is made mandatory, though that decision is based upon a plain logical inference from gosnel premises

though not upon direct "thus saith the Lord" In the Minutes of 1828, Art. I, we have the following: "Whether a brother can belong to the Freemasons and still he a brother (in the church)? "Considered that it cannot be. Here, as in the other case referred to, we have no "thus saith the Lord," in these very words for not fellowshiping a brother who is a Freemason, but we are all well ratisfied that the church, in looking at Freemasonry from Gospel principles, was justified, and from fidelity of children who could not attend the day- to Christ was required to make the mandatory echouls. In 1500, Knox originated them in decision it did in regard to a brother who is

The church of Christ then, in all ages of the world, in applying the Gospel discipline, is justified in maintaining its purity, and ing its testimony against the different developments of evil, to make some of its decisions mendatory. So has our Brotherhood, through the Aunual Meeting done, and so did the ancient church. In the collection of decisions of the ancient church embodied in what an called the Apostolical Constitutions, we have decisions of various characters; some are admonitory, some exhortatory, some advisery, and some mandatory. According to the na ture of the crime they were to avoid, and the character of the duty they were to perform, were the decisions made by the Ancient Coun cile of the church.

Many of the decisions of our Brotherhood were regarded, as we have already seen, as ad visory. They were so regarded by our aged brethren because it was hoped that the dom embedied in our Annual Council, and expresend in the decisions thereof, would be respected by the brothren generally, and so ju diciously used by them, as to make the experience and wisdom of the counselors of the church helpful in avoiding evil and in doing good. It was hoped that the decisions of Annual Meeting need not bear a mandatory cheracter to commend them to a judicious observation by the church. And such was the cap to a very considerable degree in former years. when brotherly love prevailed, and confidence in one another was felt. Some of us to-day thank God for the connsciors we had in our ancient brethren, and for the counsels that they gave us. We feel that they were great helps to us, under God, in making us what we are, so far as we have atteined to anything that is good. And we sincerely regret that many of the counsels of our ancient brethren coming to us through the official records of the church, as well as through other sources are not more respected by many of ne, as we rerily believe we might profit by them.

But the decisions of our Annual Meeting, ave ceased in a great measure to be regarded with ony considerable degree of respect by many, and they have been spoken of in an nnbrotherly manner even by brethren, and as a consequence, a strong prejudice has been awakened against them. And there has been for come time, in different localities, a growing in difference to the discipline and order of the Church

And this indifference has been manifested in both the officiel and lay-members of the Church. And there has been, to the great grief of many hearts, a clear manifestation of the want, on the part of too many, of an attachment, devotion, and love to the church. our spiritual home, and ark of safety.

Under such a state of things, some of our brethreu have thought that something more stringent in the discipline of the church is desirable. And with the hope that it might add to the improvement of the general Brotherhood, the mandatory decision of our late Anmal Meeting was brought forward and passed And as we are all very anxions for an improve ment in our spiritual character and enjoyment in our church especity, as well as in our individual capacity, let us all desire and pray that the decision referred to may, by a judicious application of it, prove a help to the Brother ood as it was designed to be,

We think that those who have had some doubts of the propriety of making the deckions of Annual Meeting mandatory, need entertain no serious fears of any evil consequenes growing out of the adoption of the rule There will be strong guards around it. First, t will require two-thirds of the delegated pour or constituting the Annual Council to pass a decision. Secondly, it should, and we trust it will, he ever horne in mind by all on whom the responsible work devolves of passing de cisious at Annual Meeting, that they ought to be extremely contions to pass no dec the violation of which may lead to the separa tion of members from the church, unless such decision is plainly sustained by the Gospel of

Christ. To expel a member from the church of Christ, which is said to be his body, is a great, a solemn, and a most responsible work. The Church is said to be the body of Christ.

The Charch is said to be the bedry of Curric, To espeake a nember from the bedry when there is a vital examention with the bedry to the control of the control of the control and the control of the separation, is a great addition to the body, and to the member apmediate success. So while we are to put away the wisched from the church, I Cor. 6: 13, we are to be emilious that while we recome terms we do not "rest up the the whent with home." Adult 1 1522. Hence the great apparaishing restriction and the mandatory. This chart result in the control of the control inches send into certainly, and influence scale that are of more value than workles—Janes quality in Principles.

THE REFORMATION.

LITTLE incidents scuetimes give rise to I great events. It is said that Michels Angelo began the reformation. It was in the lith centary; many great new lived and flooristed in that century, and among them was Angelo, of whom a writer says: "Unique in printing, unparalleled in sengiture, perfect in architecture, an admirable poet and a divine compared."

The ambitious Pops Julius, Second, invited Michael Angelo to Rome to design for him a spleudid monument. The design pleased the Pepe and all who saw it; but it was soon seen that when it was finished there would be no bailding in Rome worthy to hold it. It was suggested to the Pope that a new church should be built in the place of the old St. Peters. After pondering on the subject, the Pope resolved that it should be built. "What great events," says Punshon, "from timiest on spring." Michael Angelo designe a m nent, which requires a better building than exists. A new building is begun, but the money gives out. Indulgences are to be sold to get money. Tetzel goes into Germany to sell them: Luther's indignation is aroused, he puts on the armor and draws the sword. So Michael Angelo began the Reformation.

A TRIBUTE TO SIMPLICITY.

WE clip the following from the Polo Press, streties at Mt. Morris College, to show how those who ere not numbers of our church, regard simplicity of dress when accompanied by intelligence and good moral character: "This prospersous institution closed its third

scholastic year noder its present management on Wednesday, the 14th inst. The exercises consisted of essays and orations by the gradnating class, eleven in number. The productions were excellent and gave

The productions were excellent as a fareridence of much thought and culture on the part of the clars, and of the exactful library training they had received at the bends of their Alms Mater. The institution has good reason to be proud of her class of 1882. The Callege Chapel was crowded to its utunost capacity, and many went away, unable to gain admittance, showing that the school has already existent many warm friends.

A marked feature of the occasion was the entire obsence of any attempt at display. The young ladies were attired with next simplicity, and seemed rather determined to excel in mental attainments, than in the display of dress the leading characteristics of this already popular institution, and it cann be too highly commended. Many parents are meet the demands made upon their peckets in order to send their children to some of our fashionable schools, and a retorm in this natter is highly necessary. This reform has heen instituted at Mt. Morris, and we hope to se many of our schools adopt the same course Let mental and moral culture be the only recoppoyed standard of merit, and dress distinc-

tions will soon vanish away.
The closing year lies been a very successful
one for the eclocy, both in the point of neubers in attendance, and in the character of the
work done. Two hundred and forty-nine students were enrolled during the year, the number being limited for the want of uccommedations. Building are needed and should be

h arranged for at once; the friends of the college cannot engage in a better work than in lending their aid to this worthy enterprise."

The treen eve of our friend of the Press took

in the true situation of affairs at Mt. Merris College at a glance. In fact, the predominant features of this College, simplicity, hindness and fraternal feeling, are so striking that all must observe them who come in contact with the students while together here. To adore the mind with intelligence and the heart with virtue, rather than the body with worthless tinsel- has been the principle on which this school has been organized, and thus far it has met with eminent success. In the first place the students have more opportunities to study when they need not spend so much time in adorning the body. Secondly, it costs less money to attend school where plain dressing is the style. Third, it promotes unity and fraternal feeling among the students, where no one attempts to flaunt gay attire and jewelry before his less wealthy neighbor. Lastly, it se cures the confidence of the church in whose more especial interest the school has been started. To the general brotherhood we are bappy to say, that the Professors of the school, the community here, the church in which the school is located, and the entire District of Northern Ill. are in favor of the principle of simplicity being carried out in this school We therefore ask the encouragement and pray ers of all our brethren that we may be able to onduct this school in harmony with the priniples of our church and nuder the blessing of God and the direction of his spirit, it may be a power for good.

THE HEAVENLY KINGDOM

NUMBER I. DAUL'S confidence was, to be delivered from every evil work, and preserved to God's Heavenly kingdom. 2 Tim. 4: 18. Into the phase of fied's kingdom he had not entered We enter it through much tribulation. This kingdom is not on the earth, is 14: 22 .. ot earthy, but belongs to the spiritual and sternal. In the Heavenly kingdom there will he no night, no death, no tears, and every ver tiga of mortality will disappear. seek this kingdom, saffer on account of it, and forsake, throw up our interests in all earthly We cannot be great or exalted in kingdoms. both worlds. If we would be exalted in due eason, we must first be humble and become as little children. This Heavenly kingdom be ongs to the ages after the resurrection of the dead in Christ, the second oppearing of Jesus None enter into it or possess it before Jesus is revealed from Heaven to bestow the crown of reward, and lead his redeemed bride into the oy of his averlasting kingdom. Being Hearaly, flesh and blood cannot possess it. 15: 50. None enter it but those begotten of God and born of the spirit. All who enter it shall shine us the sun. Matt. 14; 43. This kingdom is to be our future home, hence we are exhorted to seek it first. Matt. 6; 33, abor here not for the meat that perisher, but for the life, the glory, the joy of the world to come. If we seek this Heavenly kingdom and

come. It we note that he sweeply kingdow and the rightermane of God, then necessary food and cistoling are promised us by Jessa, as which we relevant postal to the resulting food to legalize the resulting food to legalize. The several risk of this post is as part and to if or wealth, he are sen outside God the legalize. The several risk of the language of the resulting food to be in commanded to weak the resultant food to be in commanded to weak the resultant food the language of the resultant in the resultant food to be in the resultant food of the resultant risk of the resultant resultant risk of the risk of the

of the control of the

hope into glorieus fratition. It is not simply of glory that we seek, but an eternal weight of glory that we seek for, hope for, and one day hope to enter into. The workman, who needs not be submaned, rightly divides the word of weight that the submaned of likewes, hrings out of his treasures, things is of likewes, hrings out of his treasures, things is

hoth new and old. We have so many half-instructed preachers who see only one side of the temple of trath they understand that Jesus has come in the flesh, has died to put away sin, and, that to bring us to God. Christ suffered in the flesh This is all right and was preached by Paul as among the first things, but there is a crown a ell as a cross; there is a kingdom to be preach ed, as well as a clain Lamb offered to bear thsins of many. Some preachers preach Jesus as the means of escape from flaming wrath, insteed of the way to God, the path of life, the captain of salvation, the manifestation of eternal love. God has called us to his kingdo and glory; then can we be indifferent to it, seldom talk about it, and treat it as one of those obscure mysteries that does not concern us till the light of the fature would disclose its nature? God has prepared something for us, and has revealed those things that co kingdom and glory to us by the Holy Spirit. Surely these revealed things are well worth our alouget study. Are we not running a very expecting to win a prize at the end of the race In the fear of God, which is the beginning o wisdom, let us learn all that is knowable about this kingdom promised to all who overcou and who remain faithful to death, and that a kingdom is promised, none can deny who cred is the Serintares: Jesus save expressly, "their is the hingdom of Heaven." Matt. 5. true, various theories have been preached concerning it, and some of these theories are vis ionary or imaginary, but this does not destroy our faith in God's hingdom. Doubtless these contemplating emigration

from old countries to this land, form many absurd theories concerning the New World, but their ignorance or misconception of it does not destroy the existence of our land. There s a world to come, an unknown land on which our feet have never rested, our eyes have n sion its alories our eats have never broad the the sweet music, the trinmphant songs of its redeemed inhabitants. We have heard a report concerning it, but all is as yet a matter of ith and hope. We love to sing its glories; we call it by various names; some love to cal it Heaven, others, the kingdom of Heaven, the Father's house, Mount Zion, New Jerusalem Some fall out by the way and dispute concern ing its locality, the time of its manif etc., some have vague ideas about it, think little about it saldom talk about it, and never search the Scriptures to know what the truth is. But we write these lines for the sake of those who love the truth, and who are the children of God, hairs of the richest inheritance ever bequeathed to the children of men. Those who have no time to spend learning the deep things of God, and who are satisfied to live and die without that mature knowledge that comes from long acquaintance oracles of God, we must leave to their ignocauce and turn our attention to those pure ds, who are thirsting for the waters of life and are crying after knowledge, lifting up their mains for understanding. Prov. 2: 3.

We propose to write a few articles on the benefith Home of the rebessed, we want to tell segain the old, old story that we have for eals nice, Clouds of ignorance and fails theories hare rested on it; there mixth have been included by the highest beams of Hawenly truth that God in his ell-wise providence, has ded on our pattureys and as all our resources are in Heaven, can beart is there, and out of the hardanics or the hardanics or will write.

the abundance of the neart, our per will write.
Reader, may we make in that hand of light,
of lore, where eternal heauties ever rise beyond
this gloomy night of mortal life. May we
sing the new eternal song there, the nobler,
sweeter song of victory over sin, death, and
the grave, and he forever at rest!

LATE CHURCH NEWS, ETC.

Prom Warrensburg, Mo.—The wheat his harvest is almost over, and a boautiful harvest up it has been; the prospects for other crops me up dequally as good. We had a very pleasant had equally as good. We had a very pleasant

menting at the Walest Center church on lead Careful App. regarding by Ber. Patter Garman, late from Collifornia. After preaching we rapatired to the water, where two young men were harded with Churti in baptier; the place of baptiding was dead two mines array, and of baptiding was dead two mines array, and of baptiding was dead to mine array, and the state of the state of the last churches to pass ander to dividing influence that drawn ordinance. This is can of the last churches to pass ander to dividing influence that the state of the state of the state of the After were drawn off, but the balance of the Miller work to de heres in this life, than to be

quarreling and devouring each other.

JOHN W: BROOMS.

From Salem, Oregon.— At our meeting last Sunday at the White school-house, in
Mattacmaic county, in the Salem church, Oregon, three made the good confession, and were
baptized in the presence of a large erord of
people. Dayto Browne.

From Gamblor, Knox Co. Ohio— Bro. I. D. Perister came to a Jana, 24th, and presched three alse sernous, Saterdy night, presched three alse sernous, Saterdy night, presched three alse sernous, Saterdy night, and the sernous construction of the service of the addition, but we tital many growth and delition, but we tital many growth and and earnestly contends for the revth, and the whole trail. We appreciated his visit views much, as we live served miles from the Detshenu's charles. The served is a served to the present bars, and we would like to have bestimen show there we would like to have bestimen though the preschedule of the preschedule of the pretises parts. It is a served to the pretises parts.

off Jane, 30th, numbers few, with the best of order. Good impressions were made on those out in the cold world. The members were nearly all present, and seints rejoined, the Lord be thanked. The brothern present, islowed faithfully, Elder T. D. Lyon. J. Y. Snawely, and I. Forney, from Hadeon charely, also brethran from Pike District; the Lord bless them to their labor of low while with Mr. Fundly, the Lord bless all bis children, is our prayer.

K. H. HOMERAN.

From C. G. Lint.-Since my last from Middle Creek love-feast, I attended one in the Brother's Valley district, in the big meeting house, one mile from Berlin, Pa. This church is under charge of elders Jacob Blough, George Schrock and William Savits. The 10 o'clock A. M. services were held in what is known a the Schrock church. The love-feast began at at 4 P. M., and there was an unusually large attendance of members. They had not tables enough set for all, for which they were very sorry. Last year, it seems, they had spread t many. This indicates an increase of unity. The assembly was large and orderly, much love and harmony prevailing among the members present. The members were much built up, and those that were there as guests were much pleased,-July 5th.

From W. R. Deeter .- By way of news, we would say to our fraternity, that business pertaining to our late Annual Meeting, is not yet outirely settled up, and therefore, we do not yet know just what our report will be; but we do know that the meeting cost not far from seven thousand dollars, and that we will not have to call upon Northern Ind. for more u ey, but will have a dividend to return to the churches. For several reasons the meeting ings heretofore, one reason is the unprecedented high price at provisions, another is, two nuder the management and centrol of the church, indeed, everything in the line of pro-visions was furnished by the church. Wa have allowed and paid off many claims that we would not have paid, had there been a deficieney. It is a great misfortune that these meet nus do not come several years in specession at the same place. Experience is a great teacher, know how to prepare for, and run successfully such a meeting. Then too, the committee of arrangements must be very wise, if, in the lection of twenty-five sub-committees, the

Mome and Family.

Morro. -And the fruit of rightconepous is sown in per

THE RIVER DEATH

Tron its shore I stand slone How dark and gloomy is the night. Ah! must I cross it o'es

Is there no guiding hand now near, Is there no help for me, Oh must I sink beneath its wayes A gleam of light I see.

Tis Jesus beckons now to me. From off the other shore, He hids me launch my peor frail bark. He bids me cross it o'er.

I cast myself upon its waves How sweet the angels sing "Oh grave where is thy victory Oh death where is thy sting?

Upon its other shore I stand, No raging billows roar. Tis but a passing little stres How soon we cross it o'er. A peaceful rest has come at last.

A calm, a sweet repose, Safely I rest in Jesus' love, Secure from earthly woes ALICE M. TROSTLE.

EXPERIENCE.

are told from the hour when our first childish error excites the comment of our elders; but we go forward in life, seeking ever the stern teacher, who will not give her instructions through the lips of others, or who is not heeded if she attempts to employ assistance. "Who will avoid folly because he has seen fools?" We may define experience as the knowledge gained by personal experiment We may beed the teachings of others, and avoid the evils they deplore, but practical experience will guide us more surely and asfely, even if obtained at a heavy cost, "Wise is the man who will learn by the experience of others." We may have no househard We may have no hardships in life, although we may have experience by seeing the bardships of others. We may live in the hands of Satan until we see some of our friends, our ried to the grave; this may sink deep in our hearts, and cause as to consider how soon we may go as did our friend, and the effect will be, we will see our condition, and thus be made willing "to serve the Lord with glad-My experience in the service of the Lord, is short, yet of real enjoyment, as the Christian lives in bright hopes of a better orld; where no sickness, sorrow, pain, nor can enter. Many will not learn the avils of life, until some of life's vessels have beon wrecked beyond hope; others will heed the first bitter experience, and learn wisdom for future guidance. The man who has never tasted strong drink, is wise if he allows the experience of others to warn him from tasting the fatal cup. The man who always avoids dangerous pleasures, is wise if he refrains from experiencing their evils. "Memory is the hand-maiden of experience." It is at the close of life that we look back upon the experience that has guided or warned us, and either lifted us above evil, and kept our lives useful and true, or been unheeded in life's struggle, and has not the power to save us from vain regrets at We must come to the conclusion that if we must pay dearly for nur tuition in the school of experience, that we should profit by the teachings thus goined, and guide nur lives so that when we gather up our own experience in the store-house of memory, we may find there no wasted lessons and no fruitless teach-JOSEPH I. HALL Daylon, Va.

DE WITT TALMAGE'S EARLY HOME

MY grandfather and grundmother went from Samerville to Backingridge to attend revival meetings under the ministry of Dr. Pin-They were so impressed with the meetinge that, when they came back to Somerville, inge that, when they came back to Samerille, they were exized upon by a great deaire for the selvation of their children. That evening the for Lendoni in various of the poorest districts for Lendoni in various of the poorest districts for London. "Exchange."

children were going off to a gay party, and my grandmother said to the children: "Wh get all ready for the entertainment, come into my room; I have something very important to After they were all ready for the gay entertainment, they came into my grandmother's room, and she said to them: have a good time; but while you are gone. I want you to know I am praying for you, and will do nothing hat pray for you until you get

They went off to the gay entertainment They did not evjoy it much, because they thought all the time of the fact that their mother was praying for them. The evening passed. The children returned. The next day, my grandparents heard sobbing and crying in the daughter's room, and they went in and found her praying for the salvation of God. and she said, -her daughter Phebe said: "I wish you would go to the barn and to the wagon-house, for Jeinel and David (the brother) are under powerful conviction of siu." grandparents went to the barn, and Jehiel who afterward became an eminent minister of the Gospel, was imploring salvation; and then, having first knelt with him and commended his soul to Christ, they went to the wagon-house, and there was David crying for salvation,-David, who afterward became my father.

The whole family was swept into the kingdom of Jesus Christ. David could not keep the story to himself, and he crossed the fields to a farm-house and told one to whom he had been affianced the story of his own calvation, and she yielded her heart to God. It was "EXPERIENCE keeps a deer school," we David and Catharine, and they stood up in the village church together a few weeks after. The story of the converted household had gone all through the neighborhood, and two hundred souls stood up in the plain meeting-house at Somerville to profess faith in Christ,among them David and Catharine, afterward my parents.

My mother impressed with that, in after life when she had a large family of children gathered around her, made a covenant with three neighbors, three mothers. They would meet once a week to pray for the salvation of their children, until all were converted .- this incident not known until after my mother's death, the covenant was then revealed by one of the curvivors. We used to say, "Mother, where are you going?" and she would say: am just going out a little while, going over to the neighbors." They kept on in that covemant until all their families were brought into the kingdom of God, myself the last; and I trace the line of results back to that evening when my graudmother commended our family to Christ, the tide of influence going on until this hour, and it will never come -Sel

LIVING ON SIXPENCE A DAY

R. Charles Mackay, in his "Recollection D gives an interesting account of Colonel Fitzgibbon, an agent of the Cauadian Government:-"The colonel at this time was upo of seventy years, of age, and while in London was wholly dependent upon remittances, from Canada. On one occasion these remitteness anxiously expected, failed to arrive, and he found himself alone in the mighty city, reduced to his last sovereign. He resolved, if possible, to make that sovereign suffice for his subsistence until he could write to his Canadian friends to know the reason of the non-arrival of his funds and receive the answer. He found that he could live upon sixpence n day-upon four pennyworth of bread, one pennyworth of milk, and one pennyworth of sugar. He cut the bread into three equal portions, sprinkled it with sugar, and made a kind of pudding of it by the aid of a capful of boiling water. These erved for breakfast, dinuer, and supper-the pennyworth of milk in addition being reserved for the latest meal. He throve so well upon this frugal dist, and found his health and strength so greatly increased upon it, that he continued it for many months-long after the secessity for the experiment had disappeared and found when the deleyed remittances arrived, that there still remained five shillings of the sovereign. At the time whon Colonel Fitz-gibbon told this story he had persevered in his temperate diet for two years, and had devoted all the money which he had thus been enabled

FALLEN ASLEEP.

CROWL.—In the Spring Run church, Fulton Co., Ill., June 22th, 1882, Bro. John Crowl, aged 71 years, 3 months and 17 days. Fusion improved by the writer from 1. Pet. 1: 24, 25. JOHN POOL

BRINK WORTH.—June 20th, in Ionia, Jewel Co., Kan., Ruhy Edgar, infant son of Her-hert and Lizzie Brinkworth, aged 11 months and 12 days. KINGERY. - In Richland Co., near Loyd

Wis., April 9th, sister Sarah, wife of Bro Aaron Kingery, aged 52 years, 1 month and

Correspondence.

Then they that forced the Lord spake of a

From Central Illinois Dear Brethren

On June 18th my companion and myself went about 14 miles over the beautiful prairies of Sangamon Co. Reached the Sugar Creek church in good time for the 10 o'clock services and tried to speak from John 3: 7.

We enjoyed our seasons of worship with this congregation, as here is where we formerly held our membership. The housekeepers her have had their troubles in times past, but a hright future for this church appears to daw The membership has been increased by many worthy members from S. E. Pa., and all appea firm on the order question; they themselves he-ing ensamples to the flock. I learned that still others are coming from Pennsylvania, most all of whom bring considerable means, which, in the Moster's cause. Eld. Isaac Neff, assisted by Bro. Jacob Wagoner, of Okaw church, Piatt Co., Ill., have the oversight; David Kim-mel, Isaac Gibble and J. O. Brubaker in the

This church needs a more commedious church-house, especially for Communion sea-

To-day (20th) it is raining. We hear the exon so often lately that it has become the proverb in this part of God's moral heritage, owing to the succession of rain, fall that is unparalleled in the history of this country, end auknown to the memory of her oldst settlers,—commoncing about the last day of Sept. 1881 and up to the present there been but few intervals of over one week that is not rained, and much of the time and three days in a week, the rains generally b ing heavy and continued throughout the Fall nter, Spring and, thus for, the Summer. Fall sowing was about half done, when the

ains set in, nothing more could be proper way of seeding after this. Coru in this vicinity was two-thirds average yield and generally fair quality. This had to be gathered walking through mud and water in the ex-treme-oh! what ponderous loads of the prairie surface would cling to one's hoots as one would lug through, etc.

Must of the people with us used two wheels of their wagons with a box capable of holding from six to ten hushels, thus carting home in small driks what the good Lord had blessed The energetic farmer thus his crop, while the more negligent saved much of this labor by patiently waiting "for a more convenient season," until, finally, the ducks in convenient sesson," until, finally, the ducks in countless thousands came and gathered thou

Many of those who failed to make the best of their time then, are Now minus feed for their teams and are paying dearly for their ne glact. The present crop with ne is not yet half planted at writing end, of course, never will be the present season, but mary will yet plant up to July if the weather will udmit. -The small acreage of wheat sown, looks quite promising on high or rolling land, but where much water would lie on the surface, there is

The moral to be learned is this, while God it his infinite mercy and goodness is raining con-tinued showers of mercies upon us, the wise and the just are improving every apportunity hy taking hold of the promises and gathering home and appropriating unto themselves the rich provisions of grace, as they fall in their own, timely way from the Golden Altar of Heaven, thereby working out their soul's salvation with fear and trembling, so that when the harvest is over and the Summer is ended, the soul may be saved.

While some, like Felix, will wait for "a

more convenient season," during which time the "fowls of the air" (the enemy of souls) will devour the "good seed," (word of grace), the former shall go into life everlasting; the latter into everlasting shame and contempt.

May the Lord enable us all to make the next of the little time that may yet be allotted unto us, inasmuch as we must conclude that the Lord heard the cries and grosnings of his children and that He did not leave himsely without a witness in that he wrought mightily through the spirit's power in the hearts of his dear people assembled in A. M. and that truth triumphs d, and that victory was perched upon the hanner of truth and the church saved from so great a dilemma.

May God grant unto us an abundant en-cance into the everlasting kingdom of eq-Lord and Savior Jesus Christ, is our prayer, BENJ. B. WHITMER.

Our Travels and Observations

Dear Brethren We left our home on the 25th of May and

traveled twenty miles by private conveyance parded the train at Buchanan on the mond and Alleghaney R. R., -thirty-five mile to Clifton Forge. There were fifteen in on company and at this point took the cars on the Chesapeake & Ohio R. B. by way of Hunting-Chesapeste & Ohio H. E. by way of Hunting-don, W. Va., Ashland, Kentucky, Columbus, Ohio, Richmond and Anderson, Indiana to place of meeting. Of the meeting I need not say much at this late hour, as its history in the main is already before the reading portion of the Brotherhood, and for its effects wait for future development. I will, however, notice a few things as I observed them

First, with reference to enfranchising the catire meeting, the sisters included, and then establishing the delegate system and disfranchising all besides, and

Second, I noticed that on the decision of nestions in every case the affirmative side carried by large majorities. This created the question in my mind whether the voting was done with sufficient intelligence to decide questions of grave importance and whether, if it was designed the questions might not be so put as to get the decisions to suit the party presenting

Third, the decision making the enactment of the Annual Meeting positive law with its penalties, I had hoped that, it being part of the usiness not reached last year, it would have heen reconsidered and recalled, bot it now is a part of the statute, and time will decide wheth r or not it is a wise provision. The fact, however, that it only applies to future decision omewhat ameliorates the case and admonished that for the future we be exceedingly caution that nothing goes upon the Minntes, but what is unmistakably supported by the "law of the Lord," which is perfect, the testimony of the Lord, which is pure, making wise the simple.

Looking at the subject from this stand point we are deeply impressed with the magnitude and the responsibility of the work of the Committee for the revision of the minutes. the good Lord so overrule us in the accomplishment of our work, that his name may be glorified and his cause advanced, the church unit ed and punfied.

When we get the minutes of our late A, M, so that we can more fully understand our duties and prerogatives, we will then confer with non sates of the Committee, and propose and get their views as to the plans that adopt for the accomplishment of the work assigned us, and in the meantime will be glad to hear suggestions from others upon any pertaining to the subject.

On Saturday after the meeting, my compan ion and myself went to South Bend, St. Joseph Co., for the purpose of visiting relatives and old Virginia friends, some of whom left here when I was but a youth. Among these were a brother and a sister according to the flesh, with their companions; these were only to be tound in the cemeteries by the monuments that merk the spot where they sleep to awaken at the time appointed, their familiuing upon the stage of action, end still residing in that country. We sujoyed our visit here, and the kind at-

tentions of our friends very much, and can say the same of other friends who were no less kind. We also met with a number of brethreu and sisters in their families, and in the sanctuary a few times, enjoying a season of d votion together.

In this section the crop of wheat and grass is rather poor, came late and is in had condi-tion on account of excessive wet weather,

Leaving here we visited relatives in Delaand Henry counties; held a number of estings and pessed the time very pleasantly Let indiana on the 16th of June, passing Wheat and other grain appeared very good but the continued rains. Corn, kely to suffer by g many places in the weeds and mud; the S Valley deluged by the risen waters of the icet, in many places looked like a sea of mud After a tedious time of four days' traveling

od waiting, we arrived at our son's, B. C.'s found all well and prosperous; crops excellent gen there, in two hours' ride, fifty miles on the Shenandoah Valley R. R., just put into opration, we arrived home on the 21st. Pos al well and crops of all kinds splendid. me now in the midst of harvest and one am his best crops that we have ever had. Every of the soil, excellent tendard of morals and Christian virtue in the prious churches, while the Wast excells in besity of country, and enjoys many advantages in some respects, - the valley of Virginia shich it has been my privilege to form an ac-But, whother here or there; if secoly so me these things as to obtain an bentauce in the better country, and a city that he foundations, all will be well D F Moores

From Hudson, Ill. Our Love-feast of the 24th is one of the sen

not to which we will look back with pleasu The brothren gave us a variety of food, and i think they need not be ashamed of the way

may order too word of Ardin.
Among the ministers from abroad, were eiters John Metzger, David Frantz, Daniel Faniman, D. B. Gibson, Samuel Lehman, Thes Reyser and Christian Barnhart. Sister Lyon, who had always upon such occasi restricted with the members, was not able to leave her home to enjoy awart communion with the members. She called for the elder of the church and requested to be succented in the name of the Lord. James 5: 14. rea Daniel Vaniman and D. B. Gibson respended to the call, and attended to the ordisauce in a very inpressive manner, in the presence of a number of brethren and sisters. Thus while we passed through oue of the best statens we ever enjoyed on the one hand. are made to feel very selemn while contem plating the suffering and fast declining life o sister Lyon. Besides the ministernal force, our meeting was made the pleasanter by the presence of many members from surrounding churches who seemed to enjoy the occasion a well as we. "When shall we all mest again?" Taos. D. Lyon.

Bismark Grave.

As there are still some who wish to hear more about the above nemed place, I will say that by the kindness of Bro. John Ulrich, I was conveyed to the Grove and had an oppor tenity to see the buildings and grounds gen-We think that brother Forney's description of the place is not exaggerated. He gave a fair description of the whole place. My impression is, that a more suitable place

for the Annual Meeting could not very easily When we look at the railroad ad vantages, &c., we could hardly see where a reasonable objection could be offered to our pext meeting being held at Bismark Grove, unless it would be because of its being too far west. But look at the very low rates of fare on the railroads, and the complete connec make at Kansas City from all parts of the East, North and South; all the differ ent roads centering at the great Union Depot in hansas City, where you have nothing do but to change cars, and either take the Pacific train which will land you right at the entrance of the Grove, or you can take the Atchison, Topcka & Santa Fe Road which wil land you at its regular depot about one fourth mile from the husioess part of the city of Lawtence, and about one mile from the Grove; or you can go one half mile farther west and si right at the great iron bridge across the Kan-ta River, and at the north end of the main business street in Lawrence, where you can walk up on the rise and have a nice view of one of those thriving business towns of the West, a view of which will at once impress Your mind with the idea of husiness; or you tan torn north and either walk or ride at the bridge, where you can have a view of a water-fall that is grand; turn to your right to cause of the tornado, I wish to drop a few tho cause of the tornado, I wish to drop a few thoughts that may cause some thinking perto the great Grove

A view of this Grove will immediately convince you that Bro. Forney did not over mate the place. It is nearly one mile east of the bridge. So we say, come next Spring and see for yourselves.

and see for yourselves.

Doubtless many of our brethren and sisters in the East wish to visit the West, and if they can do so and he at the Annual Meeting, where there is a place offered free, why not say we ave our next meeting in Ksusas?

And again, Kansas is worthy of the noti and admiration of our people for her noble offorts in the temperance cause. I have just re-turned from there, and can say we have a neble class of brethren and sisters there who are in caruest in the cause of our Master. Also a very worthy class of people generally who are faithful in their efforts to raise the moral standard high. They will make you feel at home among them. My principle object in writing these lines, is to bear testimony to what my dear old brother John Forney had while my dear old frequer John Forney had said about the Bismark Grove. And I hope it may he of some interest to the readers of the Berthhen at Work. A. Hutchison. Centre View, Mo., June 23rd.

From Curson City, Mich.

I thought I would note a few things con peraing our church, as it will no doubt be of interest to many who have friends and Breth ren in our midst.

On the 10th just, we met in quarterly cov cil, it being put off on account Meeting. A goodly number of the members met and were apparently determined to do that only which tends to bring about peace

There were matters to be settled which were not so pleasant as they might be, but they were adjusted to the satisfaction of all, or I should say to those who have a forb spirit. Then came the preparation for the Love-feast which was held yesterday. Pro-visions were made for the Fesst, when we once more separated for our several homes, feeling that God had been with as for once at least, to help us settle our troubles.

Thus two weeks have passed, we hope, in preparing ourselves that we might be worthy sjects to eugage in the trine ordinaucss of d'a house. We assembled yesterday at 10 God's house. Quite a number from neighboring The ministering churches were present. brethren present were elder Long, Kepner and Rurigh of the Thernapple church, Rose of Barry county and Albaugh of the Saginaw

ehnreh.

The meeting was appointed for 3 o'clock but was deferred on account of an applicant for baptiem. While conversing and preparing for captism. While conversing and preparing dinuer this number grow like the leaven, to the number seven. Among them were three sons of Eleaver Bosserman. They are young in years, but then youth should be spent in the cause of Christ, as well as their later years. We should begin young for then our spiritual and fighly natures will the more easily hecome blended—the carnal losing itself in the Divine. There were six received by letter, making in all thirteen additions. Thus the kingdom of God is enlarging its borders and bringing the captives into captivity. We bad several large showers of rain which lessened the number, though in the evening only the spectators could get into the barn. Tvols an enjoyable season is upon the record of the past; and what evil was done is also there to

Elder John Brilhart, in whose bern the secting was held, did all in his power to make no feel at home. May all homes as well as ours ever remain faithful and in union

W. H. Roosz

June 26th, 1882.

The Destruction by the Great Tornado of June 17th.

This mighty become of destruction has been peaking in anmistakable language to those who have eyes to see, ears to bear and hearts to understand. Many very serious questions come from auxious hearts, relative to these storms. Such as the following: "Does God control the elements, and does be allow the destruction of property and human life, as chestisement?" "Or is it all a matter of nat-ural law, over which God has no special super-intendence?" Or as some ask, "Are not these storms the work of Satan, who 'is the Prince nd the Power of the air'?

I do not wish to discuss here, any of those represitions, and while people are doing so, and while scientific minds are searching ofter

son to reflect over the inconsistencies of our human race. A great has and cry is raised all over the land, and stout hearts stand appalled at the destruction, by the raging storm, of one hundred precious lives, and one million dollars property.

One of the editors of a great leading daily, n giving a description of the awfal destruc-tion, uses the term hell pretty freely, to impress the awfulgess of the scoue upon the read-True, it is a terrible destruction, and doubt will have a salutary effect upon the in-habitants of the land. Issiah tells us, "When abitants of the land, siah tells us, "When the judgments of the Lord are in the earth, the inhabitants of the world will learn rightnous

What I have been thinking over serio If we could pase a resolution to abelish all toroadoes and storms, and it only wanted a large majority to do away with them when it would come to a vote. I think almost everybody would be in favor of having them to cease and utterly abolish them. Aud yet, strange to think, that the great majority of mankind ere still in favor of tolerating a rge of our own CHOICE, in comparison of which torogdees and storms stand as innecent

amusements. I speak of the scourge of HUMAN

Suppose, dear reader, that on the 17th of June out in Boone Co., where the Tornado started, a great company of armed men would scretly have met and conseeled together, "We will all combine together now, and we will start on a great merch of destruction towards We the south-east part of the State. shoot with cannon and with musketry and we will hew down with sword. down pleasant homes and destroy: their crops, and when we get to the towns of Grinnell and Malcom and Mt. Pleasant, we will halt there long enough to utterly demolish their houses and seminaries, etc." (But this I confess is a very faint picture of the destruction of an army's march.) I say, suppose this would have actually been the case on the 17th of June. -What would be the feelings of the inhabitants of the world? Why, I will tell you, if in the

time of a war, while a few would have been weeping, peradventure over the desolution and devastation and praying for a reformation on the whole subject of war, our Dailies we contain great double-headed telegraph dispatches announcing the glorious victory of General So and So, who strategetically and with great bravery dashed down through Story and Jasper counties and drew up in the s hurbs of Grinnell and there, amidst the manly ourage of his brave troops poured in his n hail of death. He be with shot and shell; he utterly demolished the hree seminaries, and in less than one hour the town surrendered. List of killed, 50; crippled and wounded, 150. Then after leaving the town garrisoned by Lieutenant ----, he brave by dashed on in the direction of Mulcome, etc. Thus would be pictured out the glorious to umph of the invading army. The stere and the stripes would be unfurled from a thousand

But it does make a grand difference as to WHO destroys our wives and our children and or property. Some who hint pretty strong at such a strauge providence, as to cause such a destruction, ought to go and get the history of our late war and read the account of Gottys burg and then lay the history away and medi-

the grand thing

ously, I believe that the idea of hum slaughter would strike them as such a prepos-terous and monstrous evil that every one would feel like voting to ebelish the iniquity as soon as possible. Only think of the idea that we as intolligent beings whom God has created in his own likeness and image, will butcher and slaughter, and mangle and main, and trample underfoot, as in time of war, our fellow-men. Theu, straightway turn around and see such o terrible evil in the destructive tornado

Men, generally, hardly dare to charge God with evil. Occasionally a brazen-faced sceptic will dare to say, "It's your Goi that you wor-ship that has killed your loved ones in the

Let us do away with war and the whisks demon, before we murmur too loudly against the raging storm. I should rather see all my family perish in a tornado, than see my sons ever volunteer to take up a soldier's life, to also and kill their follow-mee, or to see them snarre and taken cautive by the domon of drick, lead a drankard's life and blight the fair prospects of their usefulness in society and to the cause of Christ.

"War is a game, that were their salijects wise, Kings would not play at."

And, stronge as it is true, during a war each contending army or party will invoke the aid and assistance of God upon the success of our arms! O thou human absurdity! Pray that God may help to kill and destroy human band property?

D. E. Bausaken. life

From 84 Lonie

On Friday, June 8th I left Dunlap, Ind., at on Friday morning the 9th I landed safe in St. Louis. The members were much rejoiced to meet me, although I had been absent only

out four weeks. The members and friends were notified of m arrival and that I would preach to the people that evening at the usual hour, and when the appointed time came, the congregation assem-hled and I tried to preach. Met again the night following, and on Sabbath morning at the regular hour. At the close of my discourse I gave an invitation to those out of Christ to unite with us, and three made the good con-fession,—one a young lady, one young man in the prime of life, and the other an old lady with silver locks upon her head—all seemed to he very earnest. This was a joyful time.

I then announced that we would meet at half-past two o'clock P. M., and prepare to go to the water to perform the ordinages of hap tism, and invited all who desired to be present When the appointed time came, our little room was filled with people of the different walks in life, in whose presence I asked the applicants the questions which we usually ask applicants and instructed them a little more in our doc trine, especially church government, after which we went to the water, a distance of shout one half mile. The procession was coninually enlarging, until when we reached the Mississippi, we had quite a multitude.

Very good order was observed there. Two not disturb us. They are very clever; they re jursted me to notify them at any time we wish to perform the ordinance of haptism. One of those police named would come and sit by the vindow or door every night and listen to the preaching and since he was so desirous to hear our doctrine, but was not allowed to come inside, one of the members provided him with chair outside by the window, where he could be comfortably sented and enjoy the sermons. He told me enjoyed it very m

Bro. John Metzger stepped in on Friday evening, but too late to preach. On the even-ing following, he preached to us sound doctriue that cannot be gainsaved.

The next day being the Sabbath, we met in the morning for preaching again, and also in the evening, when our meetings closed for that

We met the next day at 10 o'clock A. M., in hurch council; everything passed off plessantly. After all the business had been disposed of ad been disposed of deacon and the members being favorably impressed with the idea, we proceeded at once to spires, and a general jubilee would celebrate old the choice.

The lot fell on our dear brother Fickle. He and his wife are very consistent members, wideawake to the Master's cause; both were mem-bers before they came to St. Louis. May God bless them and help them to discharge several duties faithfully.

New, dear brothren and sisters, I can say that the cause in St. Louis is in a pro-periog andition, but, oh, how much we need a hous there! I believe if we would have had a suitable place to hold those meetings, many would have some. Don't forget the St. Louis meeting house. Ministering brethren give St. call. Don't look too much to ms and Bro. Metuper. I eaunot go often, unless my expenses are paid. Thus far I had to pay my own expenses and I am not a man of means,-May God's blessing rest apon the labors in his A. SHOMER

From Maywell Jown

Our quarterly council-meeting on the 24th net., was unusually largely attended by the dear meu bers and all business passed off antly. We were visited by a severe wind-storm through this vicinity six days after the terrible tornedo that you have all probably vicinity, but the storm blew down many trees and racked many buildings. No loss of life, for which we feel thankful. Our new meetingonse bad one chimney blown off and the plestoring somewhat exacked. Amidst the reging storm it is well if we can

eny, "Though he slay me, yet will I trust in him." Job 13; 15. D. E. BRUDAKER.

Tidings from the Hield.

From Boonsboro, Iowa

I did not have the pleasure of coins to that glorious good Annual Meetin but I am glad that so many could go. prayed that all would go with earts full of love towards God and How hard it seems to mataba here the Brethren nover preach Bro. Henry Martin preached here once. and that was the ile rst and the last it did my soul good to hear him. There are only four members in this place, but if some able speaker would come and preach and evoluin the Serintures that bey could see the right way, good might But the necule do not hear the right kind of preaching; the bline are leading the blind, Brethren, don' u think it is a pity that so m de bers, are so ignorm.

cands of the Gospel?

Henecca Lampin. ple bers, are so ignorant about the com

From Darlington, Mo

I for one am much opposed to co dating all of our paners into one. We urs here for the purpose of doing the greatest smount of good we can, by being dutiful in obeying our divine Ma things, by obeying all the declsions of the church, in doing good t neighbors and ourselves, and to all man

kind in general. Now I do bonestly believe that good will be done by having at least two papers, one in the East and one in West, than by one paper. (Of course the papers to be under the control of the We want and must have a pa per in the West, also they ought to have one in the East; that is right. We do not want the B. Ar W. to be discontinued by any means, as it is such a good plainly-printed paper a suits me, (for my eye-sight has somewhat failed me, and I cannot see to read ine print so well any more.) I do think a large majority of the church is in fafor of baving two papers.

The report taken from the G. P. sems to be a more satisfactory one as it tells who are speaking, and how they stand on certain questions. We members like to know what the church is de ing for us, and what positions they take when we send delegates there to do business for us. I am sorry that we have had some divisions, but wee unto e that caused them. May God belp us to be more united in the future, and that those, that have strayed off, come back again with penitontial hearts

From Dunkirk, Ohio,

Yesterday we closed the second quarter of our Sunday-school in Dunkirk,-Average attendance, 150; papers distributed, 1200; Interest good. We holdservices regularly each Sunday, and are still working for the Master as we have Praternally,

S. T. BOURDMAN July 3 1889

From Sycamore, Va.

We have still plenty of work to do but the laborers are few. We try to preach every Sunday as best we can, and leave the result with the Lord. On the nday of June we received one by baptism. Had good attendance, and best of order. We believe the time is near when our doctrine must and will prevail, for truth is always victorious.— We are as sheep in the midst of wolves but Jesus is our stepherd; be tells us not to fea

Then, Brethren, stand on the walls o Zion; cry aloud and spare not. O. Bretb-ren, look on the fields! Are 'bey not white to harvest? Pray the Lord to send more laborers into his v T. C. Woon

From Peorla City, Iowa,

On Saturday, June 24, we met togeth er for the purpose of bolding our quart-erly council-meeting. A good deal of business was on hand. Some little trouble, but all was adjusted in a Christrouble, but all was adjusted in a Curielian manner, and all second to manifest it
was very colemn and impressive,
a desire to still continue to passe onmany lears were abed by members and
ward and upward. Ob, how heautiful
it is to see brethren dwell together in you' was given them by the brishers

love and union - all be of the same d and speak the same th Our Sunday school is still marchin on; we are trying to sow good seed in-to the hearts of the young, and we hope the day is not far distant when we will see the fruits of our labors.

On Thursday, the 22nd, a terrible storm swept through this part of lows doing much damage in places. It is said that it was the hardest storm that ever passed through here. Everybody that had a good cellar or cave, went there for protection. I have beard it said, that more caves were dug since the storm thau in many years before.

LIERTS HILLARY.

From New Haven Church, Mich The brethren at this place held their

Communion meeting here on the 24th of June. It was held in Etd. John Brillhart's barn. We had a very enjoyable season; the members all seem to be in love and peace with each other and were well represented at the meeting, with a goodly number of mem bers from the adjoining churches. The ministers from abroad were bretbren Geo. Long, 1. Ruirigh and J. Kepner from Thornspple church; Bro. Ross from Sunfield church, and Bro. Albaugh from Saganaw church. They beld forth the Word of God in its ancient simplicity and purity. We had great reason to rejoice at this meeting and we believe

the augels in heaven rejoiced. When the services in the for were closing, it was approunced that were closing, it was announced that there was an applicant for baptism.— The meeting wes then dismissed, and, by the time dinner was ready, there were five applicants. When they were examined preparatory for baptism, the number had increased to seven. Two were aged woman; one was a young woman of 15 years of age; the remaining four were young men, whose ages range from 14 to 21 years, three of whom are sens of the writer. They were all received into the church by the rite of baptism. May the Lord ever keep them in the path of duty. This was the first Comm nion meeting I was at in Michi-The congregation was not

large as I was used to speing in Ohlo. but it was considered by the people here in this part of Michigan as being a large meeting. I must say the peo-ple know how to conduct themselves in e proper way; they showed respect to the children of God. May the Lord reward them

The church here numbers al members. Since the first of Anell there were eighteen added; eleven by letter end seven by baptism. There are five ministers among us,-three clders and two ministers in the first degree of the ministry, - all firm for the genera

May the Lord give us grace that we may all live as becometh his children.— Eid. Daniel Chambers is the housekeen er here, assisted by Eld. John Brillbart and the writer.

I hope we may be governed by the spirst of the Lord all along the journey of life, and that God's blessings may rest on all his children ELEAZAR BOSCERNAN

From York, Neb.

The Communiou meeting in the Ber ver Creek church, Neb., is now among the things of the past. It was held in our tent, at the house of S. H. Klessers good meeting: the best of order was alserved during the meeting. Our mini-terial help consisted of Elders J. J. Hoover, of Carleton, Neb.; J.P. Mc maw of Garrison, Neb., Joseph Brubak er and David Stroley both of Paly sb.; and John Wine, of Rising, Net All did good work for the Lord: saint ied, and sinners were made to inquire after the way of salvation; a the number of disciples in the Beave We also felt the Creek church. We also felt the need of more help in the ministry, and also in the visit. So the church was commend ununimously agreed to brethren to the work | Bro Pater Rube

is chosen to the ministry Zern to the visit; Bro. Jacob Zern was

ndvanced to the second degree of the ministry. The installing of these broth-

and sisters. May God sustain them by his grace to be faithful. JOHN S. SNOWBERGER

I Will Go.

In reading the B. AT W., I see so any calls for preaching in places in the West, I am made to weep when I read them, and as an offer, for their retief, I will agree to spend three teer renet, a will agree to spend three months this Fall and preach in the West, if my expenses can be paid in some way. I am a poor man, and I feel for these brothren, and if able brothren will assist me, I can start about the first of Octobe

It is true I can work at home in the ministry, but we have a small district and there are two of us, and I can be spared for a time am a minister in the 'sce

and for my standing can refer to the ad ng elders. Any one wishing to write to them, will find their address in the almanac: D. Shively, W. R. Doe ter, J. Nusbaum, J. Metzler, D. R. Stuta-J. V. PELTHOUSE. ELKHART, IND.

From Edna Mills, Ind.

Four were baptized in the Middle Fork congregation, Clinton Co., Ind., June 11th. June 15th two more; this makes nine of late-all were young, but ot too young to obey the Master. May they all prove faithful until death

From Burr Oak, Kan.

We have some good news to send from the Burr Oak church. Ne doubt the be-loved brethren will rejoics with us. Our number was increased by nine asking the good confession and uried in baptism to rise, we trust, to walk in newness of life.

We are filled with rejoicing in regard to the good work going on. Brethren, we believe that here is a field much no glected, and the harvest fully ripe for gathering; people seem to be anxious t hear and ready to receive the truth. I know of Elders being sent for at a distance of eighty or one hundred miles, to There is a continual calling for the Bread of Life, and ministers that are here cannot fill the calls. Dear Brethren, if you want a State

that is temperate, non-resistant, ormed,—a peaceable, quiet people sealous of good works, come over mmence the work of the Lord. A. W. ATISPIN

Announcements.

District-Monting

. 1st, 1882, the North Missouri Dis trict, in the Smith Fork church, near Plattaburg, Clinton Co., Mo. E. A. Onn, Clerk Love-Feasts

August 20 and 27. In the Clear Crock Aug. 20 and 27, at 2 P. M., Honey Crees September 2 and 3 in the Mound church

Sept. 0 and 10, at Bro. Ell Frank's, slx miles north-west of Madison. Sept. 10, at 3 P. M., Dorebester church at Bro. Samuel Fuger's, one and on

half mile south and one mile of Dorchester, Saline Co., Nobraska Sept. 21 and 22, at 1 P. M., Waddam's Grove Stephenson Co., 111. ept. 25, at 3 P. M., Labette chuert, La-bette Co., Kan.

Sept. 23. Whitesyllle church, near Flag Spring, Andrew Co., Mo. Sopt. 23 and 24, at 10 A. M., Coldwater church, near Greene, Butler Co., Iowr

Sept. 29, at 2 P. M., in Autloch, Ind. Sept. 27 and 28, at 11 A. M., in the Deep River congregation, Powesheik Co.,

ept. 20th, at 4 P. M., in the Yello Greek church, Elkhart Co., Ind., say miles south-west of Goshen, Ind. Sept. 27 and 28 at 1 P. M., Yellow Creek

Sept. 95th, in the Dry Creck chi Lina Co., In. Sent. 20th and Oct. lat. at 10 A. M. In Indian Creek church, 314 miles south of Maxwell on the C. M. & St. P. R. R Octuber 7 and 8, in the Blackwater church, Saline Con Mo. Advertisements.

a tible criteries a Health a maker of dree-closelash month will be imported; nothing of a decision character will be admired.

Young Disciple and Youth's Advance. A JUVENILE WESSELV. 50 Cents Per s

As the above juveniles have now been con-solidated for the purpose of lessening the the number of our papers and concentrating our working force, we kindly solicit the paworking force, we know, and sisters. Help us a jureally weekly, that and we will give you a juvenile wackly, that will be worthy of your support. We make a specialty of supplying SUNDAY-SCHOOLS will be pleased to introduce it into ev-sel in the brotherhood. Sample copies a stres to schools sout free on app other Sunday school supplies can be ordered through us. Addrsos.

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attendance thin any previous, owrese, term. Much of this recorse is due to the t that it costs less to attend school here, the \$120 per Year,

many other institutions

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and thorough to their work, men who has had from three to twenty years' experience eaching. The character of the work to here will compare favorably with that of p cut schools in the country. Send for calding containing full particulars. Address all us numications to

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The Brethren at Work.

BRETHREN AT WORK.

Mt. Morris, Ill., Tuesday, July 18, 1882.

Per Ansona) --- Set for the Defense of the Gospel."-Philippians 1: 1758

(Bingle Coptes

Brethren at Work

BREVITIES.

Vol. 7.

is like a rich stone, best plain set.

received by baption on the 10th inst.

from a private letter that S. H. B.

Neven let your real outrus your charity; the f

es two to make a quarrel, and two to keep it go owever needs but one to stop it.

Tax Brethren of Poplar Ridge, Ohio, have their

Ar the Love-feast in the Upper Codernschurch, York

TERRE is no passion which steals into the heart more perceptibly and covers itself under more disgrairus uid that if you want to muke a drunk

as give him a wife that will wold him every time be

m Co. Mo. on the Oth met. The church at that place

Bigrangs D. M. Miller and J. J. Emmert have been looing about four weeks in the Mission-field in Wis-o-mand Manuscotn. We have not yet beard the re-

Spray professions, nor by his reputation among men, they his relation to God. Hence this suggestive say-ly of Thomas Kompis: "What thou art in the sight of

From all parts of the South-west comes the report a most boundried barrout. Kansan alone, it is said, if must thirty million bushels of wheat this year. Tru-

in Indiann. In order to keep his hand in, he is up to gather a bountful harvest. He reports the as heang very good. During his absence, brother on P. Lichty has charge of the office work.

v. Conder, of the Palestine Exploration recently a Elimburgh that their survey had identified 140 ral setss in West Palestine so that 490 out of the until in the Bible were now fixed. They are legin the survey cost of the Jordan, which will

Buo, Sherp preached at Cherry Grove Samlay beforest, to a very large and attentive congregation. Tax world is a bride superbly drawed, and he rould wed her, must pay no less price than his soul

Ir is said to get riches brings care, to keep them gets rouble, abusing them brings guilt, losing them brings

Bno. Jos. Oller, of Whynnaboro, was ordained chico of the Antistam thurch, Pa., on the 16th of June. Mo-the Lord bless han and give him abundant' grace for hi

Some persons like some rephies, have the faculty streeting the poison from everything that is beauth all sweet; others, like the bee, will gather honey fr burets us which we abould think no sweet could

The new sect which has lately come to the surface in Brooklyn is called the Unrecherium Church of Divine Gifts. Dr. Monck, the paster, chrims to care disease by the kaying on of hands. The connegation met in Myr-tle Avenue, 'near Adelphi Street.

Bno. J. T. Morres gave the office a pleasant call last work, remaining only about one day. It was very much clarifed that he should preach once while been, but cummtances did not person him to remain here long roungle. Bro. Z. T. Lavengood, of Milbelgeville, was in company with him.

THE war cloud in Egypt has grown darker and darker until now the thundening of ourn is heard. The Eng-ish fact begno the bumbardment of Alexandrin on the 12th last, and a scene of currance and bloodshed enne ed, and from this may arise complications that will in-volve all Europe in a bloody and crael war.

The kernd-fruit grows on a tree of mild growth, the leaf of which resembles the onk leaf in shape. The fruit as on the plan of the sycomore kull, and is as large as a child's head. It is builed or baked like sweet poin new, and is classed with the yam, the potato, etc., all be ng called "bread-kind."

Wisumo as much as possible to have our subscriptions close with the end of the year, we request ou agents to take subscriptions only until Jan. 1st, 1883.

The paper will cost three cents per number from the time

This seems to be a year of storms, hurneanes and ep

The Rev. D. B. Turney is a candulate for Congress in the Sixteenth Illinois Destret. He has maked strips of cloth bearing that intelligence on the post at the cross-roads and on tree in the woods. It the same amount of originality and seal had been used in church work, it

Southern Dimose on the 19th inst. His hirst stopping place will be Husbon, McLean county, where he will spend a short time with the brethren. Fix will thou visit Cerro Goule and other congregations. His uddress for the next ten days will be Cerro Gordo, Pintt Co., Ill. He

coil.

Som of the difficulties that merconaries labor under not bound faculty for used by a latter to Pipusodia Cartari, Benderin, France a misconary of the American Banachies of the Same and the Same and the Banachies of dogst came into the reload benerical reason interreption by a governed fight, also they were epithed the sindoo proceeded in its weak. At mather place be compared a serious taight in a brokey brind tools arise, the sindoo proceeded in its work. At mather place be compared as the sind place in the sindoo that the sindoo. Mather the sindoo of the sindoo of the sindoo of the blood farmer fresh from the extensibility, and "too Same the sindoo of the sindoo of the sindoo of the blood of the sindoo of the sindoo of the sindoo.

CO CENTS WILL pay for the BRETIMEN AT WORK from the first of August to the end of the

Buo. Daniel Parker, of Flora, Indiana, wants a situ

Ba'not hasty in judgment. If an offender in before on, think what you would have done under like circum-lances. Put yourself in his place.

The autopsy on the body of Guitean made by three presencent physicians flubed to discover any indications of usuality. The organs were in good condition, and the brain of susual weight.

THE INVESTIGATION OF THE PROPERTY OF THE PROPE

On use 440 of any a tenuer on the Onlo nver paving on borne 500 events only to published with a tow best near Mango Junction. The steamer was torn open between the transcess and was instantly caveloped in finance. At last accounts it was attached that verenty to one bundred lives had been lost.

This report of Annual Meeting is now being mailed and all colers will be filled as empidip as possible. The Ministle will be ready for mailing next works. As for our readers who ordered reports through us should not-tly first at cost of they fail to receive thorm. It may be possible that some mistakes may occar in mailing.

THE Brethren of Southern Indiana are working to co This Brethren of Southern Indiana are working to e-bids-in a house for the poor a special meeting is called for the 17th of August to advance the good work. Our bestleren seem to realize that it is a duty to provide for the anfortwante. The Master and, "The poor ye have alvanys with you." And it is a noble work to help brighten

I worn rather see a congregation worshopping in a heat, or in the open sig." soil the Britist Provincial Belging of Production in a discourse and long since, "heat for healthful production in the state of the second production of the second production of the second production of the second production is not been in lake your forced rathing money for charch purpose are such as the cuide no resident (if open, unbiashing genuing be subject a two years thereo."

was in session, but they see well attended and full of un-terest, and we have reason to believe that our den briefle ren and sixtest are strongthened in their spiritual life, and busit up in the sixth of the Goopel. Nothing is bet-ter calculated to aroses on sleep powers than these so-cial meetings, and we hope our beetinen will not fail to

Sown time ago the Comptroller of Texas imposed a fax of \$50 epon each colportenr, tract or Hilde distribut-er as a common peddler, thus wirtually shufting them out of the State. The matter was brought before the

The best natisties for clumbt toubles it Christian for-termore and the toublesty leve. It we do see our lessth-gen and sister, with undergoed low, we will not be block-gen and sister, with undergoed low, we will not be block-per and the second section of the second position of the con-troller code, distant solion supportunity to planta need from which prings up a root A shibterow that will if no root of a control of the section solice that will if all roots of a control of the section of the possion of the possion of the section of the

No Christian can afford to stand still; as a matter of No current as about a secondary, as a matter of fact he cannot; he must either move forward or go back-ward. The current is wild and strong and it requires a a constant effort to overcome its force.

No. 28.

Springs, Mich., has just hitchy given up the use of to-locco. Now, if this dear man, suffering from the fee-bleness incident to so advanced as age, could abundon the long-checished habit of fobroco-using, surely young men, in good bealth, have no excuse for not denying themselves the practice of so burtful a habit.

It is stated as an interesting fact that, on Smalay ser-sons were delivered in dustnered different Lenguage. But on the same day, whoshey, wise and here were steamls in New York in facty-one different Injungage, and is something like 10,000 different public places, to say nothing of what was consumed in private booses. If the instany that is spent assumply for tobucco and strong drunt, and wome that su whole, was given to the poor, every family single have a good considerable boars, with meants for yet their children a good effectables.

Bin. J. T. Ott, of Carletin, Nels, writing under date of the transport of the process of the control of the forecast of the control of the control of the control of the forecast of the logs went into the barriers for crucker. The results went that the barriers for the mether of the logs went into the barriers for the control of the logs when the case to her activate was also both/process. This should be a forecasted or the control of the property is berned to all banderia of lives are but by the observations into the tell on the third of the

THE FOIL RESPORT OF the Annual Meeting is on our clear. We have looked handly over it, and belove that it will prove quite interesting to our resulters. It would be very difficult to get each a report of that kind without errors, and of course there are some errors in this. Many of the speeches multi-yi B. F. Moonew are credited to D. C. Moonews. See pages 44, 62, 68, 66. Charles D. C. Alcomaw. So pages 44, 92, 95, 98. Changes the thotherson, on page 70, should be Ansirew Hatchisson. The work was published at Huntingdon, and mailed from that office. If any, who onleved the Repet from a dal not receive it, they will please left us know at once. The work contains 110 closely printed pages, and is well worth the price set upon it.

in E. Coppon. Everypine, a many severpancy approach in the Lennions, Regional, haveng eved an necessari of our last Annead Meeting, held at Armold's, Ind., misinking the word Denkard for that of devenkern't very gravely concludes that a Congress or Convention of inciding the Media, and devedes more than a column of its children space, to moralizing on the depencity of American and

so or Marie Ath Novi an Athenorem seems of the resident Athenorem and At

Religious Essays.

THE BLIND MAN'S APPEAL

STREETED BY EMBET ESPERMAN.

Oh ye, whose eyes are opens The glorious light of day, Consider how the darkness falls Upon the blind man's way; And let compassion's fingers strike Upon your heart's pure strings,

That hope may o'er his darken'd life Throw his protecting wings. Ah me! Ah me! the blied man's lot Is freighted deep with woe; The thorns that throng his daily path

None but the sightless know Thea oh, let Mercy's gentle voice Soft o'er your souses steal; And listen with kind charity, To this, my ead appeal. My fate is hard, I connot work,

As in the days gone by; Yet still must I my home support. d all their wants supply; God knows I would not shrink from work Nor hordships would I mind; But ab, alas! hope's star has sun!

I'm blind-Pm blind-I'm blind As one by one the evening stars Forth from their chambers creen: And twinkle in the rolling waves

Of ocean's waters deep, Their many glittering brauties rare Are not for such as me, Oh, God! my beart is crushed with grief, Thy works I cannot see.

I hear my wife's sweet gentle voice. But cannot meet her eve:

I feel the pressure of her kiss, Then ture away to sigh. Oh think of this, ve happy ones, In palece or in cot,

And drop a tear of pity for My hard, my wretched lot Then, oh, turn not away from this,

My sorrowing appeal, But let the voice of mercy sweet Soft on your heart-strings steal. And this pore truth from Holy Writ, Shall be your sweet reward, Toot whospeyer belos the noor.

But lendeth to the Lord Oh, when you read the flook of Life,

This lesson hear in mind; That God, the Savier restored sight Unto the hapless blind; And he has left his followers here,

To carry out his will; To say onto the blind mun's woes, I bid you to be still Remember too, that though on earth,

You cust your blessiogs 'round They only yield their precious fruit, In God's own heavenly ground; Aod, Oh! how great will be the joy, That note you is givee, When the blind man shall see and bless

Your entrance into Heaveo.

CHILDHOOD DAYS.

BY LOTTIE SETRING

I po not think we sympathize enough with children. Pride,-experience through which we obtain a superiority over them, disposes us too much to overlook their many traits of character. We are very likely to forget that there is a freshness in the souls of their little persons, which may revive our hearts, and an honesty of purpose like an at-mosphere surrounding them, which it would be very good for us to breathe. By becoming as little children, we are being instructed by those who, of all instructors on earth, are nearest heaven. Christ said, "Except ye he converted and become as little children, ye shall not enter into the kingdom of heaven."

general replied, that his childhood days old statement, "prayer and provender were the happiest days of his existence. hinder no man's journey." And I believe that is the language of every one's heart. Where is the man that can look on the innocent face of a hoy or girl, and not recall to mind his by gone years; nor seek to read for those untried spirits what is written for them in the book of daily life, and not sympathize with them.

It seems but a short time since I was one of them; and remembering the feeling wherewith I used to re-gard the full-grown, I cannot help now shaping my thoughts downwards, and becoming one with them again. do not give in this world sufficient individuality to those children with whom we are in company. The feeling of making the world one thing, and ourselves the other, closes up the heart against all the gentle sympathies, and we do not allow ourselves to enter into their little feelings, and giving them their due weight and importance.

Yet who remembers not the days of his childhood? What man, even in the midst of busy years, when manhood has darkened his heart, and dark clouds overshadowed him; when there seemed to be no pleasure in the world for him, did not turn his eye backwards to the home of childhood? There was a kind father, and a kind, loving mother; brothers and sisters loved and trusted him. Oh, what a happy home; there was no care nor sorrow there; the family hearth was a sanctuary, there he was safe and happy.

The innocence of childhood, consisting as it does, in the ignorance of evil is for me the charm which makes it so much like heaven. Alas! how often when I look upon an innocent little child, when I gaze into its eyes and see no evil there, I am made to shed bitter tears that such whiteness of soul is no longer mine own. Bitter tears of repentance likewise, for they were lamenting for what had long since departed. The fruit had been tasted, and the paradise of harmlessness gone for

CIRCUMSTANTIAL EVIDENCE.

BY THE HARDWAY

BRO. Christopher once called on an aged class-leader, and after having had prayer with the family said: "Brother how is it you have been a church member so long and yet you are not s converted man?

"Are you my judge?" "I know you by your fruits; you have no family worship."

"Do you know that I have no family worship.

"Yes. I know it well." "It is true, but I would like to know

who told you.

"No one told me, but 1 know it Had you been in the habit of having femily worship, that est would not have jumped out of the window, frightened as it did, when we knelt to pray.

The test was true in that case, th brother confessed that he had omitted family worship, because he did not wish to hinder his workmen. He was touched with the reproof, and immediately set up an altar, and years afterwards testified that he had found it profitable, even financially, to ac knowledge God in the morning hours. Since he had made his religion real

PROGRESSION VS. DIGRESSION. BY JAMES M. NEFF.

As progression is a term we so often

hear used at present, it may be pradent to offer a few thoughts concerning the term and its true meaning. It is a term that we believe is too often used, very indiscriminately. Webster gives the definition of the term as, "the act of moving forward; motion onward," &c. Now as progressive religion is so oft-

en spoken of at present, and we think too often condemned, let us look at it from a Scriptural stand-point. Though our inability prevents us doing this subject justice, we would like to see it placed in its proper light. Man has ever been of a progressive

inclination. The whole life of man seems only to be, in a temporal sense, a period of progress and development. By the holy influence of religion and education, man has been elevated from heathenism and idolatry to civilization and enlightenment. Could man have ever reached this high standard by remaining in a state of inactivity? but his mind has ever been in a state of development and progression. Just so it is in the Christian life. On entering the church, we are just mounting the first round of the Heavenly ladder and if we stop here, we will never get any higher, but we must make some progress if we expect to reach the top. Therefore leaving the principles the doctrine of Christ, let us go on to perfection." (Heb. 6: 1.) We see here that when we begin the service of our Master, we begin with "the principles of the doctrine of Christ." But do stop here? No; from here we must "go on to perfection."

This, dear brethren and sisters, is the true gospel progression for which we are pleading. We claim it is right, because it is sustained by the Gospel, and without it, religion would be a farce.

But why is progression so often opposed? Is it owing to the lack of proper conception of the Scriptures? No; but it is owing to a misuse of the term. Almost everything that we see in the church that is a little out of order. is, by a great many, styled progression. Now this is wrong, brethrou; there is no progression about it; but it is di-

Because a few who call themselves Progressives are advocating principles which we consider as unscriptural, and are pleading for liberty which the Gospel will not allow, is no reason why every disorderly feature which we see, should be termed progression. True, we must admit that the party of which we speak, are progressive in some things; but they are digressive in others. Let us only ascribe honor to whom honor is due. We may be leaving the principles of the doctrine of Christ, and yet not going on to perfec-tion. Not all the "going on" in the church is true progression. Let us be careful, brethren. May God Almighty help ns, and may our divine progress and Christian development never cease till we meet with the sanctified above. Rosso Ind.

THERE is not a stream of trouble so Since he had make one stageon or seaves.

A friend one asked Xapolon as selection in his shidtly life, his workmen had be located to make the happited day of his life. And great to the satosilation of many, that one more industrious and faithful.

All the satosilation of many, that yet a come more industrious and faithful.

All the satosilation of seave, the satosilation of the satosilation of many, that yet logs of the satosilation of the satosilation of many, that yet logs of the satosilation of the satosilation of many, that yet logs of the satosilation of the satosilation of many, that yet logs of the satosilation of the satosilation of many, that yet logs of the satosilation of the satosilati

THE IMPLIED MEANING OF THE SCRIPTURES.

> BY D. P. SAYLER As decisions by Annual Meeting

must be made by the implied meaning of the Scriptures, where there is no d rect "thus saith the Lord" applying to the question, and a delegate system to decide questions by vote also being adopted, we do well to examine the matter to know whether we, as delegates, are qualified to perform the duty assigned us. This apparent popular delegate system, I do not admire a highly as some of the brethren seem do, for the following reason: What God organized his church he appointed some to be teachers, leaders and judges whose duty was to teach the people to knowledge of the Law, &c. And when some rebelled against that arrangemen

saying ye take too much upon you, y sons of Levi, all the camp is holy, do

it went ill with them. (Numbers 16. And where God in Christ completed his church in the Gospel, he chose said authorized some to teach and to bu tize, and to teach them to observe il things he had commanded them; said said, "For he whom God hath sent speaketh the words of God; for Go giveth not the spirit by measure and him." (John 3: 34.) Paul said, "Arc he gave some apostles, and some proph ets, and some, evangelists, and some, apostles and teachers; for the perfect ing of the saints, for the work of the ministry, for the edifying of the holy of Christ." (Eph. 4: 10, 12.) And to Timothy he said, "And the things the thou hast heard of me among m witnesses, the same commit thou to faithful men, who shall be able b teach others also." (2 Tim. 2: 2.) And so I might multiply Scriptures to prote that God's arrangement is, that his duk authorized ministers must teach the per ple, and not the people to teach his isters It is evident that none but men we

read in the Scriptures are competent to decide cases where there is a direct "thus saith the Lord" applying. B where the spirit of an implied meaning of the Scriptures must be brought ou and applied, extra knowledge of the Scriptures is required. The case it Acts 15 was decided on the implied meaning of the prophets. Let us ver tilate the case for our learning. Certain men had taught the brethred "Except they be circumcised after the

manner of Moses, they could not be say ed." But whether Jew or Gentil must be cirumcised after they believe in Christ, the Scriptures, as the church then had them, were silent. Aud Paul and Barnabas with all their disputs tions, failed to convince them; and was determined that Paul and Barasba and certain other of them, should g up to Jerusalem unto the apostles and elders about this question. And when they came to Jerusalem they declared all things that God had done wit

them; and after the case was stated to

the apostles and elders, it appears the question was open for discussion, to there had been much disputing, (dis cussing.) Who the disputants were does not appear. But no doubt thes who had caused the trouble monopo lized the time, as the disturbers of th church's peace still do. But after s their disputing it does not appear that

This was so pleasing that all kept silent, and gave audience to Baruab and Paul while they declared what wonders and miracles' God had done among the Gentiles. This opened the way for James to unfold the prophets, and bring out, and apply the implied meaning of the prophecies. He said Simon hath declared hew God at the first did visit the Gentiles, to take out of them a peeple for his name. And to this agree the words of the prophet, "as it is written, after this I will return and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called saith the Lerd, who dosth all these things. Known unto God are all his works from the beginning of the world. Therefore my contence is," &c. And a decree was passed on the implied mean-ing of the prophets quoted. All seems to be plain now, but I am doubtful whether the prophecy before was understood, and perhaps none but James was competent to apply it.

witness to court. A jury of twelve men were sworn to try a road case of some importance. The best legal tal ent in the county was employed ou both sides of the question, and thirty two witnesses were in attendance. In the first witness an exception was taken to the admissibility of certain evidence the question was discussed; and the ruling of the court brought out the law verning the read case. One of the defendent's conneil said, that ends the Thue in one hour was ended what promised to be a one week's con test in court, by the simple application of the law governing the case in ques tion. The abrupt termination of the case caused a sensation in court. The bur, the jury and witnesses seemed confused and amszed. The judge ob serving it, gently leaned forward and e bar, "Gentlemen you all know that this is the law." Not a whis per was heard. Jury and witnesse were dismissed; their ervices were not

Some years ago I was summoned a

So brethren, will it be with the church in Annual Meeting assembled when those learned in the Gospel will bring out the Scriptures governing the question under consideration, the church with her delegates, will bow in humble submission to its ruling.

The mistake of the brethren in An nual Meeting is, as seen as a question with its answer is submitted to the meeting, half a ecore jump into a discassion of the question. This general ly is wrong and out of order. Annual Meeting cannot originate questions, nor thange one. Why, then, allow the wasts of time discussing them? The only thing in order is to show the cor rectness, or incorrectness of the answer by the Scriptures. If the Moderator would suffer nothing but this to be done in discussion, questions would the aid of a voting delegation. And uutil this ie done, a wild rambling debate will be continued. Our debaters seldom mix in much Scripture with their har sugue. Confine them to that, and they will be soon done.

THERE is no eaving a soul, except by making it feel its need of being saved.

For the Brothren at Work LOVE

"As the Father hath loved me, so have loved you: continue ye in my love." John 15: 9 LOVE is an eternal principle of the divine Being; an inherent quality or attribute of the Derty that flows from the Father to the Sen; also to man in the great work of redemption brought to bear in the revelation of Jesus Christ the Son of the living God; which love brines into the same blissful state all influenced and controled thereby, that they abide in the love of the Father and Sen. "God is love," is a doctrine that stands pre-eminent in the divine arrangement

The words of the text were spoken at a time that the events transpiring, brought to mind the great love the Father had to the Son. And no mar-vel, for the Son or Word is co-existent with the Father. There is not a period in the ages of the past the Son did "All things were made by not exist. May the same be characteristic of his him; and without him was not any thing made that was made." he prepared the heavens I was there ; "When he established the clouds above; when he strengthened the fountains on the deep;

when he appointed the foundations of the earth; then was I by him, as one brought up with him; and I was daily his delight; rejoicing in the babitable part of the earth; and my delights were with the sone of men." Prov.

The Father's love is an everlasting love co-existent with the being, loving and loved so much so that he made him partaker of all the sublime glories of the creation and preservation of all things in beaven and in earth. And not only so, but when he, by his alleeeing Eye looked down the vista of the future and saw in time to come the habitations of the sons of men in their lost condition, he gave into the hands of his Son the redemption of his peo ple by the offering of himself as a l without spet or blemish unto God. In the fullness of time he came in the

flesh; the love of the Father inspired him to undertake far sinful man what none other could have done. He went forth in the spirit and power of the Almighty. Though a man of sorrows, and acquainted with grief, and we bid, as it were, our faces from him, yet he abode faithful; his love remained unabated, and he was brought as a lamb to the slaughter. Humbly and patiently he bore the cross to Calvary, entirely forsaken; of the people there were none Thus his own arm brought with him. salvation unto him; and his fury it up held him, until the great love of the Father to the Son and to the world was manifested to the astouished world and the gaze of admiring angels. "So have I loved you." O spotless Lamb of God! was ever love like thine? Dear reader, come beheld the grand spectacle of the great depth and sublimity of the love of the Sen of God, that caused him to leave the blissful abode, and peaceful espeintions of the heavenly host around hie Father's throne; come to this eiuful world where he had not place to lay his head, to bring to bear the beame of light in the midst of the shadows of darkness which seemed to cover the earth in the exceeding sinfulness thereof, as the waters cover the mighty deep.

Bot the true light was in the world h

Aye, more; having leved his bacds or fingers in any peculiar man own which were in the world, he loved them unto the ead. His great love to us caused him to patiently bear, even when the forces of earth and hell seemed combined against him; he faltered not nor gave up until the will of the Father, he came to do, was fulfilled; the debt of sin paid, the work of redemption wrought and the atenement fully made; then he said it is finished, howed his head and gave up the Ghost. "Continue ye in my love." next in order

Christ loved us, so should we love one another. It is in the form of a c mand; look well to your duty and in terest. He that hateth his brother is in darkness. Again, the darkness is past and the true light now shineth. light of the love of the Son of God, that ameliorates and tempers every heart by divine influence with which it comes in contact, and brings it into the true and pure state of love that begat in Christ's soul a merciful kindness the children of men while on his mission of love and mercy in the world

followers that they may abide in his love here and in his holy habitation in the world to come.

GOD HEARETH NOT SINNERS.

BY D. P. SAYLER.

An explanation to, "Now we know that God heareth not sinners, but if any man be a worshipper of God, and do eth his will, him he beareth." B. AT W No. 24. This is the language of the man who was born blind, and of course he knew nothing but what he heard and learned from others; but that he knew these Bible truths is evidence that he has been taught by his parents as the law required them to do.

The language certainly does not apply to humble penitent sinners v may be seeking the Lord in the Gospel order to come to Christ, but applies to the wicked, euch as the Bible says. "The sscrifices of the wicked are an shomination to the Lord; but the pray ers of the righteous are his delight. And "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prev. 15: 28. "And where ye spread forth your hands. I will hade mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." Inc. 1: 15. Let this suffice to prove that though

this man was born blind, yet was he so well taught in the Word of God that he knew that God did not hear and an swer the prayers of men as wicked as the Pharisecs tried to represent Christ to be

THINGS TO BE AVOIDED. SAYS the writer, "The following

bints are the result of observations, and the writer could attach the name of some prominent preacher to each hint." Do not mouth your words.

Do not permit your head to nod every time you prencuoce an emphatic prow

De not lean in an apparently lazy manner upon the pulpit. Do not gesticulate with your forearm

nd floger, while the remaining portion of your arm looks as if pinioned to your body.

Do not, when making gestures, turn

8

your body as if you were rheumatic, or make gestures as if your arms were stiff

Do not thrug your shoulders or as ume say ungainly attitude.

Do not appear negligent about the delivering of the last words of an extemporaneous paragraph, or see as if your only anxiety was to see what was

Do not deliver any part of your message in a formal, perfunctory man-ner, but throughout show by tone and manner that you are in carnest. Do not be afraid of looking your

hearers in the face-yes, in the very Do not fix your eyes at any time dur-

ing the delivery of your sermon on some distant point of the auditoriumkeep your eyes on your hearers. Do not shake your cleached hand at

your audience as if in a threatening mood, or as if you were challenging them or defying them. Do not epeak in too low or too high

a key, but enunciate every cyllable clearly and distinctly. Do not speak so slow as to become tedious and thus give your audience an

opportunity to anticipate your words. Do not allow your voice to get into a monotone; but let your key vary with the nature of your subject, and the style of your composition.

Do not suffer temeness to character ize any part of your service or lengthiuess to render it a weariness.

Do not lay aside your dignity when you descend from the pulpit, but remember, in all places that you are an ambassador for Christ."

I have no doubt many of ns could study the above to profit and advantage.

-Selected by J. B. Lair. For the Section, a at Wor LOVE

DV TORN VNTERPY

"Love worketh no ill to his neighbor, there-

fore love is the fullfilling of the law. Ir love worketh no ill to his neighbor, surely it will work no ill to our brother or sister in Christ, Love will unite, but never divide. How delightful, how agreeable to us and pleasing to God, for brethren to dwell together in unity! The more we live in with our brethren the happier we shall be in ourselves, and the greater henefit will we realize as a church or society. The objects of God's love should ever he the object of our love. I John 5: 1. Love will not devour one another. is natural for a wolf to kill a lamb, but very unnatural for lambs to kill, or even wound each. If there is happinees to be enjoyed on earth, it certainly should be among brethren who dwell together in unity. Nature says: "Love thyself," but Grace and Christ says. "Love one another." Love is so essen tial a part of religion that there is no pessibility of being a Christian with-

over the faults and aillictions of others, and to kindly bear with the infirmities fore which the gross darkness was dispelled as the spring snow before the
midday ene. All this for love to fallen
or get in the habit of holding up your and contracts bad hearts.

of all

out it. Where real love is absent, true

faith is never present. Love enables us

us to be patient under trouble; clow to

anger; apt to forgive injuries, to be

kind to our enemies, to deny ourselves,

to do good to our neighbors; to moura

BRETHREN AT WORK.

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SPECIAL CONTRIBUTORS

YOUR PAPER.

HE LOVES THE CHURCH

Love for the church is so closely allied with the love of God, that they are inseparable. Iu this life, there are so many things that are ever ready to weaken or destroy the love of some for the church, that we all need to watch, as well as pray; and we need to watch ourselves Some go to the Annual Meeting with a particular query or petition; if that passes to suit them, they love the church; if it loss not they turn away to organize for themselves. Their love for the church is not very strong; they have more love for themselves, or for some man, or for their own judgment, than the church. He loves the church who is willing to sacrifice his own preference and himself for the good of the church. Some want liberty to dress as they please; they love the chorch if it will allow them to dress in the fashion of the world; but when the church restricts th in dress, they love dress more, and go off and organize where they can have liberty to dress as they choose. The whole trouble is, they love the liberty and dress more than the church of our fathers, and they make a new church to anit them. He loves the church who is ready to take its connsels—so long as the counsels do not require him to violate the Word of God. He loves the church who is ready to give up the fashions and pride of the world, for the connsels of the Brotherhood. Some will make a hobby of a high school, and if the church will not support it as they choose to ron they cease to love the church, and go off another organization. The trouble with them is they love comething also more than the church. There are some others who oppose bigh schools, and will go off, if the church allows them among us. They love their own notion more than the church, and they too, go off and organize a church against high scho After doing this, some of them send their children to high schools of the world. They are inconsistent for want of love for the church. to make them accept in the church, what they will have out of the church. He loves the church who will work for a high school only so long as it can be run in bermony with the principles of the church. He loves the church who will allow the high school, when the

Some will oppose Sabbath-schools, and if the church allows them, then they cease to love the church, and are ready to go off, and, hunt, nn a few disaffected members to presnive a new church in apposition to Subhath-schools. The trouble is they did not love the church or much as they loved their own notions. This love for the church comes down to each arm of it, where each one of us is required to love his church; but some will not go to the church for its councils, when the conrada do not suit He takes his own counsel, regardless of the church. He loves not the church as he should, he loves his own views too well. He loves the church who goes to it for counsel, even when it may be arginst his own views There is a lack of love for the church, in on-

cils of the church allow it.

other way some will try to enforce their own

love for the church, that we would be willing to look to it for its counsels, and held then above our own opinions. Our great want today is more love for the church, more looking up to its counsels, more disposition to yield our own preference for the welfare of the church and not so much looking to self. It is love for God his shareh and his Word that gives up that true reverence and genuine humility, that will make us humble and submissive in mind and disposition, as well as in hody and snirit until we are willing to hear the church God has built, the Word she has given, because love the church.

BRETHREN

THE ASHLAND CONVENTION

On another page of this issue will be found a well-prepared, but condensed report of the Ashlaud Convention. Knowing that most of our readers were soxious to learn what was done at that meeting, we concluded to publish this report. It will enable our readers to know what was done at the meeting, hence they will he much hetter prepared to act understandingly in any course they may think proper to take. Bro. I. D. Parker, the author of the renort is in full aumorathy with the great hody of the church, and wrote what he thought would prove satisfactory to our readers, hence we conclude to give it to the public, asking the reader to give it a careful perusal. We might take up different parts of the re-

port, comment on it, and show up the different points of error in the convention but we think our readers will be able to form very correct onelasions without us saying much about it Considerable is said in regard to the mands tory act, which seems to indicate that the na

ture of that mandatory decision is not well understood, or else intentionally misrepr ed. There is not a religious organization, professing Christianity, in America that does not have mandatory usages. Even the Congress. tional Brothren have them on points for which there is no plain, written thus saith the Lord Do you suppose they would hold in fellowship members who took an active part merching with the Haucock or Garfield club during the late presidential campaign? Certainly They would decide that such conduct was contrary to the very spirit of the Gospel, and then make their decision mandatory, though there is not a word in the Gospel about that act. It would be easy to mention a score of such eases where the indement of the chur must be conversed, and then that indoment by comes mandatory to that congregation. W. think that if those who are opposing this more made by the late A. M. will pause end ider a little they will find that no organiz tion of any kind can exist without mandator decisions. The only legitimate point of dispute that might arise would be the kind, or class of decisions that are to be made mandatoev On this point good man may honortly differ But as no decision can now your the A M without a two-third vote of the delecates present, we think there is but little dan ger of anything being done that will prove

detrimental to the cause There was one feature about this Convey tion that will weaken its force all over the entire Brotherhood. It will be noticed that they were free to entertain delegates from hodies that austoin no relation to the Brotherhood whatever: such as the Thurmanites, the Leedy ites and the Congregational Brethren. If they an get all of these together, unite with them, and digest and assimilate all their differences and conflicting theories they have better di centive organs than the common run of relieous organizations. Though they have not yet united no one hody, it is clear that it is their intention to finally do so. The claim that the progressive element is

the original German Baptist church is certain. ly without the least shadow of a femulation and of course will not be entertained by one views and preferences upon their brethren, of our people who understand the history of without having any Scripture or counsel from the church. We very much regret that Bro. without giving any forty-passes of the should have suggested the idea of a latera of God have gone forth to preach the bright eyes and happy faces told plainly its

aw-suit; that does not look Christian like, and we further hope that none of our people will entertain the idea of appealing to the law of the land to settle the question of which is the true church of Christ. It looks very inconsistent for non-resistant people to even talk of going to law. We do hope better things. In this connection, permit us to remark that

the church at Ashland has placed herself in a very awkward and dangerous attitude before the general Brotherhood. The highest antherity in our church has pronounced a minister expelled, and yet the Ashland church takes bim up, without any confession whatever, and receives him as her minister, thus ignoring the action of the Conference; a step of this kind is a very grave one. We hope, however, to see this in some way remedied that the meml of that church may be properly retained in the hody

It is painful to us to think that these difficulties in our papers, to a certain extent, must he protracted still another year. We did hope to see matters settle down to such a shape that our papers could move along harmoniously, deending the faith and practice of the Brethren. and also hoped that much of the attention of our ministers, the coming Fall and Winter, could be turned toward musionary workverting sinners and saving the lost, but sterd of that, much of our precious time must he devoted to these troubles while thousands sioners will go down to destruction. May the time soon come when the armies of Israel will wase to contend with each other, but unitedly march their forces against the enemy.

THE DOCTRINE OF THE SCRIPTURES

THE importance of this view in the under standing of every subject is not always allowed its full weight. The doctrine of haptum has much to do in settling every truth that relates to that ordinance. It introduces as into new nd sacred relations to the Father, the Son and the Holy Spirit, and to the church. Being haptized into the name of the Father brings to riew our relation to God as one Esting we as his children. In this coverant the spiritual relationship we sustain to God as our Father is its doctrine. No other ceremony rule can compare with the sacred ordinano that initiates us into this family relation with the God of the universe. That man should be raised so high as to own God as his Father, is the greatest exaltation ever con ceived or proclaimed in heaven or on earth It it the great doctrine of redemption from the power of sin and death, to a resurrection and eternal life.

No less grand and important is the doctrin relative to the Son. Baptism brings us into the most encred relation to Him. He herein gives us the right and privilege to own him as our brother. That the Son who is "far show all principality and power," whose name "ishore every name," and "upholding all things hy the wand of his power," should condescend to own us as his brothren, is the greatest humility ever set before man. It is only equalled in its grandour by the evaltation we receiv through Him -all confessed in the ordinance of haptism. Here the King of lrings and Lord of lords becomes our brother in faith, in haptism, and in the church; in spirit and hody; on earth and in heaven. That we are thus saved in him, is the dectrine of hartism we should realize in the ordinance Our haptism in the name of the Holy Ghost

s full of doctrine; we realize in the ordinance without the work of the Spirit, no one can be saved. His part in the great plan of salvation, as the conversion of every sinuer. His plan is giving peace and comfort to the unints who have gone up through great tribulation. At attend their morning worship. In a many a trial and persecution, at many a dying bed, and at the stake, He has been there to give strength and help that the trembling saint could "stand and rejoice in the hope of the gathered from the haunts of poverty and glory of God." When the apostles and min-

Gospel, and made a sacrifice of their time, the means, and even their lives, the Spirit is the to give His blessing and belp. All this we of the Spirit which no other could do, is to blessing into which we are brought by doctrine of haptism. Our haptism into p divine power of the Spirit is the doctrine should realize more fully when we accent a

ordinance Trine immersion is founded on the de of haptism. When we fully realize the as relation we sustain to the Father, and to p Son, and to the Holy Spirit, it opens the for us to see the meaning and object of a tism into each of the sacred names, Greek and Latin fathers held it.

A TRIP TO HUNTINGDON, PA

RECENTLY we sujoyed a very pleasant with our brethren and sisters at the sh amed place. Doring our stay we had t pleasure of attending the Graduating Exerciof the Brethren's school at that place. class was composed of eight young men, a one young lady, six of whom were me our fraternity. The exercises consisted orations, essays and singing, and were of excellent character. The productions a thoughtful, and of high literary merit absence of the usual stereotyped phrases. of light unmeaning words so common on so asions, gave evidence that the members the class had received the heat of training culture at the hands of their Alma Mater. passed off very pleasantly, and the audi which which was a large one, was edified well as entertained. Bro. Swigart, who po sided, requested the audience not to apple the speakers, or to present any houquets flowers during the exercises. Simplicity, placness, and a disposition not to engage in a thing for mere display or show, was a mar characteristic of the proceedings. At the ch Bro. Quinter made a very feeling address the graduates, gave them some sound adviand conferred upon them the degrees to who

they were entitled. We spent a short time college building. It is a plain, ne building, well adapted for school purp the brothren say, however, it is too for the accommodation of their large and gree ing school. We met Br'n. Brumbaugh, Lon Emmert, Layman, Beery, and friend Schimp members of the faculty. We found them to of enthusiasm for their work. Bro. Swigat chairman of the faculty and principal, seems be the right man for the place. We eriored a long talk with bim, comparing exper and discussing methods of school discipling We found that the brethren at Huntings have the same cares, suxieties, difficulties a discouragements to meet, that we have in work at Mt. Morris. We wondered if brethren generally, understood fully if motives by which those who manage of schools are actuated. If they did, we beli there would be more sympathy for our How often would we step down and out, if could do so consistently, with a sense of du Believing, however, that in some hom degree, our schools if properly conducted, ma he made a strong aid to the church and to E cause of our holy Christianity, we are costrained to labor on in a work so fall of anxiet and care We also visited the Home for Orphans at

Homeless Children, and here we found a p markable evidence of the power of proper, and of an unfailing faith and trust in God. brother, David Emmert, the founder of Home, and under whose watchful care at h prospered, is a firm believer in the power a ethosey of prayer. Bro. Emmert in vited as room plainly but comfortably furnished a gathered a few brethren and sisters, and for teen little ones, many of whom had be enatched as brands from the burning. The

they were no longer homeless. Together they gong a morning hymn of praise to God, and ated the Lord's prayer with Bro. Emmert. What a noble work; think of it a moment These children taken from a life of misery and usut, of wickedness and vice, and placed under gold moral, social and religious influence Homes are secured for them in good families and thus their tittle, darkened, miserable lives are made bright, and the way opened for them to become useful men and women. Eternity shops will unfold the good that is being done bare, and happy will we be if in some humble may, if only by giving our mite, we shall be ship to assist in this work of pure unselfish love. The brethren first organized an aid society in connection with their school work The object was to help the poor and destitute. In March 1880 they discovered a poor destitute child, sick unto death. She could not be cared for in the fifthy place in which she was found, so she was removed to more comfortable quarters. Rooms were rented, sister Carrie Miller came providentially into the work, and with a fond of twenty cents on hand, a promise of twenty-five dollars from a good sister, and an abiding faith and unfaltering trust in the goodness of God, the Home for Orphans and Friendless Children was opened. No plan of support was thought of, the work was simply placed in the hands of the Lord, and the trust was not misplaced. During the year nineteen destitute children were received into the home The fund of twenty cents grew into five hundred and sixty dollars, and articles of food clothing and furniture, were received to the amount of \$400, making nearly \$1,000 received during the first year, and the founder of the enterprise never solicited a single penny Sometime ago a few little children in Huntisgden formed themselves into a helping band and they raised \$4.50, and to this a good lady added \$1.50; the \$6.00 was given Bro. Emmes for a building fund. This mustard seed planted in faith and prayer, grew in the fire onth to over \$100, and now it has increased aptil it amounts to over \$600. The foundation for the new hallding is laid, and soon a neat plain cottage costing about \$1,200 will be erected, the facilities of the home will be increased so that many more of the unfortunates and the destitute may be cared for. So under God's blessing has this charitable enterprise been quietly, yet effectually, doing its work fulfilling its mission of love. The hungry are fed, the naked are clothed, and the immortal soul cared for. How much misery and suffer ing is here alleviated! Surely our dear breth ren and sisters who are laboring so zealously in this good work will reap a rich reward in the eternal world! Sorely the Muster will say, "As we did it unto one of these, my little ones, ye

No doubt many of our brethren and sisters will feel like lending a helping hand to this good work. If so send your offering to Bro. David Enmert, Huntingdon, Pa., and it will be used for a noble purpose and under God's blessing will bring light and happiness into many a darkened life.

did it unto me."

We would like to say more of our visit; has space forbids further than to thank our breth-D. L. M. ren for their kindness to us.

REET. WASHING.

Extract fram a Sermon by Dr. Martin Lather The following extract is taken from a book of at

re hy Martin Lether and published in the year A. 200 in Nurceburg, Germany. The book is now in "Caset Library" in Mt. Morris Cellege and the ex-tass born translated from the German by S. Z. AFTER quoting St. John's Gospel Chap. 13,

ne 1-17, Luther say "This history of feet-washing as found alone

in St. John's Gospel, and would appear though not much depended on it, since the evangelists reem to have forgotten it, had not John mentioned it, but John at introduction to the aubject, that we must admit that the Lord Jesus Christ did not only design that the feet of his disciples should be clean, but had in view something

This is also proven by the better and higher. ord delivered after feet-washing, ou the I and testified that he would have his disciples to foliow his example, and not forget to wash one another's teet. For this reason the Chrisans have practiced such feet-washing to this day, but in this as in many other things under the sway of the Pope, it has happened that only the external work has been performed while the sense and use of such feet-washing as been lost, house the necessity for calling forth again its instruction and design. The introduction to the subj

John seems somewhat strange. For what pur-po-o (some might think) does feet-washing hence he says, 'When Jesus knew that his hour had come,' etc. But how do these words agree with the statement concerning feet-washing? Exceedingly well, if you will observe closely. By stating that Jesus knew he was going to the Father, it is intended to arouse our attention to the fact that the Lord, almost in the last hour of his departure, desired to give us this example and instructions. It is an admitted fact that what our dearest friends do or say just previous to their death impresses as more deeply that what they is the course of their life lone or said during the cour think of jesting and what they say is in

St. John means to say: "I will present yo St. John means to say: I will be most inclined to receive for it is our Lord's last act together with his last sermon which he began during eet-washing and ended on Mount Olivet, for had this not not been such an important one he would not have thought of it under such great auguish and sorrows that were pressing In harmouy with this John further says in regard to the love of the Lord Jesus toward his disciples that we should perceive that feet-washing was an not of love and learn what a special love our Lord manifeeted towards us.

There are two reasons why the history of feet-washing should impress us. First, it was an act of the Lord just before his death. Sec ondly, it was an act of love on His part. It and his instructions in connection therewith anst be of the greatest importance to us, for when Christ lends his love and friendly to a work, it cannot be mean and small. to a wors, it cannot be mean and suisit. The purpose of fact-washing is pointed out by John in these words: "Jesus having leved his own which were in the world," etc., as much as to say, the time had come for the Lord to depart out of the world, but the disciples were remain longer and needed such an example and such instructions, to remain his true were, and not be led astray by the example of the world, for what the world seeks is, that ach one may prosper himself regardless of the ffering it may entail on others. He who ives in the world and does not wish to be led astray by it, let him observe this, says Jesus your Lord. But I assume not my auth serve you. This learn and do, so shall ye he deseed and remain free from temptation of the A PROTECTION AGAINST SATAN'S TEMPTATION

What John especially mentions is, that Sa an had already put it into the heart of Judas to betray Jesus, and therefore wishes to skoy hat his disciples and the Christians would not only be tempted by ambitious power and pride but hy Saran as well. Against these, there is no other help, counsel, nor means but that which the Lord out of special love delivered unto us, and urged earnestly to follow as he was about to be delivered into the hauds of the

gentiles by his own people. To be in the world, is the same as to be is the midst of demons. Here it is imper for any one to govern himself unless we Here it is impossible Word of God, and especially to this exto the ample; because the flesh is not casily subdued. but always desires to be exalted.

but always desires to be exaited. That we may withstand such temptation, the Lord pre-sents us this example, that we should meditate thereon and regulate ourselves thereby, for it is out of His burning, fiery love toward us, that He would protect us from sin and harm. Therefore, John makes such excellent intr-

ductory remarks, before he spoaks of feet-wash-ing, that we should learn what Jesus intended to teach by it, and how kindly disposed He was toward us; but a thousand times now-a-days is this story of feet-washing read and sung, in rch and closser and no one understands But what does John mean by saying: "Je-54 sus knew that the Father had given all things

point out to us with what thoughts the Lord has been developed largely by cultivating a ciples feet, that he was not considering his own ering, nor cast down in spirit as he was soon after feet-washing, but He contemplated His glory which he shared with the Father from the beginning, and which He would again share after His humanity, and retain duriug all eternity. These are lofty thoughts that should have drawn His mind from the world to such an extent, as not to think on mankind at all. But as He was engaged with mankind at all. But as He was engaged with such a train of thoughts concerning His sternal glory, He rises from the table, lays soid His garment, takes a towel and girds Himself, and pours water into a basin and begins to wash His disciples' feet and to dry them the towel with which He was girded. In this. His thought and work most admirably agree His thoughts are: I am God and Lord over all It is less than a day to wait until Satan has accomplished all he can; afterward he with all my enemies shall lie at my feet and leave my Christians at peace. But what is the He, the most expited, and greatest Lord, the work of the house servent, washes His dis-ciples' fest. By His example He designs to ciples feet. By His example He designs to show how He separated himself from H:s glory and for the time being forgot the same, no isusing it for selfish pomp, pride, and power But ministering to his servants therewith this onld also do likewise, not exalt ourselve not abuse our power and splendor, but most willingly serve our neighbor with them and for their interest.

EXPLANATION OF FEET-WASHING.

Afterward the Lord expining the meaning of feet-washing by saying: "Know ye what I have done to you? Ya call me Master and Lord; and we say well, for so I am. If I then your Lord and Master, have washed your fe ought also to wash one another's test. For I have given you an example, that ye should do as I have done to you." Here you see what i true feet-weshing and you should know this history is written for the purpose that you should diligently learn it and observe the example.

DESERVATIONS

1. From the above we learn from Luther, that the practice of feet-washing was observed as a sucred ordinance by the Christians even to his day. 9 The example and instruction concerning

fact, washing, were given by Christ at a time when he was deeply moved by His suffering soon to take place, when minor matters were not regarded, hence had a higher significance than merely the cleansing of the apostles' feet 3. Feet-washing and the instructions com cerning it, were among the last acts of our Savior, and as such demand our special regard and obedience.

4. This act, was one of love on the part the Sevier, which He manifested to the end John 13: 1, and directed us to do the same to ach other, John 13: 14, 15.

5. The practice of feet-washing is a safeguard against the allurements of Satan and the spirit and practice of the world, if done in the right spirit.

6. Though the Lord knew He came from God, and would go to God, and share the glory with Him. John 13: 3. He thought it not to trifling to stoop down and wash His disciples' feet. Neither should we.

7. We can only call Him our Lord and Ma ter in truth whom we obey and be His follow ers, only when we follow Him in all things Jeens promises us a blessing if we do this (wash one another's feet) and He will redeem S. Z. Sharp. His promises.

WHERE IS THE FAULT?

THIS is a question that is frequently asked by those with whom I meet in my travels. And it is asked by those who want to know; they want to do right, and they are much perplexed about the matter. They believe the Brethren have the doctrine of the New Testa ment, but in the present condition of church they cannot tell who is right. above is the way they look at things in the Brotherhood, as they existed before the A. M. and now since the meeting is past they are not fully settled yet, because, they say there are use next test too counter find gives on things into bit insules of that he came from Gof, three bodies now, and are purpleted to deter and testific. Popt-coins are writing the said was poing to God?" These are excellent mine which is right. That are error has been and bearful from your form the first terms and lotly worsh by which I John desires to committee, counts to density, and that every count their finderest—Portage,

spirit of division in our beloved Zion. stead of laboring for peace and uni on, the apirit of dissension was encouraged. Now where this was the ease, the apostle would say, "there is utterly a fault among you." We have to confess that it looks had enough, but how can we improve on the plan of salvation by ing a new organization? We cannot, with impanity, change any part of God's law, and we certainly would feel greatly in danger to attempt such a thing. Now whoseever takes to himself the liberty to teach, for doctrine, that which the law of the Lord does not teach, that is one place where the fault is. The law of the Lord is perfect, and we ought to be very careful how we teach that which is not therein contained; for instance, we teach that it is the duty of every member of the church to engage in the ordinance of feet-washing; then the question arises, does every one engage in that We hear from one congregation, service? they tell us, that every member washed feet at our love-feast. Who then will say they did wrong at that love-feast? But we hear another congregation, and they inform no that all did not engage in feet-washing, because one washed two or three, and so that number was cut off from the liberty of participating in that service. Now, one of the causes of divi ion in our Brotherhood was because these who did not all wash feet, said to those where every member washed feet, we will not fellowship you, unless you refuse to wash feet that way I ask in all cander, where is the fault in that case? Again, we teach that we should be a plain, self-denying people, non-conformed to the world in dress, etc., does that apply to all. or only to a few in each congregation? If it applies to each one, how is it that some can take to themselves the liberty to dress as the world dresses, and put on jewelry and such things as the law of the Lord forbids, and yet claim to be members of that hody, which is said to be the body of Christ? Surely there is a fault where such is the case, and God will hold such to a strict account for their faults. These are some of the things at which the world stumbles, and those who are guilty must account for the blood of such as are lost by by their inconsistency. Then we ought to very careful that the fault is not in us. ing that all will be able to see the Light, and walk therein, we submit these few hints for your consideration, in the fear of the Lord.

A. HUTCHISON

THE OUTLOOK FOR JERUSALDM. PALESTINE, so long foresken and desolute, is

evidently awakening to a new life. Interest or and significant movements are in progress. Jerusalem is rapidly increasing in pop Of its 40,110, half are Jews, who are increasing in influence as well as number.

The Rothschilds are said to have a past due mortgage on the country. Mr Oliphant proposes a plan to colonize 1, 500,000 zores on both sides of the Jordan with Jewish people. What is more remarkable, perhaps, Rouf Paha, sovernor of Jerusalem, is said to have reprived imporative orders from Sultan Abdul Hamid to resume the work of restoration of Solomon's temple, and to clear the great square in front of it of all the rubbish and rank wegetation now cumbering it. The great Mosque of Cours stands upon this congre, and derives s revenue of about \$75,000 a year from p grim visitors and other sources. This sum hitherto chiefly gone to Stamboul; now it is to he appropriated to carry on the works just ad A new impulse has been given to temple restoration by the recent pilgrimage to Judea of the Archdeke Rudolph; and two officials of the Porte have already gone from Constantinople to the Holy City, instructed to secure the fulfillment of the Sultan's decree. not the day appreaching when Israel, with Judab and Benjamin, shall be restored, and the Promised Laud bloom again with verdure and

Events seem to foreshadow changes of gr nterest. The rain-fall has largely increased; wide areas have been restored; gardens beautifying the valleys. In many places Jows have a longing for their ancient home, increased by their present disabilities, and projected lines of travel will facilitate emigration and traffic. Prophecies are waiting fulfithment, and hearts long veiled, will yet see and wel-

froitfulness?

FALLEN ASLEEP. BUSHONG .- Near Williamstown, Ohio, June ind, Bro. Simon Bushong, aged 48 ye

10 months and 11 days. Funeral services by the writer, assisted by Bro. A. J. Baughman. S. T. BOSSERMAN SHIDLER.-At her residence in Largaster,

Huntington Co., Ied., June 29th, Fanny Shidler, eged 60 years, 11 months and 8 days. She leaves a family of children and quit unmber of grand-children and many friends, to moorn their loss, which is her great gain,-She was a consistent member of the Brethren church over 25 years. Her husband preceded her several years. Funeral improved by the SAMUEL MURRAY.

LINDEMAN.-In the Bango district, Elkhart Co., Ind., Feb. 6th, Bro. Christian Lindeman

aged S1 years, 6 months and 20 days, He was a deacen and a good couns the church. Services by Bro. Joel Shively and the writer from 2, Cor. 5: 1.

MOYER,—At the same place, June 21st, sister Joanna, wife of Bro. Benjamin Moyer, and daughter of the above-named, aged 45 years, 5 months and 25 days. Both father and daughter died saddenly

with heart disease; our loss is their great gain. Services by Joel Shively and the writer, from JOHN METZLER. St. John 14: 1-6. GROSE .- In St. Joseph district, April 8th. Bro. Christian Gross, aged 59 years, 3 months and 14 days. Services by Eld. D. B. Sturgie and the writer from 2 Cor. 5; 1,

ROOSE,-In Tellow Creek district, May 25th sister Mary Ann Roose, wife of Bro. John Roose, aged 55 years, 2 months and 24 days. Foneral services by Eld. Daniel Shively, A. Miller and the writer, from Rev. 21: 4.

HIMEBAUGH .- In Elkhart Valley district Jame 5th, sister Esther, wife of Levi Him baugh, aged 43 years, S months and 1 'day ording to her request, remarks wer made by the writer from 2. Tim. 4: 7.

JOHN METRICE.

NEWCOMER - June 23rd 1882 in the White Oak congregation, Lancaster Co., Pa., sister Fanny C. Newcomer, daughter of John S. Newcomer, aged 35 years and 1

United with the church A. D. 1865, Her sufferings on earth are ended, which were, at times, sovere. May we prepare to meet her in

times, severe. may no read a bester world, is my prayer.

L. C. Newcomes. HIBBARD.-In Whitley Co., Ind., May 5th friend Isaac Ribbard, aged 38 years, 3 months

and 27 days. Disease, consumption. Friend Isaac was not a member of any church, but was a good, moral man, He leaves a wife and one shild, a father and four sisters

to mourn the loss of a dear friend. Peneral discourse by D. Hodgden. WARNER.-In Huntington Co., Ind., May 55th, friend Ephraim Warner, aged 33 years

menths and 8 days.

Friend Ephraim was subject to spasma for 15 or 20 years, and finally passed away. He leaves a widowed mother, two sisters and a brother. Funeral by Bro. D. Hodgden

Correspondence.

Morro.—Then they that found the Lord spake often one other; and the Lord hearlessed and hearl it, and in bu-renembrance was system before him for them that; the Lord, and that thought upon han name—Malack?

Progressive Convention at Ashland, Ohio June 29 and 30, comme at 9 o'clock P. M.

In submitting this synopsis for the readers of the B. AT-W., we aim to give the work of the Convention as nearly correct as it was nonsible for us to note it, under the circumstances. Not having a place at the table and our feelings being desply moved by the solemnity of the occasion militated against us giving as full a re-port as we desired to do. We shall make little or no comment and if any statement we make does not accord with the work done, we will cheerfully stand corrected.

From two to three hundred persons present, perhaps one-half from abroad. Not many were formally sent as delegates; yet spoke in behalf of the Progressives residing in the respective localities from which they came, Convention wer called to order by Prof.

Hixon. Devotional exercises conducted by J. P. Hetrick.

Convention was permanently organized by electing J. W. Beer, Pres.; J. P. Hetrick, Vice Pres.; S. H. Beshor, Reading Clerk, and Prof. Hixon and A. D. Gosgy, Writing Clerks.

In stating the object of the meeting, the Chairmen said, there had been for a long time a growing difference in the church on questions of church polity, and the late A. M. had passed decisions that they could not submit to: hence this convention was calted to decide what their future course should be.

Prof. Huber addressed the Convention, giving his disappointment of A. M. work on pulsion, mandatory decisions, theological eduention, Sunday-school Conventions, etc. Decided to allow no one but two speeches of

fifteen minutes each on say question. Papers, letters, etc., from such as were in sympathy with the movement, but could not be present, were called for and road. Of these there were a good many, some from individuals and a few from churches, while the majority were from parts of churches.

These letters, in general, expressed the ar thors' condemnation of the course of A. M. their approval of the Progressive movement and advised the Progressives in Convention not to withdraw from the general Brotherheed but to stand firm on the Progressive principles. A few advised the forming of a separate organization. It would be impossible for us to give the number that these letters and papers represented as many of them were very inde-finite on that point. We noted the locality from which they came and the names of those who signed them, but it would be burdensome to give them for publication.

Most of these papers came from Ps., Ind., and Iowe, and expressed a determination to continue in fellowship with all such as they re garded expelled without Gospel authority or a fair trial The acceptation of the Berlin Committee Report and making the decisions of A. M. mandatory, seemed to be the main ground of complaint

Report of delegates and individuals, repre senting the wish and strength of Progressives was called for. Eld. A. Cost, from Va., delegate. No defin

e number represented. Edward S. Miller, delegate from Md. No. number reported.

J. P. Hetrick reported Philadelphia church in full sympathy with the Convention - Rittenhouse, Williams Co. Ohio report

ed a number in full favor of the movement. J. A. Ridenour reported about 100 out of congregations near where he resides,

John Fitzgerald, Dayton, O., reported 50 from the Bear Creek charch. -Snyder, delegate from Radford Co. Pa

No names given. A. D. Gnagy represented the Myerodale branch of the Berlin church.

H. R. Holsinger and ---- Knepper, delegates for Berlin church, Pa S. M. Mohler represented a majority of the

Johnstown church, Pa.

Henry Heman, of the Black River church Medina Co., O. Number of constituents from

C. E. Glen and - of Cheat River, Va. thought a large majority were Progressi

S. Leedy and - Garver represented the body known as Leedyites, as being in sympathy with the Convention. A large majority of the Ten Mile congrega-

tion were reported progressive. S. H. Bashor reported a few from the Summit Co. chorch O.

David Swibart represented the Progressive of Roans, Ind. No number given.

AFTERNOON SESSION. Elias Tester, Wm. Sammers, D. M. Truby. E. S. Cripe, J. H. Swihart and others represented those known as the "Congregational Breth

ren," numbering about 400 members, satuated mostly in Iudiane. They expressed a desire to unite with the Progressives on the motto-The Gospel, the whole Gospel and nothing but the Isanc Grub of the Owl Creek church, Ohio,

reported from 75 to 100 Progressives. P. J. Brown, Mobican church, Ohio, num

her from 1 to 50. Isase Ross, Danville, O.,-number from 25 to

J. H. Worst, Rush Creek church, O., 140 ombers. All Progressives but 6.

Joseph Bowman, of Va. represented the Thurmenites as being in sympathy with the convention. Have about 60 members.

just cause for their proposed future conve-

Conferences when they are accessary.

we omit further notice of it,

and stand with them.

Old Order party to deal with.

on the other side of the house.

the Progressives as the original or true Gor-

man Baptist church, and provided for the re-

We have given a general idea of the paper

and as it will be given in the Preacher in full.

Votes cast for it, about 50; against, 8.

ed to test the matter they would have the op-

portunity and would find they did not have the

nation that we can go on in the practice

of the Gospel and they may as well look the

matter squarely in the face, and while they did

not regard themselves as forming a new organ-

Bashor said they must be guided by the con-

Holsinger was willing to stand by the paper.

tents of the paper, and it did not so express it.

He subscribed to their metto. "The Gov

the whole Gospel, etc." but wanted to know

who was to interpret it,—the individual for the

burch, or the church for the individual? Cer-

tainly not the former. Said the meeting was

premature and therefore be had no sympathy

Objections were made to his speaking, as he

Question submitted to the house in his favor.

He thought the Convention uncalled for, as

more was goined than lost at last A. M. Said

was not there by invitation. He claimed the

zation, yet it was indirectly doing so.

D. N. Workman asked to speak.

Mederator granted the privilege

with the movement.

ground of their free restru-

years. Warned all not to comm

man's face while he was speaking.

One on Sunday-school Work.

One on Educational Work.

Brethren church.

by voting on the Declaration of Principles

"Resolved that nothing done in this meeting

shall be so construed as to mean that we have

APPOINTMENT OF COMMITTEES,

One to confer with other branches of the

Committee on S. S. work regerded Sunday-

One on missionary and evangelistic work

on Declaration of Principles.

Sunday-school work and recommended Chi. dren's Meetings to be useful. Report adopted Committee on Educational Work regarded. Report of Delegates closed. higher education in harmony with the Gorge At an informal meeting Wednesday evening and that Ashland College is in the hands Basher and others were appointed a committee

prudent and careful Progressive Trustees. Ale enceuraged contributions to liquidate pressu Report was lengthy and called out a warm debt. Adopted. Committee on publishing declarations of The Preamble contained complaints against principles recommended that it, together with the work of A. M., and set forth the apostocy

such other matter as was deemed needful, b of the church from the faith of our fathers as published in P. C. and G. P.; also in true The paper further declared its supporters, or Committee on conference with other brand.

es of the Brethren church, could see no reason why they could not commune together, but a storing to fellowship of members expelled by vised to weit until further acquaintence of the the apostatized church. It re-offirmed the doceircumstances could be made. trines of Alexander Mack and provided for the Committee on Missionary Work recommend. appointing of an Executive Committee to exed the continuance and increase of the work rauge for the holding of District and General already hegun.

Ou Educational work, S. H. Bashor regard ed mandatory lew as the mother of ignorance J. H. Worst was gled that they could star the grandest of all crusades with a college a their head

In explanatory remarks on the above paper. Prof. Huber thought charity was the kep note of success for Ashland College and was S. H. Bashor reviewed the work of A. M., and declared that those who have gotten authority ed it broad enough to restore Prof. Sharp b of it, are no longer members of the true the Presidency.

church, as they had departed from the Gospel In remarking on missionary work, P. J. as understood by Alexander Mack and the ori-Brown gave a history of the Church Extension Union. He gave Howard Miller the onginal Dunhard church, and that the Progressives were taking a stand where Mack stood, dit of being the eriginator of the plan, and je asking those who have apostatized to come back lousy the cause of failure. Said the elders as that if the missionary work was to succeed in P. J. Brown and others acquiesced in the telligent and educated men must be sent, and ame sentiment, adding that the best jurist in of course they would be compelled to step the State had said, that in determining who

lows and out of nower. would hold the church property, the cause of The Congregational Brethren and they w division would be taken into account. It expelled for obeying the Gospel and NOT ober was further said, if the Conservatives wanting the usages and rule of men. Question to them by a member of conver

tion: "Do you restrict your members in point of dress?" Ans.-We go as far as the Gospel speak

ganization but if one is made it must be made and no further. Bashor on expulsion of members, Expulsion H. R. Holsinger said he was pleased with is honorable or otherwise, depending on the the prespect that we shall be able to form an cause, where and when it is done. Mack's er

pulsion from the Lutheran church is looked upon by as as reflecting great credit upon his He argued that if the haptism of the Congre gational brethren is not legal, because they were haptized by expelled members, then our baptiem is not legal either, and we had bette send a man to Greece and get it pure from them, and all he haptized over. He wanted u to say that while others put themselves on pr ord for the A. M., the Progressives were putting themselves on record for the Gospel.

Holsinger said he solemnized marriage and baptized since his expulsion from the church and considered it just as legal as our bontism Sai he would not withhold the salutation from any man that offered it, because he loved me even if he was not beptized. Thought the man was obeying that much of the Gospel at least Holsinger made un carnest appeal for Br

right by grant from the Moderator; also on the hor to enter the missionary field again. Sail God had blessed him with talents, had shows is approval of the work by abundantly bless is labors, etc., but could not go unless we

Bashor said it was the work of his choice believing that he could do more to get prople the making of the decision of A. M. mandatow was no good reason for the move as they had been acting under a decision of A. M., that into the church than to keep them in, but obcted to going at present, was virtually the same for the period of 77 ause health would not permit 1st Re it themselves

2nd, Was under partial obligations to the burch in Philadelphia, and, Bashor did not like the spirit manifested and

3rd, Has protested against it. reproved some sharply for sneering in Work-Subject dropped. J. H. Worst offered the following resolution:

and E. L. Yoder. Duty of Committee to arrange for District ad general Conference, and to see that church-

seceded from the church organized in 1708. es which are partially disorganized and out of order by the spectacy of A. M., are set in Bashor offered a resolution to urge upon ministers and members to labor for plain One to publish Declaration of Principles

and simplicity in dress, etc. Lichty thought plainness the strongest plank they could put into their platform.

Ridenour and others spoke in its favor-Bashor said, in the matter of outward ador

Committee on S. S. work regarded Sunday-schools an auxiliary to the churck, Sunday-school conventions on indispensable factor in shion, was on extreme, and the church says.

You must come and dress in our fashion," was Men who assume to set up a certain ent or style in the church in dress an l say we at follow, are infidely to the truth, - are It is a curse, damning to the cause. Holinger said, plainness depended somewhat or circumstances. Said he talked with a man abothought a thing that was plain one place, ms plain everywhere, but it was not true, for planly-dressed bride would be very different on a plain grandulother. Said, plainness and be maintained in all places and things, but might still be very different as to degree and form. The church in Philadelphia was alled a plain church by the people there, but sould not be thought so everywhere. He Said, we want what the world calls in other words, if we are plain, compared with the world, we have Gospel plain

Bashor, in a few brief remarks referred to the ants of Ashland College, and about \$60.00

ras subscribed. After devotional exercises, singing the doxo-less and pronouncing the henediction, the ention adjourned sine die.

I D PARKER From Sycamore, Va-

Dor Brethren:

We are satisfied with the B. AT W., and id not advise making any change; think it best to have no more than two papers, but let the B. AT W. be one of them. We have been the cause; it has gladdened our heart time and again. Who has done more to give light on the Gospel than Bro. J. H. M., the starter of the paper, and we still find him at work. We are glad to see his name in the paper, but would be much more glad to see bis face and ear from the deak. But if this we cannot do. then we will be satisfied with his pen, and pray the Lord to stand by him and give him many eless in his crown. We must say his pen has given us more than anything we have seen and we love him for it. The Lord bless him, is our prayer. Yours Truly, T. C. Wooo.

Krom D. P. Saylor,

Dear Brethrens

Through divine providence, wife and I re broad safely home on the 12th of June, from a tour weeks' tour among the churches and th M.; with a two days' detention in the Cham briburg, Pa , Court-house, where I was ten a equity the right to church property in these snhappy times of division in the church, but I had to do what I presome a brother never bad to do, - to give under affirmation to those learned in the law, the faith and doctrine of the in Bantist church, and define the church and a church,-what is a district, and what is the Annual Meeting; what is the anthority of a church, of a district and of A. M.; how are the officers celled through all the grades of ofad what were the troubles with the Mami churches, how long standing are they with all the intricate questions shrewd lawyers could suggest and devise.

I presume if the Brethren who oppose a rule of order for practice to be written in regular enefit of all, had been in my chair. they would have wished the brethren at their bisure had written it all out for them.

And here I will say that I fail to see the ety in objecting to a written rule of orser for the practice of the church. Way hack in 1835, forty-seven years ago, the Brethren in A. M. gave a rule of order for deacons. in 1848, thirty-four years ago, the Brethran in passed a rule of order for receiving mem bers into the church; and that order was r ed, and reprinted in 1858, and the secedes at their late meeting adopted it for their

that request was submitted. The sub-commitbe found that a variety of orders were among the brethren; and the views of the committee were conflicting. I said to the hrethren that I "At midnight while you thought this way, streping, I can write out a compromise which read what I had written at midnight and the committee adopted it, and when read to the public meeting, it was adopted without objecreference to that part of the order that applies to the candidate when water; the paper asking how to proceed with the applicant before his baptism, was with an-other sub-committee of which I. Price was

clerk. Neither of the committee knew what the other bad, and when the one was read, it developed the other, and where both were read only the words "and in the water the following stions to be asked," were added to connect the two reports as one.

It was a compromise. I yielded part of our order. I was haptized into the death of Chris but our home church submitted to the order, and all has worked well.

Even so has the church in A. M. p. order for installing officers. Why, then, op-But the brethren are unwittingly but surely working out an order; not as complete however as if done in the way petitioned for. To reves the Minutes was readily granted, and just as soon as that is done, the church will have a rule of order for all her practices; but not near as complete as a Committee appointed for that purpose could have done.

From Iowa Falls, Iowa

Dear Brethren: Let me tell the readers of the B. AT W. e of the joys and serrows of an isolated brother.

The writer lives thirty miles from the church in Grundy Co., Iowa, and forty miles from the Butler Co. church. These are some of our sor-We are located in Franklia Co., with no mambara near us event one sister.

Last Spring Bro. H. P. Strickler from Gran dy Co, was with us and preached five sermons which were well received. At the close of the which were well received. At the close of the meeting it was said to Biro. Strickler by some of our professing neighbors, "We wish you could stay with us just one week longer."— Praise God, these are some of the joys. Bro. Eikenberry, from Batler Co., gave us some The brethven mentioned left an appointment

or every four weeks, and any of the minister brethren traveling through, are heartdy inrited to stop with us. We are trying to work or the cause of Christ, though our help is We have Sunday-school every Sunday for

the last year, with good interest. We also have a Bible-school every Sunday evening; it has proved very interesting with a good attendance. It makes our bearts rejoice to see the young man so eager to grasp the wo rds, a try to explain the plain Word of God May God belo us to rightly understand a the Bible-school has divide the Word, and as en so interesting I would call the attention of the brotherbood everywhere to this and ask on to try the same in your own neighborhood s you have so much advantage over us, isolat ed as we are. Strive and you shall be reward-Brethren, remember us in your prayers when you approach a throne of gra C. M. SUTER.

In No. 24, Vol. 7, in his report of discassiat our late Annual Meeting, Bro. Mason says, "D. E. Brubaker made a coble speech, that we show our brother (H. R. Holsinger) all the mercy be may ask for, and that, if we hastily decide this matter, we will virtually sever

Were it not for the sentiment of the I clause of that speech, I should have took no me nor trouble to make this correction. There is a mistaken identity as to the author ip of this speech. I remember that some ship of this speech. I remember that some brother during the discussions on the Berlin Committee report, made use of such, or similar language; but it was not the language of D. E. Brubaker. I thought at the time, and do yet, that it was very injudicions for the speakrs on both sides of that question to endeavor to use intimidation, by urging on the meeting what the probable result would be in losing or retaining members if H. R. Holsinger's case

sere not disposed of so and so. When the forth-coming report reaches m hould I see D. E. Brubaks r's name attached "noble speech" referred to, I will still think that the reporter got the wrong name to think that the reporter got the that the mis-that speech. I have no thought that the mis-

Plan for Building Fund. Door Brothern:

We notice in our charch papers many calls for help to build church houses. There seems to be a great want which is not very easily met under our present system. Therefore I

general Brotherhood to help them, is very uncertain and very tedious in its operation, will now propose my plan: We should have a general church fund of the whole Brotherhood,—ten, fifteen or twenty

thousand dollars, and whenever an organized church wants to build a house and not able to do so by depending simply on the members, let them have the amount they need by paying a certain per cent, say eight, ten, fift twenty p r cent. annually, until the amount paid will be equal to the amount taken out When that is done, the general church will be neid and the house also.

Now is the time we should go to work, for those that are leaving us will make great efforts to weaken the old church.

But some may say, "How are we to raise that amount. I think it can be done easy eaough. We will suppose there were five thousand members at last Annual Meeting. Now, suppose it cost them five dollars a piece for their fare, which is far below the r which amounts to twenty-five thousand dol-Now, the Brethren bare paid that willingly

no doubt, and can we not do it in this case. If the St. Louis Brethren would have a chance of this kind. I think they would soon have a Now I have given my plan, hoping a

may improve the same or devise a better. Dear Brethren, whenever the church is able to build houses as feet as they are needed, we may avect to see the church prosper beyon sectation. Davin Kingpy

From Plymouth Ind.

Down Redlores I bad anticipated to travel and visit the isol-

ted members and churches this Summer, but g many members from the West, at our I conneled with them and we thought best not to come West till in the F Spring was late and very wet and backward and people are very hasy, and another remon is, my wife had not intended to travel with me, but to have her mother stay with her during my absence. The old mother, bowever, not g at present able to do so, on account of a visit to Pennsylvania, I have given up going for this time, but as soon as I can do so, I will try to comply with the wishes of the many dear brethren and sisters, who have written t May the Lord bless us all, and may the Brethren all do more for souls and less for the JOHN KNISLEY. Plumouth, Ind.

Great Mission Fields. For several weeks we were in a small part of

Northern Kansas, and also spent a few days in while it thrills Webster Co., Nebraska; and my heart to hear the cries for the bread of life, cain follows when I learn that the ministry is too feeble to give this bread. Feeble I say, not in willingness, not in intellectual ability, not in love, but in money. Nearly all min have families to support; they must see that wife and children have bread and apparel; to secure these, they must till the soil, or shove the plane, or wield the hammer. call comes to them to preach the Gospel; hun gry souls there are on every band, pleading for belp; but the poor minister cannot give heed to the piteous apponls, for he must pro-vide for his own. O how his soul writhes in anguish because of his inability to attend to wants of the sinner! Those who are not called to preach, remain at home, amore for tunes, bestow luxuries and superfluities upon their children while the hard-worked minister is not assisted so that he might attend to the rk of the Lord with diligence

We urge our dear brethren to take more in-terest in this work. Con you not go and spend a few days in the minister's corn-field, or in some way help him so that he may fill some of the many calls, ten, twenty, or fifty miles away i The harvest is ready. Now when the people are calling for belp-calling for Brethron preach, let every effort be made to attend to their wants. I verily believe that if proper efforts were made, and the calls attended to by wise and predent ministers, that there won he 100,000 members in Kansas and Nebrasko within the next ten years. This may seem strong, but I have this upon the feeling in these new and repidly improving States.

Cannot the Domestic Missionary Board, take measures looking toward heilding up charches in these great fields? Good and faith think the church should device some better and men should be located at different points to which plan to meet there wants. For the breithers and the local ministry, and should progue organics of these who consists the breither of the properties of the constant of the properties of

right as well as to keep them right. should be started in love, with zeal, and con-tinued in love and order. Let order be found ed upon love and holiness, and it will enforce I have seen the minister with tears rolling

down his care-worn cheek, relate the interest and desires of the people, but his duties at home will not permit him to go to teach the people. But as it is, he can go only on Lord's day; and there being so many appoint it would take a year or two before he can preach all the doctrine at one place, and the meetings being so far apart the good seed is apt to be choked by thorns before he can return. He should remain a week or ten days, nod speak all the words of life; but he preaches a sermon or two, awakens an interest and then must leave, or he worse than an infidel hecause he fails to provide for his own. Brethren, is there no remedy, must these glorious fields be neglected until others go in and occupy them? It you have any doubte, just come out here and go along with some devoted minister in bis circuit, and your heart will red within you. Poor servants! With love pervading their whole being, they can scarce-ly resist the piteons appeals of the people, hot they must toil day by day to maintain their families. Some have left their homes for days and weeks and fed the multitudes with manufrom Heaven, but, also, no brother went to their aid, so their corn was short, their wheat was not attended to in due season, their mon-ey was spent to pay fare, and now their homes ere gone, and they are almost triendless be cause they are poor. This is their pay from those who made them their servants. These who called them expect a Heavenly roward be cause they love and obey God, but dear should a preacher serve both you and God for the same roward? Why should ne do more than another? Why not equalize the labor, and then the reward will be equal There can be no doubts as to the roward faithful minister, but how will it he with those who should have belied the minister, but did Thick of this, beloved. One hundred active ministers are yet needed in these new fields. How can they be supplied?

Are any rusting out in the East for the want of opportunities to preach? If so, come West, come to the great barvest, and you will find lovely hearts awaiting you. Come, and bring Jesus with you. He is here; but ood to get Him in the East and bring Him along Come with love and not with Come to seek honor of God, and not of mon. Come, not to act lord, but servant. Come not not to set brethren at variance, but to them in love. Come not to oppose the church. but to help build it up. Come, not to ron nway from trouble, but to help to keep out evils by love and devotion to principle. and you will find warm hearts-lovely hearts -pure hearts, that are willing to worship in sod houses, dug-outs, in forests, in lowly places. Come, and you will find plain proplewho live in a good country, where schools flourish, where a mighty work could be done. Come seeking the kingdom of God first, and then all the blessings of life shall be added. In the next I shall treat of the country, its advantages and desalvantages, but do not come for the country alone, do not come for its alth, but to help in the work of the Lord.

From I. L. Brown.

My wife and I started from West Point, Cal., the 6th of June landed in San Francisco, th Sth: remained in tant city until the evening of the 10th, then started for home by way of Southern routs. We were ten road, enjoyed the trip spleadidly. We saw much of importance, crossed the Sandy Des-ort of Arizona, which was not so pleasant as it was very warm. We passed through Los Angeles; saw oranges and lemous in abund: nanging on the trees; also other varieties of people in the city. Some brethren live nest the city, but have lorgesten their names. We liked California very well; good climate, good water, and heantiful, natural scenery; no storms, seldom hear thunder, generally gentle rains Wheat was cut short in the vallies on account of hot, dry, winds. We found many familian faces, and loved ones at home, but some dear ones have passed to the other shore, waiting for the faithful. Rounake, Ill.

Gon blesses those who love and serve him; only those who love their follow-men are His

ti, (board covers)...32

Tidings from the Mield.

From East Portland, Oregon.

On hat Sabhath we attended church with the Brethren at our school-house and more made to rejoice to see three souls added to the church of the Breth-ren by huptism. We hope this will be the commencement of a greater influx to the saints of this vicinity. We number eleven in Multnomah Co., and there are several in Clackimos Co., eight mile south of here. We are fifty miles away from the main hody of the church, Bro. David Brower is our elder; he preaches once a month for us. We think breth-ren seeking homes lu Oregon would do call to ston here and see our country before going too far, as we have a nice ren to locate here with ne. Yours Frsternally

J. A. ROYER Notice.

At our late District-meeting the un dersigned was elected Secretary of the Home Mission Board for the northwestern district of Obio. All corres said district should be addressed, and alls may be filled. John Bushong. Williamstown, Hancock Co., O. calle may be filled.

From Longmont, Colo.

Sunday-school organized in St. Vrain church yesterday. Neeting immediate-ly afterwards. One hantized — a young o came twenty-five miles to be received into fellowship. He was rais ed among the Brethren, but for several years has not been among them. His love for God and the true doctrine mor ed him to come to Jesus. He went home rejoicing. M. M. Eshelman.

Wanted.

A reporter from every congregati for our Almanec and Annual Register for 1883. Send name and address by postal card and blanks will be sent. H. J. Kunzz,

Covington, O.

From Falls City, Neb.

The church seems to be in union gen Our meetings are growing mo interesting. The attendance generally One more, a dear old sister, unit ed with us by baptism last Sunday. -May her last days he her best days.

The season so far has been favorab especially since the late cool weather A nice rain to-day, small grain good and will soon all be harvested. also now promises to be a go grop. Health generally good. May Goo

C. PORNEY.

From Carleton, Neb. At our quarterly meeting all passed off in a Christian spirit. Please an

three miles north-west of Carleton Neb. Meeting to begin at 10 A. M. We are still having good growing weather. Rye harvest has been going on for the last week. The rye is heavy and will average six feet in hight. The prospects for all other crops are got LEVI HOPPERT

From Garrison, Iowa

I feel like penning a few lines for ur worthy columns. I attended our preciate very much, although I attend very little on account of other duty devolving upon me. After reading a portion of God's Holy Word and propounding some interesting and impor-tant questions, the school rengized to made. Here one of the number theire the eldest son of the writer) entered the fleuid stream and made the good con On the 16th of April, one was received

ed by baptism, and since has gone to his got in over head, as there was a audienceward. Next Sabbath, the Lord will-offset from shallow to very deep water

ing, his companion, and one more will ing, his companion, and one more will be baptized, making four in all since my last writing. May the Lord carry on his good work to the lugathering of many that may come forth and shine as the stars of heaven. STEPHEN JOHNSON.

From Arrow Rock, Mo.

The Clair Creek church, Suline Co. Mo, is in a presperous condition. Three were baptized to-day; others near the kingdom

We had a fine rain to-day. The harvest is over, and now the whistle of the steam-thresher is heard throughout the land. There are fine prospects for a full eron of grain, as well as an abundance of fruit of all kinds.

We have had very high water in the Missouri River, and the Brothron in the Clair Creek church, Saline Co., Mo., have suffered considerably on account of high water as some of them live on the low lands. More especially is this the case with Bro. Josiah Luster, who lost his entire crop, his forty acre farm being covered with water five feet deep, and every vestige of vegetation was lo Now, brethren, here is a case of chari ty. Who will help Bro. Luster on his feet again? If any feel to help, remit

to Bro. J. H. Ogdon, Sr., Little Rock, Sa-line Co., Mo. D. PROVINCE. Notice to the Southern District of Indim

There will be a District-meeting beld in the Upper Fall Creek church on Thursday, August 17, 1882 to further le hor in the interest of the alms-house which is in contemplation for the poor, and the orphans of said district. It is desired that there be a general repre-sentation from all the congregations. -Those coming by rail, should stop off at Honey Creek station.

By Order of Committee. JAMES M. WYATT.

From Hylton, Va.

Two more received in our congrega-tion by letter, on the 1st inst. May the blessings of beaven abide with you,

C. D. HYLTON.

From Milford, Ind.

Our A. M. passed off pleasantly, and seemed to be satisfactory to a great many. Some said, "A. M. did the most We will wait until A. M., and see how neatters terminate and then we will act accordingly." Some went there diss fied, and came away satisfied, while a few

It is reported in sections of Northern Indiana, that I am going progressive. I am, as far as the Bible goes. I am willing to press forward for the mark of the high calling of God in Christ Jesus. To draw from the body is not progres slop but retrogression. Brethren, don't be alarmed about me; I am solid for the general Brotherhood and its good coun

Another Warning to Hovs

I am pained to state the sor counce in the proper place, that the news, that, but a low Sunday ago, dure 25th, a very sad accident by drowning occurred in Middle Creck townsbip, Somerset Co., Pa., in which two promising young mon lost their lives.

he names of the drowned were Abre ham Schrack, aged about 21 years, and Nelson Bruner, aged nearly 16 years. Both were the sons of farmers and were trustworthy boys, very much re-

The former had his home for about two years with Mr. Berman Flick, near Lavansville. The latter was my nephow the youngest son of Mr. Hiram Dru my brother-in-law, who lives but a few miles from the Middle Creek (Breth-ren's) meeting-house, where these young men were attending the Love-fear which was then in progress. While on the grounds, they concluded to take a bath, as the day was very suitry. S they renaized to a suw-mill dam, about half a mile off, and went into the

They were not acquainted with the depth of the water, and neither of the party could swim. Young Schrack soon

and began to drown made the heroic effort to save his com-rade, but failed; both sunk to a watry grave before any effort could be made t scue them. Nobody but several small boys saw the sad occurrence who ran eduately to the church to inform the people, but a half hour or more elapsed

hefore the hodies were recovered. What a sad accident this was, to be recorded with the thousands of like ones, occurring at this time of the year, the wide world over! What serrowful news this was for their parents, friends and youthful companions. me entroat you, my dear, thought over-daring young boys, to be more cau-tious everywhere. Think twice and look twice before you speak or move. In conclusion let me quote the solemn thought of a poet:

"When life, as opening buds is sweet
And golden hopes the spirit greet,
And youth prepares his jey to meet,
Δlas! how hard it is to die.

When scarce is selved some borr d duties press; and tender ties bid the soul from earth to ris How awful, then, it is to die.

in, one by one, these ties are torn And friend from friend is snatched for-And man is left alone to mourn, Ah! then, how easy 'tis to di

Mt. Morris, III.

M P Licere

Announcements.

District-Meeting. Sept. 1st, 1882, the North Missouri District, in the Smith Fork church, near Plattaburg, Clinton Co., Mo. E. A. Onn, Clerk.

Love-Feasts

August 28 and 27, in the Clear Creek church, Saline Co., Mo. Aug. 26 and 27, st 2 P. M., Honey Crees gregation, Nodaway Co., M September 2 and 3, in the Mound church

Bates Co., Mo. ept. 0 and 10, at Bro. Eli Frank's, six miles north-west of Madison. Sept. 16, at 3 P. M., Dorchester church at Bro. Samuel Fager's, one and one-balf mile south and one mile east of Dorchester, Saline Co., Nebraska.

Sept. 22, at 1 P. M., Waddam's Grove Stephenson Co., 111. Sept. 22 and 23, 31; miles north-west of Libertyville, Jefferson Co., Iowa.

Sept. 23, at 3 P. M . Labette chucrb, La-Sept. 23, Whitesville churc Spring, Andrew Co, Mo.

Sept. 23 and 24, at 10 A. M., Coldwates church, near Greene, Butler Co., Iows Sept. 23 and 24, in Crocket Creek church, six miles north-east of Keots, Wash-ington Co., Iowa, Sept. 23 and 24 at 4 P. M., Swan Creek church, Fulton Co., O.

Sept. 27 and 28, at 11 A. M., in the Deep River congregation, Poweshelk Co.

Sept. 27 and 28 at 1 P. M., Yellow Creek.

Sept. 27 and 28, at 10 A. M., at Brick church, five miles south of Andorson,

Creek church, Elkhart Co., Ind. miles south-west of Goshen, Ind. Sept. 26, at 2 P. M., in Autjoch, Ind. Sept. 29, at 10 A. M., in the Eel River congregation, Kosciusco co , Iud., six miles north of North Mauchester. Sept. 30th, in the Dry Creok church,

Linu Co., In Sept. 30th and Oct. 1st, at 10 A.M., in Indian Creek church, 35; miles south of Maxwell on the C. M. & St. P. R. R. October 7 and 8, in the Blackwater church, Saline Co., Mo.

Free Health Retorm Lectures.

On. A. W. and Mrs. E. Tato Flowers, of Rapole, Mich. They will vest soremi-



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estidated for the purpose of lessesing the the number of our papers and concentrating our working force, we kindly solicit the paar working tours, an amount sisters. Help and we will give you a juvenile weekly, and we wan give you a jureone weekly, that will be worthy of your suppert. We make a specialty of supplying SUNDAY-SCHOOLS and will be pleased to introduce it into every school in the brotherhood. Sample copies and terms to schools sent free on application, other Sunday-school supplies can be orde

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Mount Morris College.

THIS institution has enjoyed a nonderful success under jes pr The Summer Term of 1882 has a much larger ticndance then any previous, corre term. Much of this surrous is due to the fe that it costs less to attend school here, then a many other insti-

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R. R. CABLE,

The Brethren at Work,

BRETHREN AT WORK.

(Birale Copies No. 29.

Name . Brothren at Work

Ds. Jackson's "Home on the Billside" for in-alids suffered reverely from fire recently; the main uilding was entirely destroyed. They have, however, this commendable energy, gone to work to repair brit lower. The last number of their paper contains with a commondable energy, geno to work to repair their lower. The last number of their paper contains the following notice:
"The mooth say quoe ever the country that our Insti-tution in destroyal. This is a mistiske. The larger poe-tion of all the pathest who were with the arther called to a first the pathest who were with the arther called ally. There are all looked after with the same called, the same catefulors, the same will as before the few."

this will receive a warm response from many who have lived there and have been cared of disease.

Tou city of Alexandria 16 in roise. The box Thus only of Alexanderia win ruins. The bombards must, the mode, the first and the selfery frame musc its at water. It is easy to charge Arab. Buy with attestite, but the real responsibility must real with the British government. Suppose the United States and then me debtte Englands that American institute of leying their own taxes and appropriating their own funds, that an English fact was in New York instruct, and the and rul should ender work on the forts supposed, and should ma account some work on the borth conjected, and should bounhard the only became Americans still writed apon the defences, the case would be very nearly parallel. The Egyptians had the right to work on their own forthica-tions and the fret that opened fire, without a purifiable poetext, is responsible for all the horrors that followed.

Tax Exprisa army has evacuated Alexandria, and, a greatly demonstrated in a greatly demonstrated condition. In in fall retreat the result is a second finite attractive favor the interior. Since the troop left, horrities drovine have been committed, Hendreds of Europeans and Antibitions have been mardered, the aerwivers being consolid to faith their way to the beatch, where they were exceed. Felly one-half of the ority is on fire, and bloomperiod to a survey of the city is on fire, and monators are pullaging the remaining portions. The American Admiral in command of the flect seat a company of soldiers to restore order and protect the lives of the Europeans. But for this thindy intervention which we have a survey of the Americans, the result would have been on the part of the Americans, the result would have been herrifying in the extreme. It is now feared that a functional iral Mohammedan war will be the result of those com-

Mns. Abroham Lincoln died on the 16th inst., ab Springsfeld, Ill. Since the death of her breaked, the markyred Persident, Mrs. Liccoln has been a great unf-ferer. She renewed a shock when her harbland was exticked soom plus risk, the cured hand of the as-vasam, from which the sever fully recovered. Her solved was for event three considerably unpaired, and when was for some time considerably impaired, and the was placed on a private appless by the Timini-Bire its pa-partially required by a least like Sammer of 1875, she was to the Company of the Sammer of 1876, the was the Company of the Sammer of 1876, and exist galacte in the south part of France. She returned to this country in 1889, since which time she had been living with her sixter. Mrs. Edwardt, in Springelfield. On the 18th she had a natural of the particular, the con-line of the 18th she had a natural of the particular, the her first particular of the sammer of the sammer of the her first man and switching well a better baset.

Tax exodus of Jews from Europe continues, both to the United States and to Asia. Turkey has shown her good will toward the Russian Jewish refugees by unking good will toward the Russian Jewish refugees by making a free grant of vast tracts of land to them under exusting regulations concerning intended colonists. These tracts are solutated in fettile district in the provinces of Adman North Syrin, and Mesopotamic especially adapted to ag-reculture. A dispatch to the London Times asys: "The

resilters. A disputch to the Londom Times says: "The comp sentitions put upon intended colonists are that they that lies askpct to the criting laws affecting hard tenure, no to factor insuline and policy, and that no va-lage shall contain accer than 200 families. Liberal fracti-stics are to be given for the first few years in the form of occupies from tankion and conscription." The tread-le, however, is that the Jewes do not take to agriculture, and those sent times most the third country soon to have no utility for any limit of unsumal below.

Bittan we give us extract from an article by our Bro. James Quanter, on the Progressive movement among m. And we wish the words could be graven on the hand of every one of our brothern and sisters.

the hasted of every one of our instrume and inferent.
Make a thing one war, and he storage had to be the view on the lot of them, let used make them were the present before the many contribution of them, it is not may make. And and we have been also also the storage of the st that loss in increasing the spiritual strongth of what yet remains, and in filling the make of those who have lost,

remains, and in filling the make of these who have held, you see recruits. What we who have it has, wis careful. And we trust that these who have it has, wis careful. The second of the

Vol. 7. Mt. Morris, Ill., Tuesday, July 25, 1882.

HUMAN improvement is from within outward

To resoice an another's prosperity is to give

In Sait Lake there is an abruming death rate as hildren, owing to the poverty, ignorance and sup tion of Mormon parents.

MANY full in husiness because they full to take of the littles. Many full to reach between because they get the little acts of kindness which they should per Two wern recently baptized in Arksns.

ren them do not knye a house for worship. They more an God's first temples, the grove, and even there Chas

Buo. Moore at last accounts was at Kapsas City of the point of starting to Bismark Grove. He expected to spend the Sabbath with the Brethren at Abilene, Kni sas. He says be is enjoying his trip.

Do not let children be up or out, of nights. The pend plentifully of nervous and muscular energy during the day, and to let them sit up into the night is to d them great injustice. Send them to had early.

EASTWIN sections of Northern Nebraska and N em Kansas were devastoted by a half and ramstone surly Tunaday morning, July 11th. Crops suffered so verely and window glass was broken to a great extent.

Ngws has just been received that the Friendly Is ands were swept by a hurriouse and tidal wave on the 25th of Jone, causing dreadful havee. Ships foundered, seamen were drowned, and bouses and churches were leveled. One island was completely desolated.

A fidal wave occurred a few weeks ugo in Lake Erie a Cleveland with autonobing results. The wave was len feet high and colled in without giving any premovition of its advance. It hasbed about one manufe, but in that short space of time worked damage to the extent of

ARE DIVER HIS claims to our attention which no oil book can possess. It comes to us with the authority heaven. It commands us to boy all its injunctions, but an receive with implicit fault all its communication and it promises us more than all the world can give extend life. It comes to us with the notherity of

some men are aways crying on morrey, the liberty is simply nother name with them for licens, a license to do as they please; regordless of ceralis. Uniter this specious form, liberty is the veriest tyrant in existence, and it has well been said, "Obserty! liberty! how many crimes have been committed in thy name?"

states that the crops are good, having just rain enough to make thing grow nacely. Live stock ahoo does well He further says, "We have Sunday school this Summer again, and it does our such good to see the little felk earth on Sunday norsing with Ebbs in 1200. The in-terest us good in our achool. C. G. Ellis is Suptrumbend-

The daily paper report the dustils of a large namber of logs who ares wonded by the use of key pinds set the the July. Parests should be careful about justices there are not the large of their children. A samber of the cose that resulted fatally in lockjow were from very slight mignies. In Chicago sixten key died from this areas alone, and they all suffered infeared agency.

In dealing with questions upon which there is ground

In idealing with questions upon which there is ground for difference of opinion, we should never be harty to im-page the matrice of those who differ from us. On all controvered questions, there should be given likerty of thought, and it is a strong strutence of narrow-mission-ness to see a man assert its opinions and determine to strike to them right or wrong. Such a man being wise of it may be said there is more hope for

Concensis has approperated one hundred smillen, delter for position. This instruces tents is distributed assuming among wounded tolders of the war of the relation. What an expositive thing war is, to say sublang of the cruelly and stricebarts. The meany spent insiders to the late war would have many three pash the tents for every distort wards, and what an amound of this made properly neight have been used, if possibile intelligible of excelling the shought had been employed.

WILL pay for the BRETHERN AT WORD from the first of August to the end of the

Trin liquor law in Alarka Territory is enforced strictly that no prescription in spirits can be had for

an lot, to mitigate another's grief is to allevant

THE Bible has claims to our attention which no other

FROM Orleans, Nebetska, brother J. H. Nofrige lates that the crops are good, having just rain enough

corrate; what is really bost for us always his within ir reach, though often overlooked. Many mem are our recent though often overlooked. Many men art mere ware-besser fall of nectionalise—the head and the heart or esticid with goods. There are operationate in their souls which were core tenanted by tarke, and love and sky, and wordshy, but they are all absorbed now, and the return as the fall with cutthy and material things.

Ir would seem that there are pleaty of good places in his world to live and make the best of life. The long

article we publish this week, concerning Washin Tearitory, will no doubt be read with unusual inter se who would like to live wherever the disturbed Pa cific in fury laskes the western shore

BELOW we give the probibition law re It is short but to the point:

Accounts to the Census of 1880, there are 4,008,907 Accommon to the Crass of 1850, there are 4,008,007 farms in the United States. The mot of increase during the last ten years has been about 51 per cent. Illinois health the link 1853,744 farms, and Ohio concentrations of the last ten years and the last the people of the tonative. Herming is not of the primary industries; and upon at depends the property of the Nation.

"THERE is a generation, O how lofty are their eyes! and their cyclids are lifted up," "Who have said, with and their generals are literal up; ""who have raid, with our fongues will we prevail, out lips are our own; who is load over us?" "They are enclosed in their own Inter-with their mostli they speak pooally," "Their invari-thought is, that their bounds shall continue forcers, an thoir develop-places to all generations; they call the lands after their own name."—Bible.

In the column of the "Current Events," The Econ

LOVE to the underlying principle of the Christian relig en. The plan of salvation was begetten in love, and it us introduced into the world by the greatest example of are used in hove on record. Who can fathour the epth of the love of God and of his Son for homematy? Having this example testor us, let us fore one another as he has combined on us. Love is the very life of the Christian. Without it, he is a cold, dual formalist, and though he bestow all has goods to feed the poor, and though he give his body to be turned and has not love it will profit him nothing.

Normano in the way of a m-smfacturing catalohism and, dibte in the past or present, one compare in well-unsat, dibte in the past or present, one compare in well-unsat, dibte in the past or present, one compare in well-unsate in the past of the pa

at. Distilleries and breweries are driven out of the ster. Wholesale liquor dealers are also leaving, and any of the valoons are closed up. The temperance pro-have determined upon a rigorous enforcement of the the have determined upon a rigorous entorcessors below and the mun who opens or runs a run shop will have no rest until he repents of his ovil ways or leaves have no red until he repeals of his evil ways or leaves the State. The anomat of misery, suffering and dis-tress cassed by the use of strong drink is simply inculta-lation. We hope to see the sky when not only Kansas and loon will have prohibitory laws, tast whon our gen-eral governments will take the matter in band and pass a prohibitory law for the United States.

On the 14th of July a recree halbedons passed ever the outern portice of Fire Coasty, Karras, through give was builty Jusquel in Nichterean, internal higher spikes was builty Jusquel in Nichterean, internal higher were briefen in the dispot. The hald is said to have been rorm inches deep at Nichterean. Several white thanks were destroyed out of Steffing by whitehinds. The transict the geomal by Rayleston to the damage done by the storm have yet Lean received. The function the transict the geomal bear sent Spiceling. A number of our brieflynn are fring area Nichterean, and we hope they have except the inverse of the selects.

How Exhcell Lillie, of M. Moreir has been assured that the represent the infinite Congress. W. Hitting and etition of this photo, and a most of peet aships and exhibit the congress. We have a single control of the control of the best of the control of the Moreir General Centrol of the Centr Hon. Robert R. Hitt, of Mt. Morris has been morni-

×2000 BREVITIES.

versoy is the handest basis of a good life

ey in God than believest, pror God th

tion of the best arts to be instructed in Two were mountly added to the church at W_i George by haptism.

A source was received into the church by be on Sunday the 16th inst.

was haptized on last Sunday in the Broken congregation, Crawford Co., Obio. But hat helps another, helps himself; for by the six pleast of giving, he is made a better man.

Tax kind of freedom we should most labor for most enjoy when secured, is freedom from sin. It is computed that there are fully 20,000 men in Chicago, because they can find no work to do.

A sISTER was received into the Bethel chu comers Co., Ind., by haptism on Sanday July 2nd. Bao. Henry Martin preached at Lanark last Sanday such there is reported to be in a prosper

Bro. B. F. Moomaw gives, in another column, some interesting facts regarding the South. They will be and with interest.

EVERY person is responsible for all the good with the scope of his abilities, and for no more, and none can tell whose sphere is largest.

Bno. Enoch Eby has been suffering for some tie suth ergripelas. We are glad to lears that he is mu better, and hope he will soon regue his usual health. Bao. Sharp spent last Sabbath with the Brethren a ill enjoy his vacation and that the Lord will

Buthat is proud of the rurtling of his siles, like a madman, lungus at the ruttling of his chains. He that is bound in fashion's fetters, were a chain more galling than the galley slave

Tur Hygienic home at Longmont, Colorado, will be remed August the 7th, 1882, for invalids and visitors. The terms proposed are extremely low, and we predect that the Home will be a success. Mann the best use of what you have, and then you may look to the Lord with confidence for more. In the path of duty, God pressions his special protection. He will keep us acts and bless us.

The eye is the index of the soul; where it points bither will the soul's affections tend; the longer it the ther will the soul's affections tend; of desire and inspiration toward the world.

"Likewise, ye yoanger brethrus, submit yoasselves unto the ciders. Obey them that have the rule over lou, and submit youvelves, for they watch for your soils as they that must give account."—Scripture. DURING a severe storm to-day, n new, three-story bold brune in Terminana, Ark., fell on n salson, crush ing it to atoms. The number of persons buried under the deleris is estimated at from 35 to 75; 10 bodies have

Mns. Charles Torner, a widewed lady of Liver has given the munificent sum of \$700,000 for the ion of a house for incurable in that only, and will m ample arrangements in the shape of endowment for the

The crop of flamed for the present year is one of precise. Last year in round numbers it footed up 7,000, 90 bushels. The crop this year in lown and Kansan will be much heavier than last; that of Indiana and Illi-ti unch leas. Full proces are likely to be realized during the nearest. True Connect Dontists of England, who have not I

The General Raptists of England, who have pust heids bein 112th amountary, have only advanced to 20,153 shor 1851, when they numbered 18,876. The Fresident, his address width to reason of their slow growth was possibly to be found in the fast that the denomination had departed, tross carrectures and simplicity of faith 440 passites of the forefathers. ens and simplicity of faith

Religious Essays.

WALKING IN WHITE.

"O Lord my God 'tis early dawn, And I would waik with Thee to-day Clothe me in garments white and clean, All bright and beautiful, I pray. Grant I may walk with great So I may keep their lastre bright; To-day, my Father, hear my prayer, And lot me walk with Thee in white.

The road was thorny vesterday, Because I walked so far from Thee; Yet oft I heard Thee kindly say, Come searer, child; come near to me. With garments soiled on yester eve

I grieved to view the painful sight; To-day, my Father, O reprieve,
And let me walk with Thee in white: Now may I plunge within the tide-That fount for all our grief and woe, Once opened in my Savior's side;

Twill make my garments white as snow, With hands and fest, with head and heart, All clean and pure before Thy sight. Not for one moment, Lord, depart, But let me walk with Thee in white!

No thought, no word, so deed to-day, Which may displace my blessed Lord; No idle loitering by the way; But sweetly trusting in Thy Word, Whate'er my hands may find to do That may I do with all my might:

To-day, my Father, pure and true, Grant I may walk with Thee in white! The failures of the yesterday, The cares which may to morrow com

Each tear, each fear, now chase away, And guide me on my journey home And when the evening shar And I come keesling to Thy sight, Then may I feel, my Lord, my all, That I have walked with Thee in white

And can I walk each day with Thee. With robes all white and pure and clean? Oh, tell me, Savior, can I flee, Forever from that mouster-sin? I know that in our home above,

Thy saints in all their full delight Shall bask within redeeming love, And always walk with Thee in white."

-Copied by Mrs. M. E. Israel. ----

Von the Testimes of Work

THE HEAVENLY KINGDOM.

BY JAS. EVANS.

THE prize set before us is the kingdom of heaven, the inheritance incorruptible, undefiled and fadeless, reserved in the heavens (en ouranois) for us. We are not informed in the Scriptures in what part of the universe this future home of the believer is. Such s revelation would add nothing to our holiness of character. We are interested to learn something of its employments and its conditions of existence. As we know nothing yet concerning pure spiritual being, we derive our knowledge of the spiritual and eternal by contrast with the present world Here all is corruptible, defiled by eig and fades away. Here is no rest, no uumixed plessure, no freedom from sin. Even in the church, roots of hitterness exist, from which grow strife, divisions. and defilement. In the church we find the covetous, the lovers of pleasure, of scuse, the half-hearted and back-slidden. But in the heaven'y kingdom, all will be unfading and deathless, and perfect rest will be our portion. Our pleasures will be unmixed, pure, free from all the imperfections of the flesh which war against the soul. There sin never can enter, there no temptation can assail us, being surrounded with

walls of salvation compared to Jasper

having the glory of God. There we

there "Thy kingdom come," because the kingdom in its glory has come to us and we are even with the Lord. The body of Christ, the church, the virginbride of Christ, will be presented to him washed, chaste, glorious, deathless, redeemed from sin and the grave, and invested with the house not made with hands, will reign with Christ over the earth (epi toes gees) Rev. 5: 10.

We shall now enquire into some of the realities of this kingdom promised to them who love God. Jas. 2: 5. 1. The place where the glory of

this kingdom will be manifested is prepared by the Lord himself. "I go to prepare a place for you" was the promise of the Savior. We believe his word and promise. We know not where this place is. It was not prepared when Jesus was here; hence he had to go away. What kind of preparation is powers of vision will those have who going on, we are not informed. We live by faith. When the time arrives for the gates to be opened to the obedient, we shall find all prepared, and the half not told us concerning its excelleace and glory. This natural world was made for mortal men with fleshly senses. Eternal nature is adapted to our senses, and when we live in harmemy with the natural world, we enjoy its blessings. But spiritual bodies require surroundings and an eternal world, or conditions of existence very different from the present. Such a spiritual world Jesus is now preparing, and will return to lead us into it. How many senses a spiritual being may possess we are incapable of understanding in our present fleshly mode of being, but this we know that every sense will be gratified to its utmost capacity. Let no one object to the use of the term "senses" as applied to spiritual beings. mean by it powers or capacities which the redeemed will possess, such as ing, hearing, and whatever powers will be necessary for the perfect enjoyment of the world to come. We know that this heavenly kingdom will not be ou this present earth, so long as mortal man dwells on it, for here we have day and night, Winter and Summer, life and death and perpetual change, but in the prepared city there will be no night, no death, and no wintry storms, but eternal sunchine of divine glory where the Lamb will be the light of the place.

There are many students of the Scriptures who teach that during the milleanium the resurrected and glorified saints shall be here on this earth; that is, heaven will be here, and thus mortality and immortality shall exist side by side in Jerusalem, and that Christ will reign here in person. have ourselves so believed and taught. but we found by experience that view was too earthly and had a tendency to make us gravitate earthward just of heavenward. We re-examined this question and found that it was not sus tained by the teachings of Jesus nor of his apostles. Only one text can be claimed for its support in the New Testament and that is Rev. 5: 10. But the word rendered on is rendered over in Rev. 2: 26. We, then, reader the text, "We shall reign over the earth" and knew that this can be sustained. vain do we search the sayings of Jesus for such an idea, in vain the epistles to find such a statement as the personal reign of Christ on the earth, that is the location of Jesus and his bride here during the millennium. We may differ with many of our brethree on this shall no longer pray, "L'ad us not into point, and with all "Age to come betemptation," etc. Neither do we pray lievers," but we must say, "prove all
thought for all, even the weakest. Then we pity; our hearts go out in deep to

things," and nothing but error is lost the dark clouds will disappear and su by honest investigation. We are not shine, sweet sunshine, will once to denying the real reign of the seints over the earth during the millennium, smooth. But it is not so with the but we do more positively deny that man that knows not God. this old earth where sin has existed and friends forsake and leave him, those death reigned will be where the palace of the King will be during the millennial period. We now believe it will be in the heavens (en tois ouranois) in our Father's house, and will be a city of pure gold like to transparent glass, finshing the effulgence of the uncreated glory, like diamonds in the rays of However high may be his position the burning suc. The hand of the life, an ungodly worldling, hower King himself has prepared and adorned it for the reception of his beloved, for whom he will return and lead her into the wondrous city, protected by the the other hand, many persons of the glory of the eternal God. Jesus will be there, revealed, manifested as he is. What wondrous

can behold the King in his beauty, all

glorious as the image of the invisible God, whose brightness prostrated Saul of some of those, as they are revealed to the earth and caused John to fall at his feet as dead. But with our spiritual vision we shall see him as he is. Moses was forty days talking with God on the Mennt, and the result was that his face shone so brightly that he had to put a vail over his face, so that Israel could behold him; but our King when manifested in that glory which he wears, will need no vail to conceal the splendor of his countenance, for those who shall be with him shall be raised in power, in glory and thus be enabled to behold without a vail the beatific vision of the glerified Son of men. What a hope is thu to see Him whem we loved here, whose yoke we hore and for whose sake we separated from the world. Surely if we realized this hope of our high calling we would not be so anxious about farms, property, and boarding up wealth. Our hearts would be in heaven where our treasures are. but alas! our hearts are here, for our treasures are here. Some have only a name to live, being dead to the joys, the glories and the perfection of God's kingdom. They neither seek for it, speed anything for it, nor sacrifice any nst for it. In vain do the peer cry for bread; in vain does the cause of truth plead for support. There are too many who have no ears to hear, nor hearts to feel. Many spend more on tobacco and cigars than they do for the cause of Christ. Can such hope to dwell with Christ to reign with him, to be with him in that spotless world of glory into which we enter by crucifixion of the flesh and tribulation? Lay up a treaure there, and depend ou it, your heart will be there also. Set your affections on things above.

(To be continued.)

THE JOYS OF A CHRISTIAN LIFS.

BY LOTTIE HETRING

No one can estimate the joys and pleasures that the Christian enjoys, exept the meek and lowly followers of Christ. Although the Christian has his trials and troubles to contend with, dark clouds occasionally overshadow him and his pathway becomes strewn with thorss, and he almost becomes weary of life, and is made to wish that his heavenly Enther would call him home, he has a Savior, and he can ean take his griefs and burdens to Him. "who hath born our griefs and carried

appear, and his pathway will here loves deceive him, he has no Savio to carry his grief and burdens tomust sodure them all bimself, and be neath a gay and attractive exterior carries a sad and miserable heart. real contentment, to genuine happines every godless man is an entire strange proud his success, ever in a candid go ment made a confession of happines since the days of Cain? Not one! world's most honored men have spoke of life being a weary journey.

Senators, merchants when at the v

beight of their ambition have exclain

ed, "Our misery is greater than we use endure." Let me show you the heari in their confessions. Lord Chesterfel a British nobleman, a man that w much benored, and as far as wealth concerned, had plenty of this world goods-more than his heart could desire, after comparing life to a del tasteless journey said, "As for mysmy course is already more than he passed over, and I mean to sleep the rest of the journey." Voltaire, one the most brilliant mea of genius, man that was honored by kings, prin es, and whom the people loved to ho or, speaking of life said, "Life is this ly sown with thorns, and I know of a other remedy than to pass quickly through them." To these confession might tell you of others, who, in sin lar language have given testimony is the impossibility of genuine happiness with a merely worldly life, and who is the person that would envy the life of Chesterfield and Voltaire while b beholds them tortured and herrifiwith the thorns of life and so tormed ed with fear that a blind leap into etnity is their only consolation. Her pitiful to see minds immortal so wrete ed. But how beautiful is the contra hetween these men and the apostle They were poor and had to endu

abuse calmly; they had their feet reing on the premises of Christ and the eyes fastened on the love and mercy God. Paul and Silas when they we east into prison and their feet we made fast in the stocks, at midnigh sang praises to God. Paul said one time, "Our light affliction which but for a moment worketh for us a more exceeding and eternal weight glory." Tell me, my unconverte friends, is not this triumph under th surest of persecutions of more valu than all the sinful pleasures of th world and all the luxuries of wealth How much more pleasant and profit ble, therefore, must be a life consecra ed to religion in its prime, than a life sin. Every pleasure that the Chris tian onjoys must be ever unknown ! those whose souls are not in harmon with God; for a sinful life engender

sufferings, and were persecuted where

er they went; but they endured all &

sufferings, and sorrows are hidden their hearts; but happiness and conten meat are the lot of a pure conscient In couclusion, my readers, let me treat you to come to Christ. ber that as long as you are away fro Christ, you are out in the cold wor pathy for you, and the angels pity you, that you live in the world without the Gospel peace. To-day if you hear the voice of the Lord, harden not your hearts, for to-morrow it may be too

For the Brothren at West: IN GOD'S SIGHT, NOT MAN'S. BY C. H. BALSBAUGH.

WHEN a person outs his own throat, agaratively speaking, he must either be wise as a serpent, or foelish as an os trich. When His countrymen insisted on making Christ King, he eluded their presence and purpose. When they came to apprehend Him for Crucifixion, He stepped forward and offered Himself as the victim for the satisfaction of their nalice and for the atenement of the world's sin. So not unfrequently we are obliged to say and do things for the sake of principle which may bring us surrow and suffering and less, and a gain and conquest that vastly prepon derates both. I honor any man or noman who for principle and sense of right stands up against an overwhelming majority, even if the majority is right and the single opponent wrong But I mean an bonest conviction, and not one that had to grow up through pride and passion, and duplicity and prevarication, and hatred of the right because it demands the crucifixion of self. There is a vast amount and pow er of conviction in Christendom of bastard origin. People can be very sinthey have passed through a process of gross moral self-abuse, allowing always the atmost force of logic to what they desire, and a minimum to what they dislike. Many a sect now existing has no higher, or more honorable paternity than this. Looking unto Jesus is forgotten, and we turn to ourselves and our like-minded fellows for grounds of determination of our thought and belief and conduct. Confusion and alien ation must inevitably result. minds moulded by such apprehension of God in the flesh as each is capable of, never become so divergent as to sever the bond of perfectness, or run into antipodal characters. We cannot begin in the spirit and end in the flesh except we at some point lose sight of Jesus and become a God to ourselves. This is the ront of our ecclesiastical troubles,

Did we, like David, "always foreses the Lord before our face," we "should case of the church of Ephesus. not be moved." But being blinded by lust of some kind, we "see men as trees walking", everything is distorted and misshaped, and Jesus is no longer Godman hut the minister of sin, and the abettor of the flesh in its bankerings after forbidden fruit. It means as much fesh," and it must mean so much to us that nothing of body or soul gets clear of the incarnation. derstood and heeded, we would still he one solid, happy, loving fraternity instead of three bodies. Where we all fail so signally, a compromiso abould surely be possible. In each of the divisions there is much that is bateful to the All-holy, and squarely antagonistic to the .life and passion of Emmanuel. Only one thing waves, and that is the in heing of the very life that came into feld itself in God's character and pecugroum, and sater into the marriage not withdraw from this church, noither under pretense of attending to spriitlamites. If we are willing to sacrifico
feast. The golden candlestick will bel did those few who did not defile und things, are guilty of transgression.

no less than of our individual failures.

save such as are manifest in the character and example of infieshed Deity, and will all take our inspirations from the cross, where self knows nothing but the absolute supremacy of the Crucified, 1 verily believe we will have a Pentecest without a convention, and a reunion for time and Eternity in the love and power of the Holy Trinity. "Surely a onsummation devoutly to be wished. Why may it not be realized? Why not crucify the earnal propensities and desires, and all lie down in one common grave, the grave of the sinless sin bearer, and go forward in the life in which the flesh has nothing to say but "here am I." Is not this the absolute condi tion of salvation? Why hesitate to submit, at once and forever, all of us?

JESUS AND THE SEVEN CHURCHES

BY MICHARL PHEFT.

write the things which thou hast sees, and the the things which are, and the things which shall be hereafter." Rev. 1: 19.

JESUS tells John while on the Isle of Patmos when he was in the spirit on the Lord's Day, "What thou seest write in a book and send it unto the seven churches which are in Asia. The seven churches which were lo

different stages of time until Christ will come the second time without sin unto salvation, and Jesus stands in her midst. and will stand until be will come again. He will never leave her nor forsake her, though corruption and innovation get in her midst; but will continue to labor to reform and save his church, as do all the faithless, so that she may be presented to him a glorious church at is coming. First John writes to the angel of the church at Ephesus, (John 2), and tells of the glorified state of Jesus which he saw, and the condition of the church at that time, of all her works; good and evil, commends the good and reproves the evil, so that she may partake of the Tree of Life which is in the paradise of God. The dear Savior will never withdraw from bis church, but will walk in her midst. The more she strays away the more he laves her, for he came to seak and save that which was lost. His spirit strives to bring her back again to her first love, as do all the faithful, as in the This church, when in her first love, labored, and had patience, and hated evil men and tried false apostles, and found them liars, etc.; and when persecution ceased among them, they lost their first love, in consequence of which they slacked nil from those good works; but as God himself can unfold through all Jesus did not withdraw himself from eternity that "the Word was made his church. If Jesus did not withdraw himself, those who did not lose their first love did not, but labored to bring Had this been up them to their first love again, and do the first works which they had lost. Remember, therefore, from whence thou hast fallen, and repent and do the first works," but if not, I will remove thy candlestick out of his place except thou repent; I will separate you from the church and all that will not repent. When will that he? Answer:

at the midnight cry: "Behold the thou hast name that thou livest and bindegroom cometh; go ye out to meet art dead." If it would be right to This life is food Himself, and will uo lamps and go out to meet the Bride from the church of Sardis. Jesus did

all notions of progress and conservatism removed out of this world and the door their garments and were worthy. Jeshut; then those who had lost their first love, and did not repent, must stay outside and suffer their doom. "He outside and suffer their doom. that hath an ear to hear let him hear

what the spirit says unto the churches." 2. We pass on to the second stage of time,-to the church at Smyrns. This was a happy church; no fault found with the angel of this church. Jesus knows all the works of his church. This church passed through sers trials and afflictions, which accounts for her poverty, but Jesus said she was rich, rich in faith and good works. "Be thou faithful until death, and I will give thee a crown of life." 3. We pass on to the third stage of time, to the history of the church of

Pergamus. "Write these things, saith he that bas the two-edged sword, I know where thou dwellest, where Satan's seat is." This church retained her faith in the name of Jesus, yet some things were found against her. "But I have a few things against thee; because thou hast there them that hold the doctrine of Balsam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things offered to idols and commit fornication, thus thon hast also, men holding the doctrine of the Nicolaitans in like manner." The above things are very bad in Christ's church, but Jesus did not withdraw himself because these bad men were in ated in Asia represent the church of it, neither did those who were faithful. Jesus Christ in general through the but stayed on the field of battle. Je sus said be would make war with them if they did not repent, with the sword of his mouth, and that will take place

at the brightness of his coming, when the devil will be cast into the bottomless pit, and the beast and the false prophet into a lake of fire. Oh that the angel and every one who has named the name of Jesus would hear what the spirit saith unto the churches,

4. We pass on, to the fourth stage of the history of the church in Thyatira: "These things, saith the Son of God, I koow thy works and thy love, and faith and service and patience. Jesus knows the works of all his churches, and will never withdraw himself from them, but stand and walk in their midst until he will come and gather his elect from the four winds of the earth. Notwithstanding all these good things, Jesus had somewhat gainst this church, or the angel of this church. They suffered that bad woman Jezebel, to teach and seduce his servante to withdraw from the church. to get away from this bad woman, Jezebel, but says what he will do: "I will kill her children with death, and all the churches shall know that I am he that searches the reins and hearts:" and I will give to every one according to your works. But unto you I say, and unto the rest of Thyatira, as many as have not this doctrine, and which have not known the death of Satan, I will put upon you none other burden, but that which we have already. Hold fast till I come; and he that overcometh and keepeth my works to the end, unto him will I give power over the uation.

We pass to the fifth stage of time, to the church in Sardis. "Saith he that hath the seven spirits of God and the seven stars, I know thy works, that

sus loves bis church and will stay with it until he will come to receive her to himself a glorious church. Then Jesus will make a final disposition between the good and the bad; gather the good into vessels, and east the had away. Jesus did not tell those few names that they should separate from the church lest they defile their garments, but tells this church to be watchful, and strengthen the things that remain, that are ready to die, for I have not found thy works perfect before Ged; if therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I shall come upon thee. Thou hast a few names in Sardis which have not defiled their garments, and they shall walk with me in white, for they are worthy. He that evercom eth the same shall be clothed in white raiment, and I will not blot out his name out of the Book of Life, but will confess his name before my Father and his holy angels,"

We now come to the church of Philadelphia, a latter stage of time. Oh that we were all in the condition of this church, then there would be broth erly love among us, then this separa-tion would not he; Jesus finds no fault with brotherly love. This church had no fault, but had a little strength, and kept the Word of God and the name of Jesus. "Behold I come quickly, hold fast that which thou hast that no man

take thy crown.'

7. We come to the last stage of the age in which we are living, unto the church of the Laodiceans, which church is not commended by the Savior, yet it is one of the candlesticks in midst of which Jesus walks; he knows the works of this church, that they are not good, but he loves this church and don't withdraw from her, but chastises ner for her good. "And unto the aogel of the church of the Laodiceans, write these things," saith Jesus. "I know thy works, that thou art neither cold nor hot; so then because thou art lukewarm, I will spew thee out of my mouth. This church is in a wretched and deplorable condition. I understand that the church at this stage of time represents the Lacdicean church; no trial of persecution, but growing into wealth and popularity. But Jesus loves this church as well as all the rest. He don't say, You are too had; I can't stay with you any longer, but gives her good counsel, to buy gold, white raiment and eye salve, to be rich, to be clothed and to see, and also cherishes her hacause he loves her and tells her to repent; and says, "Behold I stand at the door and knock, if any man hear my voice, and will open the door, I will enter in and sup with him and he with me." Oh that we all would take this blessed counsel of our dear Jesus, then there would be no separation. Oh dear Brethren, let us be steadfast in the faith of the Gospel, is my prayer.

PEAR NOT

How often the words "Fear not," accur in the sacred volume! I have counted up into the seventies, and I thought that was enough. How as auranees of the divine presence, and help and comfort of those who love God abound! Why should any of his

children doubt or fear for one mo-THOSE who neglect their families

ment?

BRETHREN AT WORK. Published Weekly.

- Publishers and Proprietor D. L. WILLIE R. DISTRICT AWAY. R. H. MILLER Editors JOSEPH AMICK,

J H. MOORE. - Office Editor. SPECIAL CONTRIBUTORS

YOUR PAPER.

ENTIF proper oredit has not been given within two or want weeks from time of payment, notify us at owns.

OUR DUTY

Ar the present time our duty as a church is a subject of the greatest importance. There is one extreme view of the various questions that have been of interest to our Brotherhood for yeure, that has gone off under the name of "Old Order;" among them many good honest men. But they have been led to that rash and unjustifiable move, by fears of the Progressive party in the church on the one hand and by the persuasion of some who wanted to lead them in opposition to Annual Meeting. on the other. Opposite to these we have a party who are determined to go off under the ame of "Progressives." They are led by a desire to break down the rules, restrictions and order of the church, which interfere with them in the liberties they want in conforming to the world in everything they cheese, and in changing the general order of the charch in everything they wish. This liberty to individuals and to churches, lies at the foundation of their movement

In relation to the church, there is the world as another party to which we are under obli gations to look. And in conducting our papers and our Annual Conference, we must look to these classes not as enemies, though they op nose us but as those we would convince and convert to the tree order of Christianity

We believe the Old Order brethren will when time changes their leaders, come neares to us till finally most of them will come back Time too, will have its effect upon the Progressives. They will go further away from us they will more and more grow like the world till, when a few years have passed, they will h as much like the world as any of the popular churches. Some of their number will become convinced and return to the Brethren; the others will be lost sight of, as far as our faith is concerned, being merged into the popular corrent and swallowed up of other churches With the world our church will grow in favor as it increases in numbers and its principle ma hetter anderstood

Our date is a subject of greater importan now, because the two parties that here left the church will preach, talk and write against ns, and all we do, if it he possible for them to make cepital out of it. From the character of some things published by them heretofore, we may expect personal attacks from them we may look for some false issues and misrep resentations: we will find a continual atmost of opposition in many ways and places, from both these parties, for the leaders of both wil ever he watching for some apportunity to as and the old church; they will be ready to com bine at any time when an exportanity offers to injure the Annual Meeting or the cause of the general Brotherhood. Like factions have always done, they will resort comptimes to unfair means to accomplish their ends. For all this we may as well be prapared, for it is coming

Our daty shall be faithfully performed to mest those consequences. It is our duty to defend and protect our church. In former to grow up among us; we can all now see, that some shape or form, noises they have at their but it is safe

means death. Opposition to the church by its members, means on enemy in the camp. one opposing brother may be allowed in the body, thousands may on the same principle-To prevent the one, or the multitude of oppesition in the church, it is our duty to lay down our principles and defead them. Make them all in harmony with the Word of God. Make them plain, putting down sis in every form, coudemn every appearance of evil; make no compremise of any principle to please any

party. We have not watched evils that were dan gerous to the church, with the care we should here done. We allowed them to grow too strong, trying to govern them by giving advice, till we see the evils of forbearing too late with error; vainly hoping it will take

good advice. Our duty to the world is to let it know that we stand firm to our principles as a church. and make every possible effort consistent with the Gaspel to establish the cause of truth throughout the land; setting before the world the pure Gospel with all its ordinances as they were observed by the primitive church. For the cake of the truth our papers and our min isters should present our doctrine and the ordinances of the Gospel in their strongest light.

THEORY AND PRACTICE

Ir always pays to be consistent. Mea should at least practice what they preach, and he careful that their practice harmonizes with their accepted theory. Take a case like this: "We accept the Gospel, and the Gospel only, as our only role of faith and practice." Now. there are two ways of viewing this proposition. One is to make no allowance for anything understood, and the other is to include certain things he common consent. The former view is held by some in theory, but not in practice; they publicly proclaim the Gospel, and that ne, as their only rule of faith and practice. to the expulsion of every other consideration but when it comes to practicing the things contained in the Gospel we find them con ing each other, and adopting that which may be agreed upon. They find this an absol necessity, though it is directly contrary to their theory. The Brethren have long hald the Gosnel, and that alone, so their only role of faith and practice, but, with the distinct upderstanding that they counsel with each other in regard to their meaner of observing thes things commanded in the Gospel, when the manner of observing them is not specified Thus our theory contains what there is in our practice, while those who hold the former thery do not have in their theory all there is in their practice. Their own practice teacher them that their theory cannot be lived up to in the way they teach it. In fact their theory is impracticable, and its own advocates do not, and cannot corry it out.

We will introduce one illustration. Take the passing of the Communion broad. There are several ways of passing it, and yet not one of them is plainly mentioned in the New Tee tament. Now a new organization on enter ing into this work, must have a distinct anderading in regard to the way the Communic bread is to be passed; they must consult and agree before they can put it into practice; there must be certain things understood and accepted by common consunt. There is not a hedy of people on earth, holding the Communion as sity, that did not at one time have to onsult in regerd to the manner of passing the read, or else they simply submitted to the dictates of one man who happened to be a illar among thum. We too are, and long have been in favor of

cepting the Gospel, and that alone as our only rule of faith and practice, but not to the exclusion of the necessary consultations in pr der to have the proper oneness in our understanding and practicing the things tought in years there has been too much lenity or for- the Gospel. We maintain that no body of bearance. Opposing papers have been allowed people can exist without this coasultation in

head an influential man to diciste for them, a thing to which most people do not care to submit, especially our people. They have never yet been afflicted with a human leader, hence could not now be induced to submit to one he he ever so good.

TO BRO. HOWARD MILLER OR TO WHOM IT MAY CONCERN.

In the "Record of the Faithful," which you had the kindness to send me, page 79, I find a mistake, which, if allowed to go uncorrected may mislead the minds of some of our brethren in reference to the ownership of Ashlagi College, under certain contingencies.
You say "it is placed by its Charter unde

the fostering cure of the Brethren church,'
while the fact is, that neither the "Brethren" nor any other church is known in the Charter. The Charter is made in due form of law to certain individuals, and by a preliminary meet ing of the contributors, a temporary Board of Trostees were elected, and these made provision for a permanent organization which was effected by electing fifteen Trustere; one-third to retire every year thereafter. So the Trustees are, in fact, the owners of the property They are individually responsible for all in-dehtedness. They made By-laws which govera the institution.

In these By-laws it is provided that n hat brethren in good standing in the German Baptist church, in the State of Ohio, are eligihis to the office of Trustee in "Ashland College," which is the only title the institution is known by in the Charter. The Trustees have the power to amend the By-laws at their pleasare, as necessity may demand; therefore a regular Trustee meeting on the 13th of Jane 1882, the following amendment was offered:

Revolved, That no article or resolution in the By-laws of Ashland College shall be so inter preted as to deprive any brother in any of the Germen Baptist church that now exist, or that may hereafter exist, what ever name such division may be known by om voting or holding office in said institution, provided such brother is so titled to vote virtue of having donated a sufficient mount to constitute him a voter eccording to the provision in the By-laws sed, yeas 9, nays 4, absent 2. We m

this state ent to show to our Brethren that no class of hrethren shell be deprived of their rights so far as the management of Ashle allege is concerned, no matter what our other rences may be.

illurences may be.

We ask all our church papers who have librality enough to do so, to give this notice a
dace in their columns.

P. J. Brown. place in their columns, Congress, Ohio.

We comply with Bro. Brown's request, and give his article room in our columns.

The clause of the By-laws referred to, which was published in the BRETHREN AT WORK. September 5th, 1878, reads as follows:

'None shall be sligible to office but Brethren who are in good standing in the general Brotherhood, and are realous advocates of the faith and practice of the Brethren's church

It was under this special provision that the noney was raised with which to build Ashland College. It was distinctly stated and understood at that time that none should be sligible to office in the College but Brethren in good standing in the general Brotherhood, and zealone advocates of the faith and practice of the Brothran's church. Now, while we do not want to lay even a straw in the way of that Institution of learning, for we would like to see it accomplish much good, yet we ask in all andor, whether it is right to raise money. with that special promise, se published in the B. AT W. in 1878, and then afterwards ac change the By-laws as to be able to take the Institution entirely out of the hands of the kind of Brethren named in the old By-laws? We do not say this with a view of injuring the school, in the least, but merely mention it for the purpose of calling the attention of the Trustees to a matter that is worthy of their attention and very serious reflection.

Is God has chosen your way, depend upon it, it is the hest that could he chosen; it mov he rough, but it is right; it may be tedious,

PAUL'S LETTER TO THE HERREWS

THIS is one of the most remarkable books is the New Testament. It consists of a series of arguments on the most important question to the Hebrews. It is a comparison of Christ

with the leading objects of the Hebrew faith. He begins the letter in the most sublim manner, entering upon his subject at once "God who at sundry times and in divers m ners spake in times past unto the fathers by the prophets, bath in these last days spokes unto ne by his Son, whom he appointed heir of all things, by whom he also made the worlds Who being the brightness of his glory and the express image of his person sod upholding all things by the word of his power when he had by himself purged our sins, sat down at the right hand of the majesty on high. Being made so much better than the angels as he hath by inheritance obtained a more excellent name than they." Heb. 1; 1, 2, 3, 4.

Here Paul compares Christ with angels, but shows he is far above them. He further shows from the prophets that Christ is the Son of God and that all the angels of God worshig him. To the Hebrews who believed in angelthis would be a direct argument, placing Christ far above them and proving it by their own prophets. As the Hebraws believed in angel as the highest power in the mediatorial worl of the law, it is overturning the foundation of their faith, to now show that Christ in far above the augels. But Paul does not step when he has shown this truth; he draws a conclusion from it, and gives a warning to the Hebrews. "For if the word spoken by acgels was steadfast and avery transgression received a just recompense of reward, how shall we oscape if we neglect so great salvation which at first began to be spoken by the Lord and was confirmed unto us by them that heard him, God also bearing them witness both with signs and wonders and with divers miracles and gifts of the Hely Ghost according to his will." 2nd chapter Heb. 2, 3, 4. Here the signs and wonders and divers miracles that were given to confirm the law, were also given to confirm the Gospel," and prove that Christ is far above the angels. When Paul finishes this argument he brings

up another by comparing Christ to Moses and showing that he is far above Moses as well as the angels. Moses was a faithful servant, but Christ a faithful Son. As the builder of a house has more honor than the house, so has Christ more honor than Moses. For the buildor of all things is God.

After the spostle has shown that Christ is above Moses and angels, he than takes up the priesthood of Auron, and shows from the Scriptures that Christ is above all the high priests of the Mosaic law. "Seeing then we have e great High Priest that is passed into the heav ess, Jesus the Son of God, let us hold fast our profession." As the Hebrews believed in the priesthood of Aaron, they denied the priesthood of Christ, because he descended not from the tribe of Lovi. But Paul goes back to the beginning of the priesthood before the law Called of God a high-priest after the order of Melchisedec." This Melchisedes is king a Salem, priest of the most high God, to whom Abraham gave a tenth part of all. Christ is made a high priest after the order of Melchisedec, not after the order of Asron.

Under the lew the priest must be of the tribe of Aaron. The line of descent must b from him. Not so with Melchisedec; not so with Christ. As to the prinatly office, the thing about which the spostle is arguing, they were without descent, without father or mother as prescribed in the Mossic law. The Aeronic priesthood had a time or age

when it should begin and when it should end, all defined and made by the law; not so with Christ and Malchisedec. They were made priests of the most High God, not under Anou's order but chosen the elect of God, and ac law to limit the time of beginning or ending in their order. Auron's line had a beginning

by law and it had an end when the law passed away. But God's appointment in the priesthood is a line without beginning of days or end of life as far as the law of Moses is concerned. Paul tells us "the law made nothing perfect, - "can never, with those sacrifices which they offered, year by year, continually make the comers thereto perfect." They were only a shadow of good things to come, -the type of a more perfect law; hence the priesthand of Christ is above that of Auron

To confirm this organient, Paul refers to the ald and new Covenants, in comparison with each other, saying, " For if the first covenant but been faultless, then should no place have bor sought for the second."

The questle quotes from the prophets to prove that the old covenant has passed away and a new covenant is established, "not ec carding to the covenant that I made with their tathers when I took them by the hand to lead them out of the land of Egypt," (8; 8, 9.)

"In that he saith a new covenant he bath made the first old." Now that which is old, s ready to vanish away. Here Paul proves from the prophets that God has established a hatter covenant upon better promises, hence the new covenant is far above the old. Christ is its Prophet, Priest and King, its Mediator,its Chief Corner-stone. In this manner Paul takes every object of the

Hebrew faith and shows from the prophets

that Christ is far above them all, to be ordain ed in every office and work pertaining to the perfect plan of salvation in a new and living We may well turn the arguments of Paul to one own age and neonle, taking every shiret of faith and the affections of the heart and show that Christ is far shore it all Some men have their affections set on secret societies, but Christ has organized a church for the world, the rich, the poor, small, and great, men and women, and children, to be taken into one society, reconciled to God. This church of Christ is as far above these human organizations in all that is good, great and lasting, as the heavens are shove the earth. Many have their hearts set on the pride and fashions of the world, but the humble puthway of Jesus is far above all these perishing vanities. Many have their hearte set on the riches, honors and pleasures of earth, but the heavenly riches in Christ are higher then all combined. Daniel had all these, yet he prayed that God would "lead me to the rock that is higher than I." But there is stronger evidence than this, i possible, standing before us. We may take all the rules and laws men have taught in their schools of philosophy, and compare them to the Gospel on all subjects of duty, in all the relations of life, and the Gospel is far above all human wisdom. The principle of law to brithren, to neighbors, to enemies, and of meror and foreiveness, taught in the Gosnal, is nonfeet and far above all the philosophies of men on the same subjects. The duties of parents and children, husbands and wives, of brethren and neighbors, are all perfect and we know, fir above the pld laws of mer

Take the nations of earth who accept the Cospel, though they obey it very imperfectly, jet they are far above those who reject it Compare our own country or England, with How for are the former above the later, no language can describe!

But there is another application of our sub ject, which applies it to us as well as the Hebrews; that is, in the worship of God and obe dirace to his commands. Some men have e theory that we may be saved without baptism. But Christ and his example is far above men's theory, and we shall coteom his precept and Cample as high as Paul would have the Hebrans hold him. Above every other object in their faith, so should we hold him above all the theories of man. Some will tell us we need not wash our brothron's feet as Christ did; but we hold his example for above men's opini Some will tell us there is no need of taking manion in the night and after supper Here is the doctrine of the Heorew letter, holding Christ above every thing else, leading us to follow hie example as our Master, our Prophet, Priest and King, "Far above all principties and powers and might and dominion, and every name that is named, not only in this world, but also in that which is to come.

0. T. W. A GOOD IDEA

Az the Friends' Yearly Meeting, recently held in Philadelphia, the following query was read: "Are love and unity maintained among you? Are tale-bearing and detraction discouraged? and, Where any differences arise, are endeavors used speedily to end them?" smarks on these topics were made by Issue Hichs, Reuben Wilson and Joel Love, which the meeting adopted the answer that Love and unity are generally maintained amongst us, tele-bearing and detraction are mostly discouraged, and when differences arise and become known, endeavors are used to end them." A second query was given and answer-ed to the effect that "Many Friends are concerned to bring up those under their direction in plainness of speech, behavior and apparel, in frequent reading of the Holy Scriptures, and to prevent them from reading pernicious h and corrupt conversation."

HIS DEATH OF COLD

"Nor a thousand miles from Philadelphia, a Methodist minister having occathree into the fellowship of his church, repaired to the mill-pond, sprinkling one of the different he stood by the edge of the nord he cause there was much water there: the second being led out into the pond, kneeling down, was poured upon, being setisfied that he had into the water, and had come up out of it, while the third was immersed by a minister who had never been baptized himself. Anoth er Methodist clerzyman buried saveral candi dates in the same pond, saying as he went thither, 'I shall take my death of cold, I know I shull; it will be the end of me.' It did not finish him."-National Baptist.

CHOOSE YOU THIS DAY WHOM YOU WILL SERVE.

Is it not strange that man is so much inclin ed to worship something, and yet so little inclined to worship God? Man must have something upon which be places his affections; the great trouble being to get him to place his nffections upon that which he cannot see. The great desire to see the object of our aderation. is doubtless the greatest reason why idol worship has been so extensively introduced. But to get men and women to adore and worship the God of Heaven, who is invisible, seems to be a difficult task. But when we look at man in the exercise of his wonderful intellectual rnisino newers, and view his higher moral paters, we at once see that the faculties and endowments with which man is favored, cannot be minisered nato nor satisfied with these idols and m ges of man's making. There must be comething above all these, before man's spirit nol or moral nature can be setisfied or made happy. The gratification of the carnal appetites and pussions of man, can never minister to the wants of his higher moral nature. He God has given to man a law, that when lived up to, will meet the demands of the case, raise him up to a much higher plans in the scale of moral worth, and at the same time ring into subjection the carnel lusts, which

are at war with the soul The bringing into captivity the carnal ture, and the development of our spiritual nature, seems to be one of the grent necessities for God's law, as a rule by which to keep us not of the meshes of sin; and develop in us that which is more like our divine Head, and thereby exemplify the fact that we are the sons and daughters of God; having been taught and trained in the school of Christ. This is the highest school that payone can be tangent When the apostles and early disciple were here on earth, the people with whom they periated took knowledge of them that they had been with Jesus, and had learned of Him, Now if all our teaching is in keeping with the rule laid down by Christ, then we need not

any one will have to ask whom we are serving. n we look at the nature and character of the law of the Lord, we ut once see that the object of the great Law-giver was to raise up the man who is governed by it, to a po where those who would impuga his character end condemn his life, will have inveriably to render the verdict, I find no funlt in this man This being the case, es all must admit that it is, why not walk by that rule, and he the disci ples of Jesue, and thereby show to all that you choose to worship the God of Heaven? In this way we may become instruments in the heads of God to help others out of the cess-poole of sin, into a higher and purer atmosph they with us can drink more beentifully of the crystal stream which flows out from the threnof God We shall not only enjoy the bessings of the Gospel of Christ ourselves, but be about dantly happy in seeing others also made happy in the sujoyment of the comforts of the re-ligion of Jesus. Then choose this day to serve Christ our glorious captain.

The idea that Jusus wants us to be low down d despised, is a great misteke. He wants us to live above canance, only as we are cansured for His sake. But when we look at the high standard of mornis which He has set up for the government of man, we at once see the fallact of the idea that He wishes us to grovel in the dust all the while, We all live too much in the slams of sorthly enjoyment, and too seldom lock up to the higher plane above. The reason of this is because we have chosen the wrong god to serve, hence Ged often invites no np higher, and if we are pleased to hearken we indeed have worship in the presence of them who sit at most with us. For we always have a feast when we come up to God's ndard. For then nur conversation is of Heaven; could we have anything but a feast? Then choose ye this day whom ye will serve and be sure you choose to serve Him, who is shle to give you an eternal home in Heaven God delighteth to honor those who will sarve Him. A. HUTCHINSON.

ABOUT KANSAS.

DURING the past ten 'years much in favor of and against Kansas has been written. the hest written un State in the Unions has increased in nonalation more rapidly than any ther for the same period; and this year promses to lead in wheat, cate and corn. been a beggar in the past, but now hide fair to he able to return the favors. It is no longer dronthy Kansas, but thus far, this year, has and un abundance of rain.

The Eastern half of the State is rich in oil, and may be regarded as one of the firest farming countries in America. The westportion is well adapted to sheep and cattle

2. The climate is all one could desire must now write our abservations from the points we have visited. We have visited the south eastern, middle and northern portions ni the State. We are now in the northern part;

and shall note our observations here. 3. Soil good-bottom lands especially so. Uplands produce excellent crops in favors seasons, and even in bumid Summers a good husbandman is usually amply rewarded for labors. There are some careless farmers, and so long as these remain, the country will not get unto herselt a good name. Bottom lands produce good crops. The land lies from two ty-live to fifty feet above the bed of the creeks and thus is beyond overflows. Corn is the staple crop. Outs usually yields well. Spring wheat not a sure crop. Twenty-five miles south of this you reach a good wheat belt, large quantities of winter wheat being ra 5. Cattle, hogs and sheep do well, and the

short winters are a decided advantage to stock raisers. Fruit doss well. There are few ap ple trees planted as yet; but where tried, do well. Penches abundant, Raspherries and other small berries yield well. Timber in this section abundant nlong stream

6. No feacing is required, and this is a de cided advantage to the poor man. Should th stock-raiser wish to dispense with his herdmnn, all he need do is to enclose his land with fear education, for the more we have of it, the a good wire fence. Oange hedge grows here more we will be like Jesus; and the less need and makes good fences.

7. Water generally good snough. There are places wi tere magnesia preveils, and some do not enjoy this. This, however, is the exception and not the rule Water is generally obtaiged within forty fast

8. The climate is delightful. No chills and fevers. Pure dry sir; refrashing breezen; delightful sanshine-these bring brown cheeks and robust frames. If you have n wife that is weak and sickly, and you want her to become healthy and weighty, bring her to this region. Men fare about as well: but thus far we think the other side takes the load.

9. Weeds thrive mightily. farmer who delights in these, he will find this the land of the sanflower, and he can posse acres of posies if he will, but there is no profit

SOME DISAPPANTAGES,

I. The hot winds. These, in dry seasons, prevail from one to three days; but in times of plenteous rain they come not, for they prise by the sun shining upon the sandy plains o New Mexico and Eastern Colorado, these winds are not pleasent, yet they are endorable; and we presume they are about as pleasant as the months of mnd roads in the Eastern countries. It is strange that before we come to Kamus we can endure terrible muc in Spring and Summer, flerce snow-starms in Winter, but a hot day in Kansas burns up all

2. Strong winds. In early Spring strong winds visit this country almost daily; yet we venture to say that there are many points in Illinois and Indiana where the same winds blow fiscesly for days at a time, and yet no one seems inclined to run from them.

3. Chalk mounds. These are outcroppings of magnesia, and lie at the highest points, and the rains beat upon them, melt them and wash the fine particles down over the prairies Now the damage caused by these is too slight to mention. They are small and not very nnprous when we compare them to the immense tracts of land yet to he brought into enltivation.

4. Went of meeting-houses. This want is indeed felt. Many of the members belond to build meeting-houses in the East, left them for others to enjoy, and now in a new country most labor to build for themselves and chil

dran.

5. Want of ministers. Hundreds of faithful ministers are needed in these new fields, They will find anxious listeners in the dugout and "Kansas brick" school-houses, in the humble cottage, in the grove, and in the villages. Do not come expecting to preach in ions houses, nor to ride in fine carri-Men and women make good housers it

they do ride to meeting in farm wagons. 6. I can think of no more disadventages now. The grasshopper is not here; the chinch bug is not, and the mosquitoss just as scarce. This is not Paradias; nor the place for lazy men nod women. Industry is rewarded, and the husbandman has some advantages over Eastern farmers in this, that feed is abundant. Winters mild, and the soil rich and easy to till. The great curse of Kansas is greed,

have eyes larger than their hands, and desires greater than jodgment. There is a mighty thirst to sow or plant many scree, and the re sult is a neglect of attention or cultivation. If only half the acreage were put in, and this properly attended, there would be a lorger yield, and a decided improvement all around Land is yet cheap, and there are splanded chances for men of small means to secure good

homes; but every man should come to see for himself. No one should be conxed into this country; yet we would like to see good work. ers fill up this becutiful land. Visit L. Hillery six miles east of Scandia, Republic Co.; or White Rock and Burr Oak, Jewell Co.; or Caborne, Oshorne Co.; or Eld. Jacob Arnsberger, Guide Rock, Webster Co., Nebraska.
M. M. ESHELMAN

WE do not believe there is any force in to day to rival or recreate that breatiful yesterday. We linger in the ruins of the old tent, where nce we had bread and shelter and orga elieve that the spirit can feed, cover and perv as again. We cannot egain find aught so de us again. We cannot spant and augus so user, so sweet, so graceful. But we sit and weep in vain. The voice of the Almighty saith: "Up and onward forevermore." We cannot stay smid the ruins.

Home and Family.

ro. -And the fruit of righteenances as sown in

OUR MOTHER.

O, many Mps are saying this Mid falling tears to-day: And many bearts are aching sore, We watched her failing, year by year,

But cost for from us every fear She seemed so good, so pure, so true

Was rivening for the sixes;

So swift, so sure, so true, The hearts that held her here so fast, We robed her in familiar dres

We smoothed her gray hour down Gave one last kiss—then hid her 'r The Autumn leaves so brown;

iow and the heart 'mid daily tasks We miss our mother's prayers. We wa'er shall know from what dark raths

While each food heart shall beat And as we tread the thomy way,

Which her dear feet have trod,

Who hears perhaps by night and day The old familiar tour, We'll guther closer 'round him now,

To guard from every ill, As near the darksome river side

And when the storms of sorrow con Let faith glance upward to the home Where we shall never part;

Where one awalts with loving ex-

HOME AGAIN

REMAINING at Mt. Morris a few days after school closed, on the morning of June 19th, in company with my cousin, I left for home. I remained some time on the platform taking my last look at the "Old Sandstone," and won dering when I should see it again. During my two years' stay at Mt. Morris, I had formed such an attachment for the place that it seem ed like a home to me, and I often wondered how students could get homesick here. I do not think they could be much better cared for at home, or could have better engroundings than they have here. The train hurried us on, and about 11 o'clock we were in Chicago. We ided to spend no time here and on the first steamer that evening. We had a fine ride over Lake Michigan during the night. and awoke early in the morning to see the sandy hills of Grand Haven. We remained here till 9 o'clock, when we took the train for Detroit, and arrived there about 5 o'clock in the ning. The country from Grand Haven to Detroit had quite a different appearance from the land in Illinois, but the clear streams. woodlande, and bills reminded me of "old Vir-As we could not leave Detroit till nealy midnight, we spent some time in walking about the city. Its neat houses and stree and the amount of husiness carried on make it an interesting place. After leaving here we made no stop except to change cars, until we arrived at Niagara Palls, on the morning of the 21st. We spent the first balf day on the Canada side of the Falls, and visited all points of interest within our reach. We perticularly noticed Whirlpool Rapids, the Burning Spring, and went under the Falls. In the efterne we passed over the Suspension Bridge helow the Falls to the American side. This bridge is 1300 feet long and 195 feet above the surface of the water. From this wa had a fine view of the river. In the evening we again took the train, feeling that the natural wonders about Nagara had well repaid us for the short

morning at Albauy N. Y., and soon took the steamer for a ride of 143 miles down the Hud This ride was one of peculiar interest, and to anyone that enjoys mountain scenery, spent most of my time bere. The nur

a trip down the Hudson cannot fail to be de-lightful. We spent two nighte in New York City. As I considered Central Park more instructive than anything else in the city, I objects of interest in the park, such as the Cave, the Terrace the Obelish (Ciconstra's Needle). the Mengeerie, etc., will repay any one who visits them. The Museum of Fine Arts, is interesting to those who desire to study painting,

statuary, and old relice. On Saturday we took the train for Wash ington where we arrived about 6 o'clock in the evening. We remained here till Tuesday. In such a short time it was impossible to get much of an idea of what Washington contains. It would be necessary to remain a week or two in the Smithsonian Institute alone, to know anything about it. The thousands of specimens of birds, fishes, snakes, skeletons, etc., give splended opportunities for studying mals. The collection of Indian relies, and and other curiosities, affords amusement and instruction. Leaving Washington Tuesday morning we arrived home that evening. We found things somewhat changed but upon the whole looking like the "old place." J. CARSON MILLER,

Moore's Store, Va., June 28th, 1882.

"I PRESS ON." "WHEN I read about the mertyre, f feel ashamed. How very few men end women are

in dead earnest like Paul! I love to look Paul and never do it without thinking that nerhans it would take about a thousand. Christians nowadays to make one like Paul. Paul compromise when he 'received those forty stripes save one?' 'Those Jews have best you five times now, Paul; what are you going to do?' 'Do you think these light afflictions, which are but for a moment, move med I'm pressing forward to the prize; these stripes don't hinder.' Then they stoned him with those cruel stones, until they thought he dead. 'Don't you think, Paul, now, that you had better go down into Arabia awhile, until this opposition has blown over? 'No, I most press forward.' 'Yes, but it is costing so much that cruel scourging. Dou't you think you had better be careful? You know it mak the Jews med to tell them about Jesus, the one they crucified. What are you going to do?"
'Do! I press forward.' Satan got his mutch when he got Paul. In Philippi he and Silas were cast into prison. He thought he had a call to go down there, in a strange land and in a prison, they sang preises, and the prison doors flow open. I am afraid Mr. Sankey would not sing praises as he does now, in Paul's dungeon. He is among false brethren; we hear no complaining about stripes, and no looking back. He did not have ministers sitting behind him to back him np. was no despondency, no gloom. He takes his oen and writes, 'Light affliction-it is but for a moment.' He takes his pen again and writes that last opistle. I love to read it. 'I have fought a good fight, I have finished my course ceforth there is laid up for me a crown of righteouspess.' Talk about Casar or Nanoleon! That little tentmaker was greater than they all, and had a crown that they never had. His blessed work is not finished yet. It lives n this Book, and will live, until with Paul,

ALMOST all physicians agree concerning the necessity for dressing warmly in winter, and regard the popular theory of getting bardened by the cold as fruitful of danger. Woolen undergarments, should be worn by everybody Thick clothing is not more needed in January in clear, cold weather, than in the damp chill iness of November. During early Spring and late Fall the moist air is a good conductor of heat, and the body loses warmth readily and becomes chilled. If the day be warm the change should be made only in the outside gurents. Europe-ns dress more warmly than e, and have less caturrh. One of the ablest ments. physicians once said; "Flannels should not be about Niagara had well repaid us for the short | put off until midsummer's day, and should atop we had made. We arrived early next | he put on the day after."

we gaze upon him who is the light thereof."-

-D. L. Moody.

MATRIMONIAL WINTER-ROBINSON.-By the undersign-

ed, June 29th, 1885, Mr. Samuel Winter to Miss Lens Robinson, all of Cedar Co., Iowa, JOHN ZUCK.

FALLEN ASLEEP. WHITE.-In Washington Co., Kap., friend

Deceased was horn in Berks Co , Pa. was a son-in-law of Bro. John Gamby, and leaves a wife (a sister) and infent child to moorn their loss. Funeral services by the writer.

A. F. DEETER. HARCHELEOAD.-In the Juniata congregation, Adame Co., Neb., June 28th, sister Elizabeth Harchelroad, sged 48 years, 2

months and 19 days. Funeral services by the writer. Davin Bechtelheimen. EICHOLTZ.—May 11th, at Nachusa, Lee Co Ill., sister Eicholtz, wife of Bro. John Eichcitz, aged 68 years, 4 months and 2 days.

She lived a consistent, Christian membe of the church, beloved by all who knew her. Funeral services by Bro. Deardorff and others. J. C. Lahman. SBELLER.-In Franklin Grove, Ill., June 5th

Bro. Daniel Sheller, eged 56 years, 9 months and 22 days. J. C. Lahman. GOCHNOUR .- In a branch of the Woodbury

church, June 23, of congestion of the brain Albert, son of friends Moses and Margaret Gochnour, and grandeon of Bro. David Gochnour, aged 24 years, 9 months and 3 days. -Funeral sermon by Bro. Jas. A. Sell from the words, "Come nato me ead I will give

yon rest.' The deceased was a respectable marsh ng man, yet he put off the one thing needfol nntil it was too late. Death came unex-pected and laid his icy hand on one we all lowd so well. Take warning all ye that are without the Ark of Safety. KATIE GOCHNOUR. OLIC .- July 2, of congestion of the brain

Dr. John F. Olic, aged 33 years, 6 months and 6 days. The subject of this notice was a son of Bro Dr. Charles and eister Olic, of Woodbury, Bed-

ford Co., Pa. The community sustains a very heavy loss in the death of the above, being a very good physician, having gained a large field of practice, which can be ettributed to his medical skill May God comfort the hereft parents, brother and sisters, who are mourning their loss. Fu-neral services by G. W. Brumhaugh and others

neral services by G. . . . from Heb. 9: 27 to many people. D. S. REPLOGES.

Correspondence.

Washington Territory.

Dear Brethren:

The brief article that appeared in the B AT W., some time ago, has called forth so many ries in regard to our country by those seek ing further information that Letternt, in this to supply answers to all necessary and important questions, which relate to its resources lands, soil, etc.

With the exception of Alaska, Washington Territory is the extreme north-western por-tion of the U. S., and lies between the parallels and 49° north latitude, embracing au area of nearly 70,000 square miles, or almost 45,000,000 acres. Of this Mr. Elwood Evans in his centennial address, makes the follo statement:

Deducting the approximate area of Puge Sound and the mountainous regions unfit for cultivation, there remains about 35,000,000 acres, of which about 20,000,000 are timberlands, shout 5,000,000 rich allavial bettom lands, and 10,000,000 prairies and plains proportion of the latter is well, adapted to

The Cascade Mountains, extending nearly orth and south and parallel to the son, divide the territory in two separate regions, which differ greatly in physical characteristics, climally blows from the South-west, called Chinook

ate and productiveness.

This portion is west of the Cascado Range, between the mountains and the ocean and keavily timbered. The climate is wetter than
that of Eastern Washington. In the Winter
season there are but few days of snow, little
the Winter on account of the days naw. heavily timbered. The climate is wetter than that of Eastern Washington. In the Winter

ice and the ground seldom freezes. In the Summer the days are cool and the nights agree-

shile for rest. No severe storms visit this part and thunder showers are said to be unknown. As to the amount of rain during Fall and Winter, this is often exaggerated by some. Is

is little more than that of the Atlantic coast and less than that of the coast of Oregon south Here are no great prairies awaiting cultivation. The country consists mainly of forest land, which is well adapted to grazing and Levi White, aged 24 years, 4 months and 18 agricultural purposes. Small grain, flax, hops, vegetables and fruit do well. It is good for tame grasses, for rearing cuttle, sheep and horses. The preiries here are small, generally gravelly and consequently of little value. To

forest trees consist in firs, pines, cedera, spruce oak, elder, maple and other varieties. an abundance of coal around Puzet Sound. The immigrant arriving here, would be bet or entirfied, coming from a timbered country, and to make a home, he ought to well know

how to swing the ax. The codar and fir grow very large. Of them Governor Newell says: "The average of the full-growth fir is, perhaps, four feet in diame-ter, many of them ten and twelve and some of them are measured for fourteen feet. A frier

here informs me that he has cut twenty-two thousand feet of lumber from one tree. ceders, also, are of stupendous growth. I know of one specimen of solid wood which measure sixty-four feet and four inches in circumfer From this the reader can draw an idea of the size of the trees. Here is superior timber for

building, immense lumber supplies for years to come end already millions of t annually sent to all parts of the world. This is a good country for dairying. To mee having capital, here are inviting opportunities in the building of mills and the establishing of manufacturies, fisheries, etc.

This is one of the finest harbors in the world. The largest ships can enter it in perfect safety. It is destined at no distant day, to become the gateway of commerce between the West and the East. Connect, by rail, our northern lake system with Puget sound, and we have a direct route from eastern Asia to western Europe and the shortest route to many of our largest cities. Through this doorway are soon to pass our imports from the Indies. To western Washington ere these objections or antegra:

1st, Too much rain.

2nd,-The labor required in making homes on timbered lands, EASTERN WASHINGTON.

The larger portion of this region consists in

eautiful, rolling prairies, bills and plains cov ered with buoch gress. It is drained by the Columbia River and its tributaries. Here the early inhabitants thought the largest part of the land unfit for cultivation and worthless, save for the only purpose of rearing herds of sheep and cattle. Hence it was that the pion ated his claim in the little narrow valleys that stretch along the mountain str and turned his attention principally to stock The garden spot of eastern Washington is

the Walla Walle valley. It is chiefly characterized by rolling hills, and is one thousand feet above the sea lovel. This was all taken years ago and now sells at various prices, ng to location and improvements from \$10 to SSO per acre. SOLL

The soil varies-near the mountains it is black and heavy, further away it gets lighter and resembles ashes. In the valleys, in place: it is strongly alkaline, while in other places it is either of a sandy or clay loam. The country near the Columbia and Snoke rivers is hilly and covered with white sage and hunch grass CLDIATE OHERIES, PTC.

East of the Cascades the country being of a higher altitude, the inhabitants are favored with a much drier atmosphere and climate. -The rain falls here in showers. Here different anter are found in passing from the valleys to the hills that skirt the mountain forests. Here the Winters are sometimes severe; yet the snow generally remains only for a short in the vallies. It falls frequently an This is caused by a warm wind that It falls frequently and goes of

The farmer commences plowing on the low lauds in February, and by the 25th of May all are through, to those living highest up.

Stock live on the bunch grave where it has not fed out Summer and Winter, and many people being careless about providing enough feel, it has hoppened that in severe Winters shousands of cattle starved to death. I would be safe in saying, it takes about half as much ginter cattle here as in central Iowa.

The heat of Sammer is not often excessive have not heard of a man being sun-struck in I have not heard of a man heing sun-struck in the territory nor frozen to death, except one or two who were intexiested. The thermometer to Summer has raised to 100° and in Winter constituting goes down to 10° or 15°.

a here are from all parts of the ion. One from Arkansas tells me that the Winters are no colder here than there; another speaks the same of Va. For severe weather it is not to be compared to Nebraska, Kansas, Iowa or Minnesota. The reason for it not being so cold, although lying so far north, is warm ocean current that passes along the cost and modifies the climate as far north as Alaska. This is not a cold country, it is not warm country. It is truly the land to enjoy and require thack covering. No mosq but in few places

It rains little in Summer and seldom in It is not common to hear thunder. The banch grass dries up in Summer, yet does not loss its strength, and stock grow fat. The country then has a brown and naked appear ance, especially to the eye of the stranger, except where the large fields of grain are seen .oking over its surface from some high point is like viewing the waves of the sec. There are many deep canyons. No hard winds, very lit-tle in Sammer. It blows tolerably in Winter sed the snow drifts over the fences and fills the lanes near the monutains.

Nearly all the houses are built in the h od water generally; mostly spring motor There is some alkali water in the val-

There is little sickness here and many come here for their health. Schools are good, and society will compare well to that in the East re danger of Indians here than in Indiann. Plenty of fish in western Washington, not so in eastern. Game, bears-black, cianamon and occasionally the grizzly,-foxes, congars, fishers, martens, minks, musk-rats, s, seals, wild-cats, wolves, elk, blacktailed deer, the mule deer, mountain goats and mountain sheep, moles, weasels, skunks and

Some of these animals are only found is aces in the territory. If a man kills a hear, a dear or a goat, he generally pays dear enough for his encoses, valuing time at anything. Not many snakes are here. We have good grist

The country is not good for corn but extra-

ordinary for vegetables and for fruit in the val-leys, fernishing an abundant supply of apples pinms, pears, spricots, cherries and grapes for In the various kinds of berries this coun try cannot be excelled, though it is not very The land is good for stock-growing, -cattl

hogs, sheep and especially horses. Those who keep sheep, generally take them away from tue settlements. It is good for dairying.

"How do immigrants like it at brat?"-Gen erally dislike it; not all, but some. "How do they like it after living there s year or two?"-You can scarcely fit

could persuade to return to the States to live. "Are the people generally satisfied?"-Yes more so than any place I ever saw; yet some

"Do any wish to sell?" Yes. What are the objections to Eistern Wa

1. Some places have to haul timber a good

2. In the vallies it gets very dusty in Sam 3. It has been remote from markets, but

now various lines of railroads are projected and 4. Rather late Springs; sometimes a late

"What are its advantages?" I have already given the reader the good and bad qualities, In addition would claim,

1. We can sow wheat from September to the last of May.

2. It rarely rains when we harve

3. The wheat will stand in the field, when rips, for a month and a half or longer without

4. The large yield to the acre. Wheat for Sentern Washington generally averages 30 busies to the acceptant and seek for homes in Virginia busies to the acceptant and barley about 40; between 40 busies to the acceptant and barley about 40; between 40 business 20, turnings 300, central 800, parently gletched lands, develope the agricultural re-

can be raised) 35, cabbage 1900 lbs "What do laborers get per day or month?" Common farm laborers, \$1 per day. Mechanics from \$2.50 to \$3.50. By the month, on the farm, from \$25 to \$35. School-teachers from

o \$60 in country schools. It is a good place for blacksmiths. "Give price of grain, etc." Wheat is selling

we were more grateful! in Dayton, W. T., at 66 cents per husbel; bar ley and outs, \$1.00 per hundred; eggs, 25 cents per dozen; butter, 25 cents per pound; cows sell from \$25 to \$35; horses from \$75 to \$125. per dozen; butter, 25 New wagons from \$150 to \$175, owing to size

Bro. D. M. Miller and self left our homes June This is a very hard country to describe; in fact one cannot describe it to those living in 15th to visit the churches and scattered men the East so that they will understand it as it is. ers in Wisconsin. I have not sought to overcolor the picture, to Leaving Lenark at noon, after several changes we found ourselves at Muscoda, Richland Co., Wis, the same svening. Were met by induce immigration. I state things light I see them, for the benefit of the en-Bro. Studebaker next merning and conveyed to his residence. Here we continued holding

If a man cannot make a living in East Washington it is because he will not work. — Young men from the East can take land (those meetings in the Basswood school-house over Sunday who are industrious) and in five to ten years he worth from \$2,000 to \$5,000. There are 20 miles north, where we had but one meeting in the Ash Ridge meeting-bonse. The breththousands of acres unclaimed in northern Idaho and Eastern Washington. Land is secured ren much desired us to remain longer, and under the Pre-emption, Homestead, and the Timber Culture laws. There is milroad land would have been pleased to do so, had time Timber Culture laws. permitted; this is what is embraced in the Camp Creek church.

The members, at least in this part of the also.

HOW TO COME.

To those baving homes and thinking of coming, I would say, come and see how you like it st. Come about August or September and see the fruit, grain, etc. This is always the Do not expect to find the best way. tains full of gold-fried fish in the little rivers and a sonny paradise where people do not have to toil, it is not in the West.

"What must we bring?" -- If you straight through, bring nothing but your baggage. Secure a through ticket. Rates from Sau Francisco to Dayton \$36.35, first-class; \$26.75 second-class. From Dayton to Port-

ose who come to Keltou, generally bring wagon and team. I think the cheapest and best way to come is straight through by rei and eteam. E. HOPKINS.

Notes of Travel

Dear Brethrens

According to promise I will give your resders a further account of my views of North Carolina with respect to climate, the fertility of the soil, the productions of the country, the society, railroad advantages, the general advar compared with other countries with which I have some acquaintance, the condition

In my former communication I mentioned that the church was in a healthy and prosperous condition, and that our labors (while and increased effort of the members; an ingathering of precious souls. Recent intelligence left, there have been a number of additions to

the church Having seen considerable of the West, in

my visit to different parts this Spring, I am prepared to say that comparatively it is a good onnty to live in. The climate is excellent; vegetation at least a month or six weeks earner than northern Indiana, and, of course, na much later in the commencement of Win-

peration and in progress of con truction right through the section where the hrethren live, counciting the eastern cities Virginia with the great Southern country, givug access to the markets in either direction The land is naturally tolerably good and su:

ceptible of high improvement, domestic ma-nures act finely, and commercial manures would act splendidly, if applied.

The products of the country are wh ats and vagetables of every kind; as well as

the different kinds of grames succeed finely when properly cultivated. The forests when property curavased. I am forests are clothed with valuable timber, pine of the greatest proportions and finest quality that I

Senety is good, the standard of morality, and the standard of picty is comparatively high among the different orders of people, and professors of religion, with a good degree of telligence, so far as my obse

The price of lands is, I think I may safely say, one hundred per ceut, cheaper than it is in the West, and I um obliged to think that the time will come when the tide of emigra-

700, rye 20, peas 40, heans 36, corn (where it sources and the immense mineral wealth emboweled in the earth, and make it what nat has designed it to be, a country openroused for the clas

sents of prosperity and happiness. Our harvest is now over, and the wheat gen-cally secured. We have a very good crop and the nicrat time for saving it, I ever saw.

Surely God is good to his people. O that

Our Mission North

On the morning of the 19th, we were taken

district, are quite encouraged and alive in the

Master's cause. They have at this time a most-ing-house in course of erection. The official

Fogle in the ministry, and Bro. Matt. Fruit

in the descon office. By the latter we were kindly conveyed to Woodstock, where we spen

come time in visiting from house to house, try-

ing to encourage the members to be faithful.

This is known as the West Pine church with

a membership of about fifty, with brethrer

son in the ministry and brethren Morris Brown

Bro. Morris Brown conveyed us to Valton

in the east of the district, where, on the 22nd,

we met with the church in council. After

much perplexity their troubles were adjusted

ctorily to the church, aithough so

dividual members were not satisfied, which wil

always be the case when they will not hear the

This little flock of believers here, has seen

On our return to Woodstock we found the

Brethren arranging for a Love-feast to be held

in Bro. J. L. Jones' barn. We met at the ap-pointed time with them and had a very pleas-

next day; also in the aftereoon, and in the evening the Lovefeast was held, which was an

though the outside conduct was not at all com

We had the pleasure, at this meeting, of burying one sister in the haptismal grave, and

We returned on the 26th to Valton, where

we hold several more meetings, and, having re-ceived a card from Bro. Euseh Eby, desiring

us to go into Minuesoto, we hade the Breth

reu farewell, and next morning were kindly conveyed by Bro. A. B. Stack to Wonowec.

Soon we were on our way and, passing St. Paul, we went sooth, leading at Ottawa in Lo

We stopped at Bro. Henry Bacon's (he being

ere met here by Bro. and sister Nor

He is an elder in the Christian church

We nass

away from home) and made arrangements for holding meeting. Much wet weather made it

man and accompanied them to her father

and kindly offered us their house of worship

He made an appointment for us ou Saturday

ed the night very pleasantly at the home o

Bro. and sister Norman, who are very zealous workers for Christ. The few scattered mem-bers here are in the hounds of the Root River

church, in care of Etd. Jos. Ogg. Oh, how we sympathize with those that are isolated from

the hody of the Bretaren.

The above-mentioned brother and sister conveyed us to La Sueur, when, bidding them saire, we took the troin for River Fulls, via St. Paul. We arrived at 4 o'clock, July 3rd, and

re taken, by a friend, twelve miles distant,

to the home of Bro. R. A. Patierson: we were very kindly cared for in this dear family.

very unpleasant; held one meeting ho

vening and also Sunday afternoon.

trust she has arisen to walk in newness of

life

ur Co., Mir

bers here are in the l

body of the Brethren.

de meeting to the brethren and sister

antevening meeting. Preaching at 10

much trouble, but we foully hope that a brighter day may dawn upon thom in the near

force here are brethren Patton, Sh

and Davis in the deacon's office

Dear Reethren -

B. F. MOONAW.

Were met by

10 A. M., the several cases were calmly consi-dered in the fear of the Lord, and troubles that had affected to some extent the official part of of the church were brought to an amic justment and a reconciliation effected between

the parties concerned, to the expressed satis-faction of the church. The church here has a weaty, sestlered over a large territory. Their nly minister is Eid. S. H. Baker; brethren R.

A. Patterson and Samuel Middleston are the The next day, Sunday, we attended two meetings, with very good interest and atten-

In answer to a call from Northern Illinois We passed some time in the family circle of

Bro. and sister Baker and in the evening, as we howed around the family altar, we think that perhaps it may be the last time on earth, for We think of you all, among whom we have gone presching the Gospel and pray that we all may be faithful until death that we may receive the crown of Life. On the morning of July 10th we were taken

to Red Wing on the Mississippi by Bro. Baker, and were soon on our way; found all well,-J. J. EMMERT. thank the Lord.

A Sad Accident.

Deur Brethrens

On last Saturday moraiog, June 24th, a sad and fatal accident hefell Bro. Benjamin F. Thomas, son of Eld. Daniel Thomas, dec'd. near Bridgewater, Vo. In attempting a belt on a pulley at a saw-mill, his right leg a belt on a pulley at a saw-min, and right of was caught by the gearing of the machinery and drawn into its rothless cogs, — crushing esh and hone below the knee-joint, and break ing the hones and horribly mangling the flesh above the knee.

He was removed to the house at once. Five physicians were immediately summoned, who ecided that amputation was necessary and arrangements were made for the operation, but before operating it was noticed that he was sinking instead of rallying,-as was expected; all efforts of nature and stimulating agencies of the physicians failed to produce a reaction in his system. After six bours of indescriba-ble suffering death came to his relief. He was conscious of his condition and conversed freely for a few hours after he was hurt. He expr ed no fears of the future and expostly prayed to God for grace to sustain him in his intense sufferings, which were endured with noble Christian fortitude; while we have lost an amiable son, a faithful and devoted brother deeply mourn the same, yet his conduct in life, his faithfulous in his Master's cause, give us great consolation. He was hard on Sunday

gregation of sympathizing and mourning friends. Our dear brother quoted the above text in his dying moments, which, in connection w the circumstances of the sad event should not be allowed to pass by unheeded by both saint and sinner. May the Good Lord so apply dispensation that his name will be glorified and is sauctified, is our anient brother's age was 19 years and 11 months

John Flory from Matt. 24: 44 to a large con

aver Creek.

Fraternally Yours, S. F. Sanore

Funeral sermon by Bro.

An account of the same accident was sent to us by Bro. P. S. Miller, also, who speaks very highly of the young brother's character. -Eo.

Crystal Fountains Hygienic Home

The buildings of this justitution are rapidly nearing completion, and will be ready for ce-cupants early in August. The Home is locatagmont in the fertile and heautiful valley of St. Vrain, and about eight miles from the foot-hills of the Rocky Mountains. Directly in front, and about thirty or forty miles away, Long's Peak looms heavenward, covered with heautiful snow which mers in the sunshine, and in the night saude n over the plains a cool, refreshing brocze, so that the inhabitants, thereof, may aggetly r for another day's duties.

To the north and south of the peak are smallr mountains, some of which are also yet sporting a mantle of snow, while hetween us aud the Peak, yet not high enough to obscure view, are a number of lesser hills covered with ver erren nine and hemlock.

sit on one of the specious vernodelia of the Home and view these periestic hears of Here we spent some time visiting among the members prior to the council, appoint feacibiting to the tourist and invaid. Sarrily, at the sick and converse may now may come here to

rest and have their wasted energies re- different products of the garden are enstored, will find the climate and scenery enervating

The main building is four stories high, including attic. Its dimensions are 32x42 with an addition in the rear 16x52, 23x42 with an addition in the rear 19x0s, and contains 20 rooms. There are also two cettages—enes single, the other, dou-ble—containing six rooms, making in all 35 rooms. The indications are that the company will be required to put up more buildings soon, since the favorable location, the excellent climate, the grand scenery and the rich farming country around will induce many in ch of rest and health to make this their home for a season.

The buildings are located in a beau ful clump of trees, afterding shade for men and women and a retreat for the warblers of the forest, which were created to cheer the drosping spirst of man.

Those wishing to invest money, can yet secure stock by addressing J. S. Flory, Longmont, Colo. For further infor-mation, please send for circular. I have examined the titles to all lands belongexamined the titles to all lands belong-ing to the company and that them duly signed and recorded. Bro, Geo. Hepmer of Dayton, Ohio, is treasurer, and is largely interested in the Home. He is one of those old, sure and steady men, who generally look before they leap, and see the end from the heginning. He feels confident that he will realize bundsomely on his investment, as the erty is steadily advancing in value and the prospects for a large patron are us good as could be desired. Bro Hepner is now here, helping to superin tend the erection of buildings.

A full and complete description of the buildings, together with the aims and work of the Home will be given in the Home Murror, which, it is boned, will on be revived. The burning of the office in which it was published, caused Its suspension for the time being

These coming here will find just north of the cottage where we live, pear and apple trees, laden with precious frui and vines hearing delicious grapes in their season. East of our home is a large garden, filled with a great variety egetables; while near by rush th clear waters from the mighty moun On all sides one can see the way ds of grain, which promise a rich harvest to the husbandman, O bow M M. ESPETMAN

Cidings from the Hield.

Postal oard communications solicited for this department. Reports of haptisms especially desired,

From Lenn, Itl. I have been confined to the hour t two weeks with scrofula and ery sipelas on my arm; but am new conval

scent, so i can write again.

I received the report of our late A. M. and had a good opportunity to read it. I find it the most perfect we have dyet. There are a few slight mistokes hich the reader can soon reconcile by the connection, except the misplacing of names, which occurs once or twice with the names of D. C. and B. F. Monmaw especially and also some others, and on first page the opening exercises should have had my name Bro. J. Wise's, and bymn No. 233 instead of 232, etc.; but in the main it is the most perfect and interesting in our

judgment we ever had. Church matters en baptized recently; several added by letter; all in love and up

ENOUN ENY.

An Appeal to Ministers.

I desire the assistance and o some ministering brother to go with me on a preaching tour to Kentucky some time in August and stay 10 days or two weeks. Please let me bear from some one seen. Will meet any one at Parkers burg on the P. D. & E. railroad, MICHAEL FORNEY,

From Butler Co., Neb.

Our little church is in leve and union we have had no additions, lately, by baptism. Crops of all kinds looked splendid until the 25th of June, when we had one of the most terrific rain, hall and wind-storms that ever visited this part of the State. Crops entirely destroyed; excepting corn, which, per-haps, will make baif a crep. All the

tirely gone. All the Brethren in this church are amongst the sufferers, and four or five of them entirely destitute. The path of the storm was from six to eight miles wide from West to East. — Some houses were destroyed, two lives lost and three or four more bodily hurt, but might have been much worse. I D Mooney

From York, Neb.

Vesterday our meeting was at the Darlington school-house, 14 miles south-west of York. A good turn-out, -very good attention to the Word preached, two precious souls made the good conon and were haptired; others, we are near the kingdom. Weather think are near the kingdom. is nice, corn growing very fast; small grain extra good so far; rye and barley rice and being harvested. Wheat, oats and flax will soon be ripe.

J. S. Snowmano

From Round Mountain, Ark. We are still trying to serve God as heat we can, though the enemy is working too; but we have this promise: be

shall not prevail. Dear Brethren, pray for us, that we, as a little band of helievers may endure all the fiery durts and stand up holdly for our Redeemer. Two precious souls were received into urch by haptism the 8th inst. God bless them in the good work. J. J. Thoyar.

At our late District-meeting the un

dersigned was elected Secretary of the Home Mission Board for the nerth-western district of Ohio. All correspendence relative to musicuary work n said district should be addressed, and that or soon or pessible in order that a calls may be filled. John Bushone. Williamstown, Hancock Co., O.

Notice to the Southern District of Indiana.

There will be a District-meeting held in the Upper Pall Creek church ursday, August 17, ISS2 to further la bor in the interest of the alme which is in contemplation for the moor and the orphans of said district. desired that there, he a general representation from all the congregation Those coming by rail, should stop off at Honey Creek station. By Order of Committee,

JAMES M. WYATT.

From Westphalia, Kan.

To-day was our quarterly council and everything seemed to move off pleasant and the members seemed to be more built up when leaving than when com ing together. Not much business be-fore the meeting and what was, passed off in peace. The church decided to hold a Communion meeting Sept. 14 and 16 commencing at 2 P. M. Grops look well; had a nice rain to-day.

J. T. STUDSDARER

From Magnire's Store, Ark, The Ark of the Lord is still moving

mward. Have preaching twice a month prayer or social meeting every other Sabbath. On the 8th of this month we were made to rejoice to see two more come out on the Lord's side and follow the Savier through a watery grave, we trust, to walk in newness of life. are not able to build a house of worship yet; the grove and our dwelling is our yet; the grove and only chance to worthip.

M. M. ENNIS.

Brethren's Abustase and Annual Register for 1883,

Reporters from all organized church es wanted. Brief sketches of church history are also solicited. Send your name and address on postal card and re-ceive blanks for reports. Address: H J. Kurtz, Covington, O.

From Redücld, Dakota T'y. Clad I can inform you that I am le sual health and am trying to enjoy in lis fullness, the pure and wholesome air of Dakota. Have been here nearly three weeks, and like the looks of the country well, but do not think I should like to winter here. There are no memhers bere; society is of a cosmopolitan character,-that is mixed. H. C. LUCAS

From R. H. Miller. The Debate in Misnouri will com Aug. Ist. It is in Newton Co. 1 shall

Announcements.

District-Meeting.

Sept. 1st, 1882, the North Misseuri Dis-trict, in the Smith Fork church, near Plattsburg, Clinton Co., Mo. Love-Feasts

Aug. 26, at 10 A. M., in the Washington church, Washington Co., Kan., 3 miles south-west of Washington City on the premises of Ero. John Gauby. August 26 and 27, in the Clear Creek church, Saline Co., Mo.

Aug. 26 and 27, at 2 P. M., Honey Creek congregation, Nodaway Co., Mo. Aug. 25 and 27, at 4 o'clock, six miles south-east of Lacon, Marshall Co., Ill eptember 2 and 3, in the Mound church Rates Co., Mo.

Sept. 0 and 10, at Bro. Eli Frank's, six miles north-west of Madison. Sept. 10, at 3 P. M., Dorohester church, at Bro. Samuel Fager's, one and one half mile south and one mile cent of Dorchester, Saline Co., Nebracke.

Sept. 22, at 1 P. M., Waddam's Grove Stephenson Co, Ill. Sept. 22 and 23, 3½ miles north-west Libertyville, Jefferson Co., Iowa. Sept. 23, at 10 A. M., State Center church six miles south-east and two miles and a baif north of Melbourne, Marshall en. Inwa

Sept. 23, at S P. M., Labette church, Labette Co., Kan. Sept. 23, Whitesville church, near Plag

ng, Andrew Co., Me. Sept. 23 and 24, at 1 P. M., Dec Mornes alloy church, Iowa. Sept. 23 and 24. Hurricane Creek. Bond Co., III.

Sept. 23 and 24, at 10 A. M., Coldwater church, near Greene, Butler Co., Iowa Sept. 28 and 24, in Crocket Creek church, aly miles north-east of Kects. Wash ington Co., Iow Sept. 28 and 24 at 4 P. M., Swan Creek church, Fulton Co., O.

Sept. 27 and 28, at 11 A. M., in the Deep River congregation, Powesheik Co., Sept. 27 and 28 at 1 P. M., Yellow Creek,

Sept. 27 and 28, at 10 A. M., at Brick church, five miles south of Anderson,

Sept. 29th, at 4 P. M., in the Yellow Greek church, Elkhart Co., Ind., seven miles south-west of Gosben, Ind. Sept. 29, at 2 P. M., in Antioch, Ind. Sept. 29, at 10 A. M., in the Eci Riv congregation, Kosciusco co., Ind., six miles north of North Manchester. Scot. 98th, in the Dry Creek church

Sept. 30, Saline Valley church, Ottawa ce., Kan. 30 and Oct. 1, at 1 P. M , Blue 1 er Valley church, near Garrison. But. lor Co., Nob.

Sept. 80th and Get. 1st, at 10 A. M., 1st Indian Creek, Iows, 31/2 miles south of Maxwell on the C. M. & St. P. R. R. October 7 and 8, in the Blackwater Oct. 14 and 15 at 16 A. M., at the hon

of A. Griffith, three miles north-west of Carleton, Neb. Oct. 18, at 2 P. M., at Bro. Abijab Hollo

Oct. 10, at 2 P. M., Middle Creek congre-gation, near Edna Mills, Clinton co., Ind. Free Health Reform Lectures.

Dy Dra A. W. and Mrs. E. Tato Flower francil Sparie, Mich. They will visit see the Brothere's places of mosting in norther slower, in Austral and Servicius Per. 19, 1, 2, 1, house, minister of the Eikhurt Vulley stured reaches them, and make all suitable arrange, for church-france, make appelatiments, di-, a tentily guide to a ck and afficied all they can be testimodale and other rea-Avong others they cheerfully age Long and Leone Millor, c Daniel Whiteser and

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North-Western Blaing-Cars, or North-west of Chicago Pollinson ere on all Night Trains, that pron. Ticket Agents relifing you has read. Examine there and rebuse to do not read over the Chicago and rea Railway.

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W. H. STENNETT, Gen. Pass. Act., D. LAYNG, Gos. Sup's, Chicago

Young Disciple and Youth's Advance. A JUVENILE WEEKLY.

As the above juveniles have now been consolidated for the purpose of lessening the the number of our papers and concentrating our working force, we kindly solidit the pa-tronage of our brethran and sisters. Helpus and we will give you a jureable weekly. that no we will gree you a jureable weekly, thus will be worthy of your support. We make a specialty of supplying SUNDAY-SCHOOLS and will be pleased to introduce it into every shoot lot the brotherhoad. Sample capies and terms to schools sont free on application. All will be worthy of your

ther Sunday school supplies can be order through us. Addres QUINTER & BRUMBAUGH BROS.

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much is saved to student The teachers suployed are active, or nd thorough in their work, men who have ad from three to twenty years' experience in eaching. The character of the work done here will commune favorably with that of the bost schools in the country, Send for catalogue ntaining full particulars. Address all com nunications to

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tron

The Brethren at Work,

BRETHREN AT WORK.

Mt. Morris, Ill., Tuesday, August 1, 1882.

Brethren at Work

(Single Copies

Wires last heard from, brother S. Z. Sharp was on his way from Cerro Gordo to Macoupin Co. A communication from him came too late for this issue. It will ap or next week

No. 30.

In this count, Karabuth, Rech. a multiply includes, a marked of the Discople circuity is delt in a steet time aga, lexing and y \$17.000 is be used to lips in people in grant for algorithm of the Garden promising the Google in pasts of a algorithm of the Google in pasts of algorithm of the Garden promises and the Garden production of the Garden In Union county, Kentucky, lived a wealthy backelor

Exencise.-Exercise is a necessity; it protongs life; Examens.—Exercise is a necessity; it prefores life, and greatly improves hving; it fits us for our dutie; without it, we do not more than half live. He only who averased sufficiently, can know the joy of good bristle, good appetite, good digestion, refereium elsep. It com-ce the blood to circulate quickly, freely and equally, and ee the blood to caronize quickly, freely and equiany, and will drive away the bloes. It increases megication, the bringing a larger quantity of the elixir of life, oxygen to partly and vitaline the blood. It rounds and handen the muestra, and educates them into exercedy, furthal and efficient servants of the will. It limbers the point and efficient servants of the will. It limbers the joints and strengthess every part of the body. It asyigorates the mind, and renders it active and efficient in abluts op-

What manufacts since in the feligraph fashes the order of hands in Egypt. How we take how of the older of hands in Egypt. How we take how of the older of hands in Egypt. How we take how of the older of hands in Egypt. How one was present of the older of hands or an expensive state, and the older of hands or an expensive state, make a design of the older of hands or an expensive state, and the older of hands or an expensive state, and the older of hands or an expensive state, and the older of hands or an expensive state, and the older of hands or an expensive state of hands of hands or an expensive state of hands

Adminst Seymon figures on the surranter of Nebros. Then Ritza & Ortenzesso or 2000: STEMARS— "Then is subring the the Bibble towns stread striking," The subring the striking the subring striking of the Bibble striking and the subring striking and the subring striking and the subring striking and the quicker of beause inshelded to so usual procession and disease the work, and newborn new tita. In Bolds we subring striking and the subring striking and the subring striking and the subring striking the subring striking and the subring striking to the subring striking and the subring striking to the subring striking and the subring striking to the subring striking and the subring striking the subrin

his duciples. What anoght they not do be to more pos-benighted constrained, would be by his accept, Jesus & Christ as the weekl's only Savier? I cannot took for that less hambe contrainen, and more of hearty, properly synapsity for this interesting class of advanced disabers, whom (soft weekl has week feet from the disabilities, would also believe the permitten, would also believe the more than the good, "and A. Philipp, D. D., in Mississanoy Observer, and the second of the contrained of the contrained of the contrained of the post," and A. Philipp, D. D., in Mississanoy Observer,

Mayriana. Bit is ministen the questional typicals. Bit is surply measured to printful hospites. Bit is nearly measured to the other than the printful hospites and hoves the dark hospites and hoves the dark hospites and hospite HAPPINESS .- It is a mistaken idea, catertained by

and neves than main mee, and early variety to ever function; me better timn horses and hanb. Better than money is a good disposition, and that man we rich who has generous impaires, a moble cond, and who has the counge to keep the even tenor of his way, whatever may betide him. Such a man is rich though not account ad so when measured by a monor standard, but be stands immunerably higher, as point of true worth, them the avaricious cornersust where only claim to con-sideration consists in his moscy-bugs.—Ex-

Home Again.

BREVITIES.

OUR life, at sts longest, is brief ETERNITY has no beginning nor cad.

ch confidence and brotherly love -Transmance is the nurse of genius."-Mar-

Pre Avann.)

Vol. 7.

seeing eye knows how many brothron are at WE have had for over one week the ph

TAKE care of your acts; your reputation will The fact that fose is not work, you may see i

DEMOSTREMEN, the crickrated Greeks orator, as berenge, drank water only. were intely added to the church by kept ster church, Saline Co., Neb.

Prov. Cravens' little boy, Charlet, bad his left hams more finger bit off by a horse, last week.

Or all men living, the preacher of the Gospel has th need of energy; he preaches for eternity

our one saked Wendell Philips where he had he as theforic. He said, "In the New Testament." Tax drunkard and the gintles shall come to

loves and honore God most, will love trace a God's word and work are equally wise a

Reo. J. P. Mcomaw, of Garrison, Butler Co., No.

chances are good,

STRANGE as it seems, it is the natural order, and shad cenls first, mind next, bod It is the eternal and fit order

fino. Joseph Amick is back from hard work or e farm, and is in his office chair agoin, where all busi will receive prompt attention

NEVADA has about I,000,000 arres of salt land, an could supply the whole earth, if necessary. Besides that the has about 1,000,000 acres of soda and brimstone de-

Practical Trouburs: Leaves are a symbol of poo-tonion, fruit of possession; and leaves on a fruit tree are a promise of fruit. Not all who exhibit leaves bring forth fruit.

Those desiring anything in the line of books will do well to correspond with the Western Book. Exchange of this place. They are prepared to fill orders promptly for any book in print. Tax first prayer we have recorded in the Bible is the

prayer of a inther for his son,—a believing father for wayward child,—"O that lehmand might live befor ther!" Gen. 17: 18. us correspondent. D. Wysong, informs us that late Annual Meeting was held in Elthart Co., ians, instead of Koreinsko, as the A. M. Report has

Wires is worse, to let human bedies die for lack of lod, or let human caple perish forever for lack of the read of life? These are two important questions which require every Christian's sincerest attention Ir Pant were living now, he doubtless would my:
"Now this I say, that every one of you saith, I am of
the 'Old Orderites'; and I of 'the Conservatives'; and I
of 'the Progressives,' and 'I of Christ.' Is Christ dividold?"

OLYRE Westrich, of Defiance, Ohio, desires to know of these are any munistering bretheen living in the State of Texas, particularly in Dallor county? The Brethren's Alexane gives only the name of our—Jas. R. Long, Ter-

NOTHING is more tailed about, nothing is more need-ol, nothing is less practiced or more difficult to attain, than manbood. The term assanhood is Anglo-Skown, and means man-bond, or man criting for himself. To do this one must learn his own nature and rule it.

Neutger of private duties is the great reason why the hants of many me so dead and still, so format and samuly; so formal and so learned and undividul suder public actionness. On that Christians would lay this so-riously to heart. Cortainly that man's heart is both so who who is must frequent in private exercises.

ONE more lately united with the church at LaDuc.

Leon out for the man who is always talking Some people don't like to be called grunnlers,

"My son or daughter, give me those heart,

"LET not thine heart every simners; but be thou in the ear of the Lord all the day long."-Proverbs.

persons were lately added by haptism, to the

Ir is certainly not monly, much less is it our 's

Father's will that any of his children should be

THE Now Haven church, Michigan, has missty a

Evany man has a life in relation to two kingdo the earthly, or social; the heavenly or spiritual. Our ties toward the earthly kingdom do not lessen those upy old John Bright, who has been a tower o

strength to the Ghidstone Government, resigns his pos-tion under it, because his Quaker conscience will not no tife him to basing surthing to do with war.

Our words are not lost—they are bring written on the bearts of others so disply that the tide of time and the waves of denth cannot obliterate them; they are contrib-nting to form character for the ancadarg ages of the fu-

Tun old in religion dies out-the old error, dispensation, the old superation, but not the old religion. This is forever new, and forever fresh. For this there is no decline, no decay; for it is the life of God in the son! Dreille Degey-

The Primitive Christian says: "Another edition of finates of A. M. will be printed soon, when all antifled refers will be attended to. Our edition of A. M. report is bout exhausted. We have served hundred on hand

terable part of our daily bread. We will be

Converse the "light of men." The Father's los streams upon us from the face of Christ. He is at o the canaustless foundation of grace and the very esubo ment of God's love; and really to believe than—that to have a felt sense of it—is to have a pence which the world can neither give nor take away.—W. I Burling

Two most weaderful thing about the Bible is what it it means; but to talk of the solence of the Scriptures as of equal authority with what it rays, is to talk nonsense THE wheat crop of Southern Indiana turns out won

practicing regardless of the Annual Meeting restrictions; still clauming that he has not withdrawn from the cherch, only from that hody that was assembled at Mil-ford, Indiana, and which made have of its own. CONCERNING the church and Sunday-school, the Boy

CONCERNMENT the thorst and Sunday-school, the Bay-ist Teacher has these pertinest words: "One thing is certain beyond a prondenture: the church earnest afford to dispense with the Sunday-school, nor can the Sunday-ached afford to part company with the church. Like the Simmes Twins, they must live and size together; and let anybody who would cut away at the liganess that bleds them he dealt with as a capital offender."

Through the westlers has been far more favorable to cere during July than entire to the searon, the copy of this stupic in the great core-positioning. State of Illinois and lower most fails to below the senerge. With this coopline, our country is blewed with an abundant harvest. The what, out, ry rue had type on the most greatest ever known, and the July weather has been very favorable for highing and harvesting. All is sail, spitch the glossup fereighing counted by wind and well and odd, the country has great a transmit for warring the and cold, the country has great a transmit for warring the

60 CLAIR WILL pay for the BRETIREN AT WORK

Ir is very important that we do our duty to the or de world, but it is also important that we do our do

THERE are men who are criticised by sinaces, but where beloved by mints and accepted by the Lord; me

To the inquiry, Is there in the filldeting rule definitely

town to the Jewish dispensation

The House of Brucestellative has passed a measure that wall must the apprications of the people. The price of money orders under \$8 is reduced to three cents, from \$3 to \$8 | 0, to eight cents, from \$3 to \$8 | 0, to eight cents made ten cents, and from throne to \$6 in \$1 in the price made ten cents, and from throne to \$6 in \$1 in the cents. After this, few cents is added for each additional ten delhas up to \$80. Persons sensing in F. O. money orders will pleasure take solice of the

Lessee Hill, our rouch esteemed friend and pressums of the B. Av W., has been confined to his ted for nearly two weeks. His disease is somewhat complicated,— singlety heart, beag and kidney troubles, if we are right by informed. His wickness is very much regretted by us ill, se has services in the office are very much needed. then, boo, it is so very warm to be sick this time of the cert. We hope, however, coon to see his smiling coun-reance in our mods! aguin.

Broon, Dr. Miller stated July 24th on a widt to Sult Lake City, Utah Teristory, where he expects to take in the right and vasable of Memoziani, Over Smulay he calculates to attend then vernish in the large Memon temple. On his way bear he intends to stop over a therit line at Deaver City and also to run down and take-ned to the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control

OMEOF THE ESTENTIALS.—The best part of health is a fine disposition. It is more essential than talent. Nothing will supply the wast of sumbine to practice, and to make knowledge valuable, you must have the cheerfalance of widous. Whenever you are sincerily pleased, you are noutsided. The joy of the spirit indicates the strength, the disposition of parties developed the present of a place in individuals and unbinos.

figures of what a correspondent time of harvesting in absent Lord's field, to see some of his evanual dispulse and quarrishing and transping such precious grant may be a such as the section of the section of the section grant under foot, which many see ally footing on and watching the searchfulnes proceedings. Betteren, this will ever in. The doped Recept must be kept moving, and hat greatly hereby bone close, both divine into probleme, set hat great what the table of this paper negatiles, — Bettinen at Work.

The following from one of our exchanges contains a "aced thought." We would like to plant it in some good place; "One very definite and practical way of watching ever young Christians is to have an the chard-a system of individual gloundizathip. As soon as now marker is received, led him be settigated to the watchnumerous receiver, its main sengator are members, and other and more experienced member, who will take a personal interest in hars, see that he is introduced into congenial society, and that he attends the meetings and has a store in the work. It is attenue the meetings and mas a struct in the work. It is better that soot an signment should be privately must, and that the young Christian should not know anything of it. Care should be taken, too, that the quantizaship be that of frenchtsip and not of expirance. But if every new convert can laive for a true friend, from the momuch he subver the clearch, an other member, who will take a sincere personal interest in him and, belp him by the power of a strong and holy sympathy, the advantage to him will be simply immessionable.

The Universal Book—I is note to say that no book in the world has been read by a many people as the Bi-ble. Nor hos there ever been at time when it was read by a sumay people is so many indicent languages no to-day. The more at so opported and demoneted, the meet it multiplies; and the more people it becomes. At the becomes of the midsevalut century, the whole number of Pitter in the world, baseling all the series are the series of of Fibber in the words, including all Inside, and in all Imagings, was not not the fibbe in the fibbe in Imagings, was not not not the fibbe in particular and the public flower in the fiber in the fibber in the fibber in public flower in the fibber in the fibber in the fibber in the note of the fibber in the fibber in the fibber in the fibber not the fibber in the

whose petitions may not conform to the rules of worldly rictoric, but which, nevertheless, find neeptance with the elevand King, and bring massers such as their crities would long to share in the closing hours of earth-

To the inquiry, Is three in the Biblishing vole elements, fixing the percentage of Christian givings? the following is a reply: "We see no evidence of any such rule in the New Testament. It is or the Lord hath perspeced him; "According to what a roam hath," etc., "According to his several ability." A definite percentage alake for all be-

Two House of Representatives has varied a

Home Again.

We returned how we cleanise to the place open and Southern part of Kinnes het vertex; test not into toget in the sour and Southern part of Kinnes het vertex; it will appear near week. Which there is a best of the place of the

Religious Essays.

LOOK NOW TO HEAVEN

Lord, may I, when my love gro And when I wander from the fold, As once did Abraham of old,

And may I, when I war with sin, And when the battle's hard to win, And when the fire is low within,

Look now to heaven And may I, when the tempter's wile Offsets the Father's eracious smile. When had seems good and good seems Look now to heaven

And may I, when the donkts arise, And hide thee from my blinded eyes, Though fees may mock and friends despise, Look now to heaven.

Lord, may I, when distressing care Shall sink my soul in deep desc Where all is dark .- from even there Look now to heaven.

And may I, when my hope is bright, Emptied of self and filled with light, Broken to pieces in thy eight, Look now to heaven

Lord, may I, when aloft I fly, When earth seems low and heaven seems nig! And when I swiftly cleave the sky, Look now to heaven. Lord, may I, when this life is o'er

And when I near the golden shore. Where sin and sorrow reign no mor Look still to heaven. -Selected

For the Brethma at Work RESIGNATION TO THE DEAL-INGS OF PROVIDENCE.

BY SISTER D. L. MILLER.

WE should always be resigned to the dealings of Providence. When afflic-tions come upon us, we should think and feel that it is for our good. many Christian men and women are there who say, Why am I so afflicted? or why is it I have so much trouble? To such I would say, be resigned to the will of the Lord, for whom the Lord loveth he chasteneth. In the third chapter of 1st Samuel we read how the Lord appeared to Samuel in a dream. He was afraid to tell Eli the next morning what had been revealed unto him during the night, but Eli prevailed on him to make known what he had heard. Samuel then told him every word, and instead of becoming enraged, Eli said: "It is the Lord, let him do what seem eth good." Eli, then, knew that Samuel was to be the faithful priest, that he was the one who, the man of God had prophesied, would take his place. Notwithstanding all of this he said, "Let Him do what seemeth good unto him. Joh was a wealthy man and a devout man; he was upright in all of his dealings. He feared God. We read how one after the other of his flocks and herds were taken away; how his servents and sheep were consumed by fire and slain by the sword; how a great wind came and smote the corner of his house, and it fell upon his sons. Think of his trouble; think what he endured, yet he never murmured; but said, "The Lord gave and the Lord taketh away: blessed he the name of the Lord." never asked, "What have I done that I am visited thus? He bowed himself and was resigned. How many are there who would not murmur if they were called to endure what he did? I am afraid there are not many who would not complain. Ah! I fear our pertant mission, sent by God himself. faith in the Lord is not strong enough;

and be resigned to the dealings of Providence, let them be ever so severe.

A DIALOGUE ON FEET-WASHING BETWEEN B AND C

BY JOHN PORKEY SON

C .- Good evening, brother B. I have a question of some importance to ask. It has perplexed my mind for some time, and it is the case with many oth It is concerning what we read in John 13: 4-17. Here we read that Jesus washed the disciples' feet, and it sounds to me, by the tone of the reading, as if the Lord had intended it as a command to his apostles, and I frequently speke to our ministers to learn more about it. And they have, so far, failed to reconcile my mind on that sub-

B .- Why, brother C, what is the trouble between you and your ministers

that they cannot estisfy you? C .- Why the first is, they disagree themselves. One says it was an Oriental (Eastern) custom, and Christ simply fellowed that. The second said he did it because they wore sandals, and welked in sandy deserts. The third one said there was a strife among the disciples which of them should be the greatest, and the Lord washed their feet to teach them an act of humility. The fourth said the Lord did wash the disciples' feet, and commanded them to wash one another's feet, but he did it in a private house, and for that reason he thinks it was not intended as a church ordinance, while the 5th tells me that by a critical reading of John 13th be would hardly venture to say that it was no command, but he thinks if it was of very much importance, the apostles would have said so, and have written more about it. He also told me he did not think so many of the churches that do not observe it, can be wreng, and be lost, while but comparatively few observe it. Now, B, I think you can see why my mind is troubled on this subject. These learned men do so widely differ on it. But as you are an old minister, brother B, and not a respecter of persons, I thought I would also hear your opinion on it.

B .- Bro. C, I would gladly give you my opinion if opinions of men would save a man; but, as my opinion is also only the opinion of a man, and you have already told me the opinion of five who disagree, I tell you, brother C what you and I would better do with this disputed enbject; we will let our Bible teach us, and let the opinions of If you will agree to this, men go. then I will do the best I can to have you reconciled on the subject under consideration.

C.-Most assuredly, brother B., 1 will agree with you. If you can show me anything in the Bible to satisfy me, that is all I want; that is why I asked you the question.

B .- In reading my Bible, I find the subject of Feet-washing first noticed in connection with Abraham. Gen. 18: I-4, and next with Lot. Gen. 19: 1-4; also Gen. 24: 32; or 43: 24. When we examine the above passages of Scripture we find that Feet-washing was observed, first by God's hely servants, eecond, it was observed and administered to them when on a holy and a very im-

to bear patiently the burdens of life, the Feet-washing of John 13th a binding upon his holy priesthood under church ordinance, when it is a clear case in all the above passages of Scripture, that it was confined to a household service only, just as these learned preachers told me before.

B .- My dear brother, let ue not act too hasty with the above Scriptures; let us read carefully, and we will see that God. three men met with Ahram, and two angels with Lot. And in every other case on record there were some that came together from different households. C .- Yes, I confess I had overlooked that part. But with all that, it does not prove it to be a command, much less a service that God approved of. B .- It is true, my brother, we do

not find that God told Abraham, or Let, or Joseph, er any other man, that they should wash feet or present water for that purpose, yet when we read carefully and compare other passages of Scripture with the above, we must believe it pleased God, and therefore must have agreed with his will, because both Abraham and had it administered to the angels or messengers of God, out of love to God and to his servants, and therefore rendered service to God by it. and that it is as much as any man can do by an act of charity. And if we would stumble at it or reject it. because we do not read that God had commanded Abraham or Lot and other ones, in that age to wash feet or present water for that purpose when they met on some important mission, then we could for the same reason also reject the offerings that were offered to God in that age of the world.

B .- Where do you read, brother C, that Cain and Abel, Noah or Abraham, had any command to build altars and bring offerings to God? Yet it was done to divine acceptance, by his faithful men. See Gen. 4: 3, 4; Gen. 8: 20; Gen. 12: 7, 8.

C .- I must confess I had not read my Bible as carefully as I should, or I might have long since seen all that you have just told me without asking nov man. But there is yet one difficulty in my way, and that is, to know how it became so widely changed from that time to the present. If that mot the approbation of God when his children only presented water to one another te wash their feet when they came to them, on some mission of their Lord, the above is still not sufficient to convince me that it should new he con nected with the Lord's Supper and be observed every time we commemorate the death and suffering of our Lord Jesus Christ. If you can make that appear as clear, by the Scriptures, that it is a church ordinance, as you made the other part to me, that it was God's service, then I shall agree with you.

B .- Well, brether, I am glad of that; I think that shall be the essiest part of my task. Ist. We will look at the change

made from presenting the water only, and the parties washed their own feet. when on some important mission, as seen in all the former cases we have examined.

2nd. When we come to the law of Moses, we find that God changed it from a common use to a priestly service, and from one presenting water for others. (The priests had to furnish both laver and water, and wash their hands and test thereat before they could minister te hurn the offering C .- But I am not a little surprised made by fire unto the Lord, etc.) Ex. we do not feel that be doeth all things that you cite me to the above passag. 30: 17-21; also 40: 30-38, for our good. Let us pray for strength es as a testimony in favor of making God made Feet washing not only

the penalty of death, but he at the say time connected it with the tahernach service, where the Lord said he would meet with his people, Ex. 29: 43. Here we see almost the whole form of wership was somewhat changed, and it was all done by the command of Almighty

3rd. Jesus Christ, our great High priest, made no offering by fire, nor did he wash his hands and his feet in the laver, between the tabernacle of the congregation and the altar, but be changed it by pouring water into a basin and washing his disciples' feet, and wiping them with the towel where with he was girded. And this Chris did just before be entered the sacrific ial altar to make an offering to God of his own holy body for our sins. Paul has well said when he stated to his brethren, "Wherefore it is of ne cessity that this man have some what to offer." Heb. 8: 3. "For the priesthood being changed, there is made of necessity a change also of the law." Heb. 7: 12-22. And again, "Fer if the first covenant had been faultiess, then should no place have been sought for the second." Heb. 8: 7. "For in Christ dwelleth all the fullness of the Godhead hodily." Cel. 2: 9. Brother C, the facts in the case, when we sum up the whole matter under cen

eideration, will simply amount to this:

that we will have to confess that Christ

nut only perfected the ordinance of feet washing, which had its origin in the time of Abraham, but in connection with it every other ordinance or act of law, or chadow-work that was given under former dispensations, and pointed out in Christ good things to come, were all made perfect by him, all made complete in him. So feet washing is made by him a complete ordinance, and by himself connected with the last supper he ate with his disciples before he suffered death, of which supper he said he will no more eat thereof until it is fulfilled in the kingdom of Ged. And at the close of that supper be took brend, and when he had given thanks (blessed) he brake it, and said, Take eat, this is my bedy; this do in remembrance of me; likewise also he took the cup after supper, and said, Drink ye all of it. Now, brother C, in conclusion, let me say to you, since it pleased the Lord to join these things together, let us never pluck them asunder, neither can we improve them or change them, because the ordinance of Feet-washing may look too simple to be connected with the other services of God's house Let us net forget that the Lord has greater delight if we obey his voice

when the Lord tells us that, "if ye know these things, happy are ye if ye do them." John 13: I' C .- I must now confess that I am mere astonished at myself since I heard

that if we would bring him burnt offerings and sacrifices. 1 Sam. 15: 22,

23. And the smaller the command the

essier to perform it, and the more ready

we should be to do it, and especially

your simple way of reasoning on the Word of God, then I was at you first, when you commenced, so different from our learned preachers I had spoken with before. My mind is not only made clear on the subject of feet-washing that I can see a beauty in it in Ahra ham's day, as also in Lot's charitable acts to the angels, and the lessons Jesus taught the apostles by it, to love and serve one another in it, as he has loved and served them; but my mind is ran-

all the simple acts of worship that God had commanded his people. Great men may look at all of it as very aimple. Is there any greater act in killing oxen and sheep and making burnt offerings of all other kinds, even in the offering of Abraham in his son Isaac, than there is in feet-washing or any other act of worship of our God? I now see clear ly that everything must be done according to God's work, and unless it 18. God will not accept it.

For the Brithree at Work. FACTS ABOUT THE LORD'S

BY WM, ROBOTION

WHEN We view this subject in the light of modern Christianity, we find that it widely differs from the example given by the Savior and his apostles. Modern Christianity eavs the bread and cup constitute the Lord's Supper. Matt. 26: 26, 27; Mark 14: 23, 24; Luke 23: 19, 20; Paul, 1 Cor. 11: 25 says that it was taken after supper, heace not the supper; neither did these er any other of Christ's evangelists ever call it so. Paul in the 10th Chap, 1 Cor. calls it the Communion, and in the 11th chapter says he received it of the Modern Christianity cannot claim that; modern Christianity says it may be observed at any hour of the day, Matt. 26; 31; Mark 14; 27; John 13: 30; Paul, Acts 20: 7, 11 and 1 Cor. 11: 23 say that it was first observed in the night. These nor any others of Christ's evangelists ever stated that it was observed in the daytime. Modern Christianity says that the Lord's Supper should be celebrated upon the first day of the week only: Christ's evangelists say that the Savior arose from the grave on the first day of the week and that settles the fact that the Lord's Supper was not instituted on the first day of the week, as it was only three days previous to the resurrection when

Paul met with the disciples at Tross on the first day of the week to break bread, but we find that he preached ustil midnight before he broke the bread. The people at Tross not being Jaws it is doubtful whether they kept Jewish time, hence more likely that the bread was broken upon the second day of the week, hence leaving no sure foundation for modern Christianity to rest this point upon; but to the contrary becomes apparent that the Lord's Supper and communion may be observel npon any day of the week that is ocvenient. In 1 Cor. 10: 20 we find that the Lord has a table. Consulting the evangelists already named, we find it is large enough for all to sit down o. The most of the tables of modern Christians are only about two feet sugare. Christ and his apostles sat down to a table; modern Christians kneel or stand at a bench or railing; kowever, some pass the bread and cup through the congregation, and let that e. The Lord's table had a supper and the bread and cup upon it, the modern Christian's table the bread and cup only. The Lord and his apostles ste supper, broke bread and partook of the cap at night. Modern Christians break bread and partake of the cup just before midday, and deem that suf-ficient. The Lord's table is surrounded by guests; the modern table has no one sitting at it. The Savior and his apostles ate a full meal, after which the they are small, and under the direct in-bread was broken and the cup taken. fluence and control of the parents. Oh

sacking the Bible, and I see a beauty in Modern Christians have no full meal or feast, but call the bread and cup the Lord's Supper, or sacrifice, a name never used by Christ or his apostles in cor nection with any part of these ordi nances. Modern Christianity cherishes the idea that Paul set the full meal aside. In 1 Cor. 11: 23, Paul says he received of the Lord that which he had delivered unto them.

1st. It is evident that Paul delivered a full meal or they would not have made an attempt to observe one.

2nd. They had an abundance provision there, for which Paul did not question them only as to the manner of eating it, but tells them to keep the ordinances as he had delivered them.

3rd. Peter and Jude seven years after Paul's visit to the Corinthiane, admonish the churches, speaking to then of wretched men creeping into the churches unawares; these are spots in your feasts of charity, feeding themselves without fear, which proves clearly that Paul did not set the supper saide. There is a class of modern Christians who foster the opinion that Christ ate the Jewish passover on the night of his betrayal. The Savior's evangelists say the Jews had not esten the passover when the Savior was on trial in the courts. Neither were these feasts alike the passover was composed of unleav ened bread, bitter herbs and mest not sodden, but roasted with fire. The Lord's Supper had no bitter herbs in it. The passover had no sop in it. Those who ate the Lord's Supper eat at a table. Those who ate the passover had their loins girded and staff in hand. Those who ate the Lord's Supper had neither girdle nor staff at the table The passover was eaten in haste; the Lord's Supper was not so eaten. Those who ate the Lord's Supper sang a hymn and went out.

Viewing all the facts do they not nake a very rickety bridge for modern Christians to carry their assumed theories over? Upon the other hand, with the example of the Savior and his apostles before us, are we not infallibly safe to base all our faith, all our hope in him who is the light of heaven and earth, and follow his example through evil as well as good report?

DRESSING CHILDREN. BY JOHN WASSERABORS.

ALL persons of every order and he hef throughout the entire length and breath of our nation agree that pride and vanity are in existence, and are lurking in the heart among the mem bers of all religious bodies in our glorious land of Bibles and religious liber ties. All agree, too, that there is as much vanity exhibited in adorning our mortal hodies as any one thing that our poor depraved nature is heir to. are also aware that this disposition for ornameut in dress is manifested early in our children, which should impress the mind of every Christian father and mother with deep, solemnity in consequence of the weighty responsibility under which we are placed, in not only talking to those of our children, who have an ear to hear, of the awful consequences of pride, as the wise man says. The Lord hateth a proud look, and will destroy the house of the proud;" but ness and simplicity by precept in adorn ing their little, innocent bodies while practice, denying those principles which

ially the mother's tender affections soon aroused in sympathy for her children; her whole heart's desire is to have them happy in this world, and especial ly in the world to come. I now appeal to the best judgment of all our dear brethren and sisters who have received the solemn charge: "Bring them up in the nurture and admonition of Lord", I ask, Do we not always, under all circumstances in acting for our children, do that which we think in our judgment is the very best for them? Do we not in this manifest our love to them, end thus gain and retain their confidence by doing that which is most calculated to make them happy and successful in this life? Should we not act much more so in working for their happiness in the eternal world-do that which we know is hest for them? For instance, we dress our little children after the customs and latest styles of our fashionable neighbors and churches notwithstanding we remonstrate against pride and its evils, and relate the final destiny and consequences awaiting such vanities, which seem to create some de gree of fear in our children. They do not want to suffer the vengeance of God and live in this world of sorrow without a promise of having a home in the glory world. The next, of course. is, that "I am not proud; I know father and mother don't want me to be proud, and I know that the kind of clothing that I wear will not make me proud. and I know that father and mother think so too, or they would not always have dressed us this way if they thought it would make us proud. Now here we get into a dilemma. have in my travels frequently met with small children that from their style of dress I could not distinguish from th children whose parents denounce plain ness of dress in non-conformity, as being a characteristic of Christianity; yet I have found among some plain-looking members the most fashionably dressed small children. To such I will just say, that when you are interrogated, either by the church or the children, you are forced to admit one of two things, either you believe one thing and practice something else, or you believe it to be right in the eight of God to dress your children after the vain fashions of the world, and that you have rather been acting the hypocrite in pretending to always do that which you believe to he the best for your children. This will, of course, result in a lack of confidence upon their part; they will conclude that you are not true to them, but rather disloyal to your profession,

how we love the dear children, espec-

as you pretend to love them so much and to feel such a deep concern for them, and especially for the soul, and yet dress them in a way that you do not believe to be the best for them, thus teaching them by your practice to love that which is an abomination before God. Oh what a fearful responsibility! On the other hand, you are bound to take part with your children and justify yourself in dressing them after the gaudy fashione originating in those vain and corrupt cities of Babylon, thus lending them after the customs of a proud world which is inevitably in opposition to Christ. The latter course would result in a loss of confidence upon the part of the church. She would at once conclude that there is some unregener-

ate principle in your breast, as you are

by your admission as well as by your

the church, consequently you are unable to see the dilemma into which you have fallen, from which you are unable to extricate yourself, except to repent and acknowledge the wrong, both to God and the church.

A VISIT TO BRO. MOOMAW'S GALLERY.

BY O. A. SHAMBERGER

AFTER reading the description given by brother Moomaw, I thought that it would be interesting to examine his gallery. With this mind I took the train and soon found myself tracing the outlines of the extraordinary pictures I had heard of these pictures, and was at times, much concerned about their finishing touches. When we think of the long years required to get some ut the pictures ready for the frame, they are more than interesting. We will speak of them in the order of arrangement by brother Moomaw. Truly, one is deeply impressed while looking upon the picture of the Old Brethren. are represented the determined, father ly look, the hair eilvered in the service of God and, over all, the divine expression of victory for the cross. There is a good influence emanating from this picture, and we could dwell here with pleasure and profit. I hope the Breth-But I pass to exren will get a copy. amine the prodigal picture. brother Moomaw said this is a sad picture. I could see the tear stains of those who framed it; for they waited a long time and prayed that it might not be framed-it was such an ugly picture But it was getting worse every year, and must be framed immediately. The frame is plain and strong. It appeared to me a suitable one for such a picture: gilt and flowering would have been much misplaced. I stood and I looked upon this picture a long time, and my mind turned back to a picture I had seen in Luke's gallery. I got a copy of Luke's picture and placed it under the other. Any one could see that they were both prodigals, but as my eye rap from one scene to another, I noticed a difference. Luke's prodigal left his father's house; his rioting was done in a far country; when he had nothing he came to himself; he resolved to return and confess; he said, "I have sinned against heaven and in thy sight, and am no more worthy to be called thy Son. He was gladly received. The other prodical staved in his father's house and did his rioting there; when he had nothing, he did not come to himself; he did not confess, but said he had done no wrong. He was cast out because of his rioting and refusal to confess and reform. And now, though my tears could mingle with those of the framers, I must say that the time had come to frame the picture, and, and as it is, we are grateful that the noble workmen have given us so good a trame. While we reflect upon the pictures, we are made to feel that "the way of the transgressor is hard," I left the gallery with mingled feelings, but in no sense desiring to be a prodigal. WE cannot hope to effect the

version of men by conforming to their ways. The church of God is power ful when above and separate from the common life of worldly men, but is shorn of strength when she yields to the enticements of the Delilahs of you profess to have brought you into doubtful amusements of business.

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J. H. MOORE. - Office Editor

SPECIAL CONTRIBUTORS

VOUR PAPER.

r name on your paper shows: It serves both as a receipt a Thus "1 Jan. '82," shows: for you'd that lane. "1 Jan nows that the time will then outpure.

(By If proper gradit has not been given within two of names, notify us at once.

A TRUE COMPARISON.

WE have recently been surprised at some long articles written by Progressives, claiming that they want to get the church back to what it was in the beginning. They then refer to Mack and the Fathers, and speek of reforma-

tion. . It is not needful that we reason on that to find out their theory. Plain facts that no one can dispute, are much more certain to give the trath than some men's theory. Would we empare one of these Progressives who have thus written, with our fathers, who were the representatives of the church during the last centory, as Kurtz, Hoke, Kline and many others; for they were much like each other and like their fathers, - you would see the Progressive dressed in the style of the world, look ing as stylish as a lawyer. His sister edorned in a fashionable hat, dress, flounces and rutile On the other you would see Kurtz, Hoke and Kline in the plain uniform of the Brethren, and our old mothers-plain in every respect.

When the Progressives speak of taking the church back to the fathers, we think of the mirast they would make with the fathers in this, and we have but little confidence in apy theory that pretends they are going the other way. They call their Progression reforming the church.

Now, if making it more like the world is re forming it, the statement is truth. If they would say, they are going back to the world, and changing like the world, it would be nearor the treth.

The Progressives will go off and they will be about what the Congregationalists have been since they went; and they will still grow more like the world, and less like our old brethren Their members will be allowed about all the liberty their conscience may ask: running inte secret societies, politics and everything the popular charcies of to-day allow. This is the destiny of the Progressives who are now pretending to reform the church and go back to our fathers. We are not surprised at the present state of things with them, we have for some years been convinced and we have written our views freely, that to allow papers as the Vindicator and Progressive to be published in the church, was enre to result in division in zome of its forms. But both have come soon or than we expected; because, when forbearance ceased, it was anddenly done.

THE ORDINANCES OF THE CHURCH.

faithful history of the ordinances observed in the worship of God. Both in the Secred Scriptares, by the insored apostles and in church history by the early fathers, we have the same ordinances established in the order of worship

Christ, the inspired apostles and the early fathers, speak of feet-washing in connection with religious service. There is no material difference in the way each of them allude to it. Christ speaks of it and puts it in the church. among the disciples; the apostle does the same thing; so do the Fathers speak of it as an order or service in the church

There is no more harmony in the writings of Christ, the anestles and the early Fathers. on the subject of haptism, then there is on the subject of feet-washing. They all make it en observance among the saints and none others They put it as they put haptism,-a duty eneined upon believers only, though after-ages ave changed and left out feet-washing, it is only doing as has been done in baptism The fact that it was observed in the first ag

es of the church by men inspired and uninspir ed, as well as by the Son of God, is sufficient to establish it in all time to come; but the customs of the world have often, and are still tearing down the simplicity of the primitive church.

On the subject of the Lord's Supper, then facts are the same as with feet-weshing. Christ ate a Supper or meal just before instituting the Commonion. He ate it with the disciples. The sportles speak of a supper and of a feast in the church at the time when they lived, so do the early fathers speak of a supper or full meal in the primitive ages of the church, (See Bingham's Ant. of the Church, Book 15, chept. 7 showing the fact that a supper or full meal continued in the church for more than two centuries after the apostles. But it, like feetwashing was left out when the church grew nonular and worldly in its form of service.

The same is true of the holy kiss. The apostles taught it, the early fathers taught it, and it was practiced in the primitive church. This practice is spoken of by many of the fathers, Justin Martyr, Chrysostom, St. Austin and many others tell us it was the practice in their day.

How atmore it is that so many of the nla practices of the primitive church should be forgotten by these professing to hold the primitive faith and practice. Should a church to-day observe the same order of worship and teach the same things that were taught by the approties and the early fathers, it would be more ridiculed and opposed by the popular religion of our day, than it was then, did not the law protect it from persecution.

In the ordinances observed by the church are the leading features that distinguish it from the world. For this resson all churches that become like the world, change the ordinances and set them aside entirely as the popular feelings and customs of the world require. But it is the doctrine and work of our church to maintain the taith and practice and ordinances of the primitive church. в. н. м.

PRIDE IN THE CHURCH.

It is a sin and a shame, says Bishop Weaver. for men and women professing Christianity, to spend money the way they do to gratify a proud heart. There ere many evils in the land and is the church, but I doubt if any one evil is doing more barm than pride. It has stolen in to the church by degrees, and now rules with a rod of iron. Churches that were once noted for their plainness, and whose law still stands against pride and fashion, are practically poweriess on the subject.

The religion of Christ is pure, peaceable centle, easy to be entreated and full of mercy. All Christians are haptized with one spirit into one body. They mind not high things, but condescend to men of low estate. Their highest ambition is to honor God with all they have and are. They are not puffed up, not coformed to this world, but transformed by the In the early ages of the church we have a renewing of their minds. There is no such thing as a prood Christian; there pever was, nor ever can be. Pride is of the devil - it originsted with him; and he is managing it most successfully in destroying souls.

SOLOMON AND THE ANT

In a skeptical age like ours, it is somewhat ingular that among the ancient sages thus vindicated by modern research, King Solomon should find an honorable place. When he went on to say, the ant "propareth her most in the selves the "United Brethren in Carriet," in con-

vest," ontomologists of a past generation declared that Solomon only recorded a popular delusion, which had been disproved by a multitude of observations. Even the accorate Huher and the excellent naturalist, Emile Blanchard, are found among the unbelievers; the latter says, "Ants do not est wheat or grains of any kind, and these supposed wise and economical creatures do not store up, but live from hand to mouth."

The researches or the late Mr. Moggridge first drew attention to the fact that some ants do really store grains and seeds for Winter cor sumption; and the late observations of Mc-Cook in America not only confirm the ac acy of Moggridge's fact, but go much further and seem to prove that gots are not only diligent husbandmen, gathering in a plentiful hervest, but also enitivators of their favorite grain. with the full knowledge that they thereby securs to themselves the stores they need. Thus the ant is now credited with greater wisdom than was ever contemplated by Solomon. - West Minster Review.

NEGLECTED LONELINESS.

On this the Christian Union remarks: have observed that when death occurs in a form ity, the friends call in numbers for a few days or weeks, but in a month or two cease their attentions. But experience proves that it is then that the loneliness becomes almost insupportable.

Visiting the widow and the fatherless in their siffiction does not mean attending the funeral, nor making a formal call but the continued menifestation of Christian sympathy 'and friendship. There are many aged widows and many children in the Christian church, who were honored in the days when the husband or father was a descon, preacher or active member of the chorch; now left with hardly a smile or word of recognition from paster or people. But they must never, though thus neglected, allow a feeling of bitterness to arise; for that would be adding gall to vinegar."

ORIGIN OF RIVER BRETHREN.

I saw in the B. ar W. of June 13th, that Charles Baker wants to know how, when and by whom the River Brethren had their origin. As I did not wish to be forward, I waited to hear what others would roply. Two replies appeared, but while neither of them answers the nery, I will venture a third, or final reply, as

In 1752, a very remarkable mau by the nr of Philip William Otterhein, a highly educated minister of the German Reformed church, emigrated to this country and settled in Maryland, near Baltimore. He was born at Dillen-burg, Germany in 1726. But soon after als arival in this country he became convinced of the necessity of a desper work of grace than he had ever as yet experienced.

He accordingly rested not day nor night until he found the Lord precious to his soul in the fall and free pardon of all his sina

He then commsuced preaching the doctrine of regeneration and holiness of life, amidst a great deal of persecution, even from many of his connections, until he virtually withdrew from his mother church, and commenced laboring for the conversion of souls, in con with two other German divines - Martin Boehm and George Geeting, who, he found, rere of like precious faith.

In 1771, Ashbury and Wright, two Meth dist ministers came over from Englandthe direction of John Wesley-who co-labored a while with these German brothren. Their nhor increased rapidly and numerous societies were formed by them [through Maryland, Pennsylvenia and Virginia. Meanwhite many others of different denominations became or workers with them, as they had no special ereed, pur set form for observing the external

They contended for baptism, but left the mode of its administration optional to the can-didate. Hence they could agree with all religious persussions and therefore called themMoravian church by the additional phrase in Christ

In 1784 the above mentioned Martin Boshs ame to Donegal township, Lancaster Co., Pt. and commenced preaching the same doctri there, which soon resulted in a great revisal and among these revival converts were men of whom it might he said as it was of it Bereaus, that they were more noble, insample se they searched the Scriptures daily, to a whether these things were so. They slee i

quently met together to interchange th ews, as well as for prayer and praise, This did not continue long until they from mong other things, that haptism by trine it sion was the only legal mode contained the Gospel, and so, in order to fulfill all righ courners, they went in company to a min of the old or Dunker brethren, by the name George Miller and requested to be haptized im, but would then stand sloof and be a set for themselves Upon that condition the Brethren refused

beptize them. They then cast lots (as to Brethren did) which of them should hapli one of the others, and he then, being hapting should haptize the other five, which was do in the Susquehanna river. Hence they we cailed the River Brethren to distinguish the from the German Baptist or old Dunker Brit ren. This happened about the year 1786 as is, according to documents in my possession the true origin and start of them.

The names of the above were, Jecob Esgi Hans Engel, John Stern, Samuel Meigs and Rupp. The two Engels and C. Rupp we their hirst ministers. Jacob Engel soon dero ed himself so fully to the ministry that h traveled a great deal as an evangelist, and of having organized a number of churches ind ferent parts of Penn's, he visited Canada, a at a late period Ohio, with considerable at cess. They have also organized churches Indiana and elsewhere. But I need not give their history, as the queriet only asks hos when and by whom they originated, which, trust, is satisfactorily answered. The above size shows that the River Breit

ren are entirely separate from the United Brethren in Christ, that they differ very wide ly from them in the observation of the extenal ordinances and should therefore not be bless ed together. And the assertion that they as of Mennonite origin, or a branch of the Me nonite family, is about as true of them as would be of the Danker Brethren, as the ce favors Menno's dectrine about as much as the other. They also never came from Switzer land as River Brethren, because there wer none of this organization there. But some their nucestors may have emigrated from Switt erland and settled along the banks of the Susquehanna river, as many of the Donker Brethren also did. The account given of their doctrine is substantially correct

ASBAM H. CASSEL Harleysville, Pa.

WHY SHOULD I BE A CHRISTIAN "For this is good and acceptable in the sight of G

r Savier; who will have all men to be saved, a mo unto the knowledge of the truth."—I Tim. 2 THIs question of to be or not to be a Chris een a very momentous one with th people of the world for over eighteen hundre years; and it, doubtlessly, suggests steelf to

millions of anxious minds wherever the nam Christian is mentioned or even thought of. The more ignorant c'asses are excesable 'o detating the question in their minds and ask ing a reason why; but there is no reason with

the soher thinking, the enlightened, the more intelligent portion of the human race should hesitate for a moment to adopt the princip of Christianity in ruling all the affairs of the world. But then there are thousands upti thousands who keep on procrastinating, wer dering and asking why, until the brittle three of life breaks and then it is eternally too left There is a spirit of careles-ness and negli gence possessed by so many thoughtless your persons, which leads them illusively on, unti-

they fall solvep in trespenses and sin, many hopelessly lost forever. There is always a way that seems right to

an, but alas! it is not Got's way, nor does it meet his approbation. Mon's way always leads to disappointment, God's way never does. To Sammer, and gothereth her food in the harcome into this world by chance, not believing nor seeming to understand that God begat us of his own will with the word of truth, that we should be a kind of firstfruits of his ures. But when people once begin to road and study God's Word, and learn to think, to say and to act as Christ has commanded they should do, then it is that the beauty of religion is seen, the spirit of it felt, and the wort of it realized. The Christian has overything iness, the promise of a success to insure happy ful life this side of the grave, and life everlesting through the mighty eternity. He has the promise of the spirit to lead him into all truth the promise of the Savior never to be left nor for sken; the promise of God to grant and an-aner his prayers that he asks in faith through

Christ our Lord. All great and good men have been almost, is not altogether, worshipped by many of their inferiors, because of the superior wisdom and shility exhibited by them in the skillful n sgement of human affairs, and in their making and exacting wise and useful laws for the goverament of the people. Some instruct and ad rise their children to imitate the lives of these great exemplars. But has not God given man astill more perfect character to pattern after fied has given us the most perfect model in the form of his own dear So

To become a Christian, then, is to become Christ-like, and when one is once Christlike in disposition of heart and mind then it may truly be said that one is godly or god-like. The reason, then, why we should all strive to be Christians, is because the sole aim of tianity is to promote the welfare of the whole human race. It forbids all those things which have a tendency to make men miserabls. It also teaches all those that are calcu lated to make men nasful and happy now, and through all eternity.

When we consider the sources of human niseries, and come to think that all arise from eril tempers, anger, batred, malice, revenge, savy, pride, ambition, and covetousness, no wonder that many become disgusted with elves and everything else about them

Oh, the exceeding einfulness of sin! Hov painful its etings! I must give the thoughts of another writer, who many years ago orpressed, what I now most heartily endorse, that most of the miseries of men flow from their evil practices. Some rain themselves by falsehood, others by fraud and dishonesty; others by nafaith follows to employers: some by unfair dealine with their customers; some are rained by gambling; others by too great a fondness for all kinds of silly sport. But the blackest, the most degrading of all

ices is that of intemperance in all its various forms of excess, extravagance, and licentic ss. This monster demon destroys annually yes continually, the majority of menkind. Let us look farther at the result of these lawful indulgences. Some of the parties thus mined, run from their country, and wander with guilty consciences, in foreign lands, some so mad, some meet with sudden deaths, some so to prison and languish there; some dis mis rably of loathsoms diseases; some end their lives with their own hands, and others who still live, and remain at home, drag heavily slong, laden with infamy, harrassed with hiticz cares, and full of wretched fears. You may go through all ranks from the grandest court to the rudest cottage, search into the state of all classes, from the most polite and learned, to the most ignorant and rude; make your way through jails and poor-houses, and lunatic saylams; inquire at the hospitals and penitentiaies; knock at the door of every wretched dwelling whather of the rich or poor, and as for as you can get a sight of every joyless and hopeless heart, and trace the varied miserior You meet with to their sources, seldom or sever will you fail to find their fountain to be

in the evil passions and avil deeds of me metimes you will find those miseries flowing from the crimes of the sufferers, and som times you will find them flowing from the trimes of others; nometimes you may trace the kidden streams up to their guilty source at oce, and at other times you must trace them through long and winding courses; hat, in overy case you will find, if you proceed, that men's vices are still the foontain head of human misery. To the crimes we have before mentioned may he traced our national evils;

wer with its endless horrors; oppression, with all ite sighs and tears; slavery with its horrible indignities and cruel wrongs; our number less commercial troubles, and many of those placues and famines which sillict the nations together with their attendant miseries, may I traced to the same sources.

The lust of wealth, the lust of fame, with pride and envy and revenge, these are the fu-ries which disturb the earth, which lay waste the nations, and which send want, and strife and blood throughout the dwellings of men These are the great disturbers, and tormentor and destroyers of mankind. Let these be r moved, and the great fountein of tears and wretcheduess will be dried up, and the earth nd the dwellers therein may live in peace.

Those vices will be removed where the pr pts of the Gospel are obeyed. The religion of Christ forbids all those vices. It forbids all anger and malice, all hatred and revenge and mmends us to be meek and forbearing, ten er-hearted and merciful. It forbids cavy and all unkind emulations, and teaches us to ejoice in the Lord with those that do rejoice, and weep with those that weep. It consures pride, and calls us to learn of Christ, who was meet and lowly in heart; and to seek greatness and honor by stooping to be the servants of

It denounces covetonsness and idolatry, and forbids anxiety, respecting all earthly things. It forbids rioting and drunkenness, enjoins so briety and temperance, and commands whether we cat or drink, or whatever do, to do all to the glory of God whom all glery is due. It forbids adultery and fornication, and all uncleanness It discountenances filthy conversation and centions thoughts, and teaches us to keen our selves pure, and so possess our bodies in san fication and honor, as the temple of the Holy Ghost. It forbids all lusts of fame and of nower: it touches us to esteem lightly the favors or the frowns of men, to seek no authority over our brethren, to covet no greatness but that of humility and charity, and through good r port and avil report, through honor and through dishonor, to labor only for the glory of God, by promoting the welters of mankind The Gospel forbids all war and strife and violence; commands us to follow peace with all men, and teaches us that the peaceful alone can be acknowledged as the children of God or he permitted to enjoy his smile in heaven It forbids all oppression, all frand, and all ininstica: requires us to observe the golden rule to speak to every man the troth with his neighbor, and to be servante and helpers each other in love.

In short, it teaches us to shun whatever is wil and to cleave to whatever is good: it exborts us to follow after whatever things are true, honorable, just, pure, benevolent, of good report, and after everything that is virt everything that is praiseworthy. Why should any one not desire and strive to live the life; and act the part of a noble Christian, when Christianity offers everything that can poschristianity of the state of th Mt Morris III.

SPREDY EVANGELIZATION.

Tue divine and primitive methods of spre ing the gospel are very few, very simple, and ery direct. Divine wisdom ordnins "the min imum of machinery, but the maximum of nower." The Jerusalem church was stirred out of its nest and made a missionery hand by persecution and organization.

The grandest missionary era of the church ras achieved without missionary societies, hoards of finance, or church buildings. These who expect the speedy evangelization of the orld when they shall have constructed and tinkered up to perfection certain systems of complicated machinery, need to be taught nore perfectly by the word and Spirit.

Let the church but he powerfully endued by the Holy Spirit, and imbued with the missio ary spirit, and a few simple plans and suggestions would be sufficient.

The population of the world is about 1,400,-000,000, shout 1,000,000,000 of whom have heard little or authing about Jesus Christ, entire will so far as it concerns mortal man; them as proofs of divice authority.

Probably we have 20,000,000 of evangelical Christians in the world.

Given 20,000,000 of men and women saved and endued with the Holy Ghost as witnesses and heralds, possessing almost nutold wealth and unprecedented facilities of travel, aided by the million-tongued press, and unobstructed by actional barriers, what would hinder the thorough evangelization of the whole world in ten years or less? In these days of marrelou fecilities and giant auterprise in comm and science, why should not the church of God appreciate her supreme privileges and improve her supreme advantages to talfill the great commission right speedily? Why not make this her chief business until it is done. and hasten the day of promise and prophecy.

"When o'er our massmell nature, Redeemer, King, Creator,

Let each Christian during ten years he the means of reaching fifty souls, or five new ones a year, and the work is done. The commission is folfilled; our duty is done, and God will th gather out of the Gentiles a people for his name. Acts 15: 14. The enterprise is practicable, and I do not doubt that men of the world would not fail to accomplish a similar enterprice if they saw gain enough in it. We can

do it if we have a mind to do it. Says Dr. Pierson: "The grandeur of the proposition thrills the very pan that puts it on paper, and yet after studying to look at it calmly and cooly, I can see nothing to hinder such a glorious result, save the lack of the divine enginting N

If the enterprise involved the absolute con rezsion of the whole world, it would indeed seem appalling, but "to preach the Gos pel to every creature," is neither appalling nor

difficult. We only need a church separated from the world, consecrated to God, and concentrated apon this grand evangelism. We want church not only converted to Christ, but to anthusisetic zeal in the cause of missions. must send missioneries to the lukewarm in on churches to fire their hearts. Although we have gained to-day over vesterday, we must gain for more to-morrow over to-day

We could spare men and women enough from our charekes to farnish the whole, world with missioneries, and scarcely miss them from our-assemblies. We are cumbered with idlers who need work for their own good.

The money needed would scarcely serve a rholesome depletion of the plethoric luxury of the professing church of Christendom.

The ennual interest on the value of lewels worn by women professing godliness, could not be less than three or four million dollars, and if we add the cost of vain and permissions fashions, and of wines and tohacco, we have more than we need for this grand enterprise. Lat it he fully known that the church of God to-day has ample means in men and money for the thorough avangelization of the whole world within tan years, without sacrificing any of the prescritise or comforts of life or crippling the work at home. May God move us to do it .- E. P. M., in Missionary Review.

THE GREAT TEACHER

Two fact that Christ first appeared to the our in purse and spirit, the ignorant and the unicarned, is no proof at all that we should be and remain in such circumstances and conditions in life. No, the great Teacher, doubtlessely, for this good reason, commenced to lift up and instruct the poor, the distressed, the misorable first. He taught by parables, and gave what we term object lessons from nature in order to draw out and to develop their intellectual faculties and moral principles. By so doing he could get them to reason for themsalves, and to come to their own conclusions. Christ does not desire us to stay ignorant. He wants his disciples to be intelligent, wise, but harmless; to know and understand the works

mortal truth wherever it may be found.

THE MAJESTY OF THE BIBLE PRECEPTS TRERE is no weakness in them. No one of

them is emesculated by the modern prefix, "try." The Bible says, "Cleanse your hands, ye sinners, and purify your hearts, ye doubleminded." "Cease to do evil, learn to do well." "Depart from evil and do good." And thus through the whole Book, from Genesis to Revelation, a moral precept is never prefixed with the enfecting "try," now so universally common. Just thick of the Bible saying, Try to depart from evil! Try to closure your hands, ye sinners! Try to speak the truth to one another! And instead of "Do not kill," "Do no steel," "do not commit adultery," suppose w had, Do try not to kill, Do try not to steal, Do try not to commit adultery! It is time to stop recommending experimenting in morals. None of it is from above. It is all from beneath, a device from the devil to break down the force and mejesty of the precepts of the Bible. That glosrious hook never uses the word "try" in any such connection. It knows nothing of experimental morals. "Try" is never properly used accept where a failure may be justifiable. A failure in morals never was and never can he justified .- Baptist Union.

TOUCH ME NOT.

WILL you please let use know how to reconcile the With you please let up; know how to reconcile the words of Jesus; He told Mary not to truch hun, and told Thomas to reach his hand and thrust it into his side, etc. (John xx: 17—27). Why was Mary forbidden to tour he Savier, and why was Thomas hidden to thrust his hand into his side, etc.? Monoax Passesan.

There is no contradiction. Mary was dis posed to linger and show demonstrations of her devotion and repture, which Jesus torbade hurrying her away, saying, "Linger not to take hold on me now, but go quickly and tell my disciples that I am alive from the dead." And, to encourage her to "go quickly," he assurms her that she will see him again, for ha is not just now to ascend to the Father. It was not that there was any wrong in merely touching his person; but it was not proper, in view of the need that intelligence of his resurrection should be speedily carried to the disciples, that she should tarry now to take hold on him and linger to show her delight in seeing him alive In the case of Thomas there was propriety in affording to one in his incredulone mood, the strongest demonstration of the truth of the resurrection of Jesus .- Editor Christian St. dord.

MITTIAL HELDEIN NESS

WHEN the Swiss mountaineers undertake to climb the snowy Alps, they do not go alone: and among their first preparations they secure a long, strong cord, which is bound about the hady of avery man in the nexty. With this secure, and with their posited staffs in their hands, they assay the dangerous task. If a man loses his footing, the cord holds him, and the others, firmly planting themselves, keep him back from swift and certain death.

It is thus that Christians are joined together in mutual helpfulness. Many a time a man stumbles in his course, and but for timely help might go down into unfathomable depths; but strong hands hold him fast, and he soon regains his facting.

Let Christian men see to it that they know and price this fellowship of the saints; that they labor to strengthen the bonds of Christian hrotherhood; that thus they may be helpers of each other's joy, and may save many from dangers which might otherwise be fatal .- Selected.

THE Chinese in California who hav under Christian influence, love to read the Bi-ble. They are especially interested in the history of the creation and the story of our Savior. They always saswer "Bible, if the aboine between that and another book is refere thom. Miracles do not at all surprise them confirming the position, that an uneducated

Mome and Family.

Morro. -And the fruit of righteen them that make perce. -James 5:

VIA SOLITARIA.

[The following poem by Henry W. Longfellow-nition for publication, but simply to give uthers a heart-crushing sorrow after the death of his v 61. It is a beautiful and truching productio 01 he read by many with tearful over

Alone I walk the peopled city, Where each seem happy with his own: Oh! friends, I ask not for your pity-

No more for ma you lake rejoices, Though moved by loving airs of June Oh! birds, your sweet and piping voices Are out of tone. vain for me the clm tree such

In vain for not the cita two arches

Its plames in many a feathery spray
In vain the evening's starry marches

And smit day. In vain your beauty, sammer flowers
Ye cannot great these cordial eyes:
They gave on other fields than own—
On other skies.

The gold is rifled from the coffe The blade is stoben from the sheath; Life has but one more boon to offer, And that is—Death.

And that is—DOME.

Yet well I know the voice of duty,
And therefore, life and health must crave.

Though she who gave the world its beauty
Is in her grave.

ve, O lost one! for the living Who drew their earhest life f And wait, until with glad thanksgiving I shall be free.

For life to me is as a station

Wherein'spart a traveler stands—
One absent long from besse and nation, In other lands.

And I. on he who stands and listen Amid the twilight's chill and gloon To hear, approaching in the distance, The train for home.

For death shall bring another mating Beyond the shudows of the tomb On youder shore a bride is waiting Until I come.

In yonder field are children playing, And there—oh! wnon of delight? I see the child and mother straying In robes of white. Thro, then, the longing heart that breakest

Stealing the treasures one by our, I'll call Thee blessed when then makest

POWER OF LITTLES

A SINGLE hitter word may disquiet an entir family for a whole day. One surly glance casts a gloom over the household, while a emile like a glesm of snnshine, may light up the dark est and weariest hours. Like nnexpected flow ers which spring up along our path, full of freshness, fragrance and beanty, do kind words, and gentle acts, and sweet dispositions, make glad the home where nears and blessings dwell No matter how hamble the abode, if it be thus garnished with grace and sweetened with kind ness and smiles, the heart will turn lovingly towards it from all the tumult of the world; is will be the descent spot beneath the circuit of the sun. And the influences of home perpet-nate themselves. The gentle grace of the mother lives in the daughter long after her head is pillowed in the dust of earth, and the father kindly finds his echo in the nobility and conrtesy of his sons, who come to wear his mantle and till his place; while on the other hand, from an unhappy, miscoverned, and disordered home, go forth persons who shall make homes miserable, and perpetuate the sonraces and sadness, the contentions and strifes and railinge, which have made their own carly lives so wretched and distorted. And what is here said of home life is only less true of school life.

A TRUE LADY

WILDNESS is a thing which girls cannot af ford. Delicacy is a thing which cannot be lost or found. No art can restore to the grape ite Familiarity without confidence, without regard, is destructive to all that make man exalting and ennohling. It is the first duty of a women to be a lady. Good breeding is good sense. Bad manners in a women is immorality. Awkwardness may be incredicable, Bashfulness is constitutional. All can be condoned, and not banish men and women from the amenities of their kind. But self-possessed, anshrinking, and aggressive coarsences of

demeanor may be reckaned very offensive, und certainly merits rebuse. Do not have impulses that need restraint. Curry yourself so lofty that men will look up to yon for reward, not at you in rebuke. The natural sentimenof man toward woman is reverence. He loses a large means of grace when he is obliged to ecount her a being to be trained in preoriety A man's ideal is not wounded when a woman fails in worldly wisdom; but if in grace, in tact, in sentiment, in delicacy, in kindness she should be found wanting, he receives un inward hurt.

WEAK WOMEN

"Most of the Christians are weak wo They are, are they? Well most of the criminals are strong me

"Most that attend the prayer-meeting awomen." Exsetly; and most that hang around the bar-rooms are men. "Girls get their heads filled with hymns, and

tracts and such nonsense." Do they? Well, hoys get their heads filled with whisky and obscenity and blackguardiem, and wander as roughs and boodlume around streets and aluma of the city, or squander their money in gamble ing or sin.

If piety proves weman's weak drunk nness prove man's strength? If wee are ruled over by priests, are they werse off then men who are ruled by pipes and tob Is it any worse for women to talk piety in prayer-meeting, then it is for men to spout vulgarity and intidelity in rum-shops?

Is it any worse for a sorrowful woman to be praying in her closet, than for a drunken in fidel to be swearing in the lock-np? If piety is a mark of mental weakness, it might be well for some of the dranken lords of creation if they were a little weaker in mind themselves. instead of being so wise and worthless as they

FACTS ABOUT DANCING.

FROM time to time our opinion has been ask ed on the question of dancing. We prefer to state some facts touching the practice, and leave every one to do his own thinking a reach his own conclusi

1. It is a fact that the dancing monti approximate in the Bible was carried on by the tes separately, and generally, if not always as a religions act.

It is a fact that modern dancing, h well done, adds no worth to character.

3. It is a fact that a well-trained mor can excel the best-taught young lady or gentle man in the use of the heels.

It is a fact that it requires no intelligence nd no virtue to dance well.

5. It is a fact that there is no n in dencing well than there is in jumping, walking, running or wrestling well. Dancing hes are on a par with walking matches, It is a fact that mixed dancing becomes cely fascinating.

It is a fact that much valuable time is lost by this species of reveling.

8. It is a fact that money is wasted or dancing

9. It is a fact that people who cannot erertain themselves and each other in a rational way, and must employ their heels for the pur

pose, are to be pitied. 10. It is a fect that many femules have

ruined by attending dances 11. It is a fact that the best of young men

ven of those who dence, do not wish their sis ters to attend halls, and they do not wish to marry dancing girls

12. It is a fact that the whole spirit and tendency of dancing is worldly.

13. It is a fact that no one was ever not for piety and dencing.

14. It is a fact that whou a profe religion follows dancing, his influence for good is lost.

15. It is a fact that men of the world think ancing inconsistent with the Christian pro-16. It is a fact that the best people in the

world never dense 17. It is a fact that a dancing church : ber is not worth much to the church. As the love of daucing comes in, the love of God goes

18. It is a fact that the most pious and con siderate people in all the denominations are opposed to dancing, and earnestly advise against 19. It is a fact that no young convert de-

sires to dance, nor any one else in whose heart the lave of God hurns.

20. It is a fact that no one ever dences to glorify God; but an spostle enjoins us to do everything to his glory.

All these facts can be proven and are tr beyond doubt. In the light of them it ought not to be difficult to any inquirer after the

right way to come to a safe conclusion. Reader, if you are a Christian, and wish to decide the question, Shall I dance? with reference to your Christian growth, influence and happiness you will never dance. It is a cafe rule, caye one, to engage in nothing upon which and in which we cannot ask the Divine blessing.

When Moscow was burning, there was party dancing in the palace right over u gnn powder magazine. They did not know the flame was approaching, so the leader of the festivity shouted, "One dance more!" and the sice was taken up through the palace, and the music played, and the feet bounded, and the laughter rang out; but suddenly, through the fire and the smoke and the thunder of the explusion, eternity broke. Alse! that some will dance on their sine, and their frivolities, and their worldliness, until io an hour that they know not, eternity breaks in, and they are destroyed, and that without remedy,-Selected.

USELESS TREASURE

A RICH noblemen was once showing a fi a great collection of precions stones, whose value was almost beyond computing. There were diumonds, and nearly, and rubies and gems from almost any country, which had been gathered by their possessor with the greatest labor and expense. "And yet," he remarked, they yield me no incu

His frieod replied that he had two stowhich cost him about ten florins, each, yet they yielded him an income of two hundred lorins a year.

In much surprise the nobleman desired to see the wonderful stones, when the man led him to his mill, and pointed to the two toil gray mill-stones. They were laboriously crushing the grain into enough floor, for the use of andreds who depended on this work for their daily bread. Those two dull, bomely stones did more good in the world, and vielded a largar income, than all the nobleman's jewels.

So it is with idle treasure everywhere. It is doing nobody any good. It is right to be prudent and saving of our money when it is for a good, fixed purpose, but to hoard it up for its own sake is more than a folly-it is a sin

THE UNITY OF THE HOME

WHEN by two young people a household is stablished, it should be clearly understood from tne start, that there is a community of interest-that what concerns one, concerns all; that crecies are disastrous.

The man who keeps all his business re and prospects and undertakings to himself, not only by keeping his wife a stranger to his husness loses a companior whose natural becomes of wit would be sharpened by personal interest in his success,-a counselor, whose oneness of aim with his would be unquestionable, because not only she loves him well, for with him she must stand or fall, but he risks having one in his own home, ignorantly working against

If the wife is in darkness as to her husband's fairs, she may, by a too cautions saving, cause his husiness prosperity and stability to be undervalued; by a too levish expanditure when he is in straite, she embarrassos him; or, unconscious of the pressure of his cares, she additionally burdens him with small unxieties or dutice which she would, if better informed, no ume herealf.

The wife who concludes that the health morals, dispositions and deings of the family are no concerns of the husband and father, and to leaves him uninformed of what is going on. deprives herself of uid-of the advice of one whose ontlook is quite as wide and whose rea

interest is as deep as her own. People go un in families, such in a divided and sepurate way, beedless that what God has bound together in the Home, man cunnot really put osunder, try as he may. Suddenly, in some great shock of disaster, he experience what is thus described by a French writer

"Then the poor wretch feels in all its wid extent the sentiment of family responsibility of that solidarity which causes esteem or re proach to descend from father to son, or ris

from child to percut." When children are allowed to understan and take an interest in family affairs, when they feel that they have a partnership in the honsehold; then they will be early enlisted as helpers; their judgment will be strengthered

and developed; a proper reticence will be edested into them. It is children who by secreey are con

stimulated to pry into secrets, who become tattlers. The child who is taken into house confidence, is not the blatant gossip to publish home affairs, but is the staunch home of Some people say, that it is nakind to make

young folks sharers in anxieties and responsi-bilities, but this may be God's very way for training them to usefulness. If he sends the cares and suxieties into the family, it probable is his way to prepare them for a higher and better lite. Therefore we should not depring onr children of what may be to them a form tain of strength, a reservoir of power, a ladder to nitimate success The Scripture says, " Blessed is the man wh has horne the voke in his worth. The world is full of this dangerons division of interests in

the family. Men sedulously conceal ther prospects and losses; their wives go on in wen that once were safe; nuconscious that no these ways lie along the crumbling edge of ruin; all falls in some terrible bankraptcy and people cry, "Woman's extravagance," when they should cry, "Behold, man's dangeren God, in the beginning, proposed, as it was

not meet for men to be alone, to make a bele meet for him. If men would only be ready to make their wives belpmeets by confiding to em their business, consulting them, and week together, both private and public, not only would fast living be far less common, but the lives of women would be less anxions, less fri volcus and more uceful, and commercial disa ers would be far less common.—Sel.

C MOST grateful burden, which comforts then that carry it! The hurdens of earthly master gradually wear out the strength of those who carry them; but the burden of Christ assists the bearer of it, because we carry not gree,

It is a great deal better to live holy than it talk about it. We are told to let our light shine, and if it does, we won't need to tell say body that it does. The light will be its own witness. Light-honess don't ring hells and fire

As a lady and her daughter were passing out of the church door, the child bade good-hys to a very poorly-dressed little girl.

"How did you come to know her?" inquired the surprised mother. "Why, you see, mamma, she came into ou

Sunday-school alone, and I made a place is: her on my seat and I smiled and she smilth and then we were propainted."

It would be a good rule for grown-np proj in church, If you are in first, and a strange auters, make room for him and smile, and th he will smile, and you will be acquainted-

Gon's TENTH .- A Hindee Christian who used to be always grambling at the smallnes of his salary, made up his mind to give one tenth to God; so next pay-day, when the missionury hunded him, as usual, ten rupres, he pushed buck one of them, saying, "That is for God's work, sir."

The missionary took it, but wondered much how the man, who was really poor and had a large family, would get on without it. Most ing him a faw weeks after, he usked how that were doing. Instead of grumbling, as usual the mau answered obserfully, "Well, sir." "Then tell me how it is that you, who used

to he ulways grumbling, when you were spending your ton rupses a month on yourself now do so nicely with only nine!"

"Because, sir, nine-tenths with God's bless-ing is better than ten-tenthe without it."

FALLEN ASLEEP.

TIBBETT .- July 6th, near Mulherry Grove, Ill., Lawrence Tibbett, yourgest child of Gee and Millie C. Tibbett, aged 1 year, S menths and 27 days.

STUDEBAKER .- In the Pleasant Grove dis trict, Douglas Co., Kan., July 9, sister Mary E. Studehaker. Disease, consumptio

E. Schummarer. Discuss, communition.
Discussed was a daughter of Eld. Joseph
Michael. She called for the elders and was
ascinted with oil in the name of the Lord. She
too her afflictions with Christian fortitude and was perfectly resigned to the will of the She leaves a serrowing husband and five chil den to mourn their loss. Funeral services connected by elders James Hilkey and Peter

Brebaker from Rev. 14: 13.

LEEDY.—In the Centraview church, Johnson Ca., Mo., July 8, 1882, Mary Ethel Leedy, in-fact deughter of friend Jones and sixe Elizabeth Leedy, aged 18 months. Funeral services by Jacob Witmore from Isaiah 40 JACOR WITHOURS.

30NES .- In the hounds of the Hurricane con NNSS-In the sounds of the furrheans con-gregation, Ill., Dec. 19, Bro. Samnel Jones, aged 51 years, IO months and 13 days. Fu-teral services by the undersigned from 1. Cur 15. JOHN Wiss.

800K.—In the Dry Creek church, Linn Co., la, May 23rd, sister Nancy Jane Hock, ag-el 32 years, 8 months and 29 days. Deceased leaves a serrowing husband and three children and many relatives to mourn the loss of a kind mother. Funeral services by

gh. Ahram Stamy and the writer from Rev BURK .- In the Clair Creek church, Saline Co Mo., April 20th, sister Margaret Hork, wife of Bro. Lawrence Hurk, aged 27 years, 5

menths and 4 days. Funeral services by Eld. D. L. Williams and the writer.

GDEN.—In the same neighborhood, March 1st. P. E. Ogdon, aged '65 years, 8 months and 18 days. Decreased was a member of the Missionary

becaused was a mamner of the intercolary leptist church for many years. Last Winter, where confined partly to his bed by sickness, he issired to units with the Brethren, but he-less a suitable time could he determined, he us called away to meet his God. Funeral by Pro. A. Wallace from Heb. 4: 9.

OTHENBERGER .- In Ripley Co., Ind July 13, Ida Viola Rothenherger, infant aged I year, 2 months and 20 days. Disease.

It is with a sad heart that I communicate terer can I forget her sweet, childish prattle. Nover was there a better child; as she would deep during the whole night, and when she sike there was always a sweet smile in her My dear wife, the mother of the habe, ed to be taken to the Hospital for the Insane and February, and she is there still, though snewhat hetter. I had to take hoth of the life children to Ripley Co., Ind., to an sont, od my dear little Ida died at that place, separ and more than a hundred miles from me. Lit in. A telegram summoned me there, but as had gone to Indianapolis to see my dear wife, did not get it until Friday evening. I re-

arned to Indianapolis immediately, and arriv-d at the house where Ida laid deed, at 11 P. E. Faneral sermon from Matt. 18: 14. I ROTHENDEROPS

Correspondence.

Annual Meetings.

Our Annual Meetings are being closely scan and in many instances criticized rather seby, and others seem to think A. M. is the Fplace where business can be done in the ich, and hence carry up to A. M. matters it can just as well be disposed of in the local

There is good remon why we all should look our Annual Meeting with great interest; for lose meetings we all look for a fical dispoviews and judgment against the decision and work of A. M., and frequently pass severe cri-ticisms upon the work done at said meetings; and often, too, to the injury of themselves, and to the wounding of tender feelings that ought

so are wounding of tenter teeings that ought to be guarded against with jealous care. Now, if all will goard well their own words and lives, and drink deep of the spirit of our divine Master, and lahor hard to settle all their 4000-bits. difficulties at home, we can have a glorious pentecostal feast at our next A. M. Let us all agree to try it once, and learn to respect the views and feelings of our brethren a little more, and we will be able to realize a foretast of the Great Meeting at the Last Day, when

ve meet at our Annual Meetings. It has often heen said that we ought to have ur meetings conducted upon such a system as our meetings conducted upon such a system so to reduce the number in attendance upon such occasions. But I am like Bro. D. E. Bruha-ker; I think it will be very hard to keep them away as long as they love one another. Those meetings are looked forward to as great family

reunions, which are so pleasant, that they can-not well keep away. And now, since the dele-gate system is edopted, as it is, every one ought to see to it that they become very familiar with their Hibles, that they may be ready to give a Bible answer to every question; then we may be relieved of much of the discussion that oft-en attends the husiness of such meetings.

And, now, a few words upon another point, and that is, the idea that some have that the erator at our A. M. should be required to refuse the right of speech to such as are not in

the order of the church in dress.

Now, dear brethren, just think seriously for once, what you ask. We hold in fellowship ones, what you cak. We hold in fellowship and commune with those who are out of order in this particular and perhaps never say any-thing to them shout it, and then ask the Mo-derator to do what we have failed to do. This seems to me to be a little to nne side of the mark. Much of that with which A. M. is consured, is simply the result of a want of proper training at home. I am in favor of putting the guilt on the guilty party, then no one will see so much fault in A. M.

From the Palestine Church, Ohio,

We have had a very wet Summer; thus far our crops are good. Harvest is cut and a portion in the harns. Oats looks well; corn looks well hut has little tenure on account of

We have our regular meeting nearly every Sahhath; love and union seem to be among us, for which we thank the Lord. We are week in the ministry since the Miami element awapt over os, taking all of our ministers except one young brother in the first degree Lost Fall there was one elected; also this Spring (June 8th) un election was held and David Hollinger chosen to the ministry. This leaves the work

in the hands of three young ministers. Our surrounding brethren sympathize with us and lend us their assistance.

Yesterday, bruthren Abraham Detrick and

Jerry Koutherman were present at our meet-ing at West Branch. We had a pleasant meet-ing, during which the Word of God was spoken to a silent and well attended audience, which aused many bright tears to flow. After the services were over, a large congregation met at the water-side, where two young souls were baptized. We think many more are counting the cost. Thirteen were added to the church the goze of persons from all parts of the will be held at the house, near Polestine, Oct.

M. HOLLINGER.

New Madison, O.

Chips from the Work-house.

I came to St. Louis, Mo., July 15th. three meetings with the little hand of breth-ren and sisters, who are still laboring and praying for higher attainments in the divine life. Being surrounded with difficulties and severe trials, they, like the children of God elsewhere, need much of that inward grace that will enable them to love and labor for, not only their friends who love them, but also their enemies who oppose them. Here is where the tug of war comes with God's children, to rise into that higher life within, which prompts us to seek after, and love properly all of our fallen race regardless of the fierce oppo-sition and trials that are to he met and endur-

See Recting we all look for a local depo
Recting to produce the product of the

and third Sundays of each month. Other This is as it should be. Give unto the Lord, brethren will likely visit them also, as oppor-tunities are presented. They have one deacon among them who seems to be active and zeelous and willing to do all he can for the Mus-ter in this great city. They meet each Lord's day and on Thursday night of each week, to sing and pray and read the Scriptures; they meet in a private room, shout 16 x 18 ft. at sister Pratt's, No. 913 Brooklya St., and thus edify one another as hest they can amid their peculiar surroundings.

O, that more of our dear brothren and sa ters could feel the pressing need of a house of tera could feet the pressing need of a nouse or worship in this great city, as felt by those who are here, until sufficient means would be do nated to build one speedily. Let all pray and work for the success of the cause of the blessed Master here and elsewhere, now and for-

DANTER VANIMAN

From Colorado

In response to quite a number of inquir concerning the progress of our enterprise here we take this method to say that by continued fort and much hard work we will have ac complished the completion of our main huild-ing about the time we expected, that is the first of August. It will, no preventing Providence, he opened for the reception of patron the seventh day of August, 1882. No pain the seventh day of August, 1882. No pains will be spared in order to make it a pleasant Home for invalids and those seeking recreation, as well as for those who come to Colorado to see the country and spend a few weeks or menths for pleasure.

We propose our terms shall be more moder ate than any institution of the kind, at pres ent in America. As a goodly number wish to know our terms, we will say, our schedule of prices will be something like five to seven dollers per week, including room, heard, bathing facilities and medical attendance. Invalids requiring nurses or more than ordinary medical attendance, of course, would be expected to pay something more. Experienced physician will be in attendance.

The water arrangement of our house is a that hot and cold water are conducted throughoot each story, and can be had at all times day and night. The bath rooms and dressing rooms are nice and tidy, where one can take a rooms are mee and any, where one can take a bath with the greatest pleasure. The tables will be furnished with the best of visude in harmony with the principles of hygiene or healthful living. No "starving" process will be inaugnrated, or any other radical injud-cious hobby contrary to the needs of our pat-

All who visit our Home speak in the highest terms of the location, seasory and arrange-ments. Now that such cheap rates of railroad fars can be had, we look for many of our brothren and elsters to pay us a visit. Only thirty dollars for a round trip visit. Only thirty dellars for a round trip ticket from the Missouri River to Coloredo and return, and good until the first of Novemher. To the Missouri River the rates are very low for round trip tickets. The Exposition at Denver apening the 1st of August and centin-uing two or three months will be the occasion for many thousand to visit Colorado and see the products of not only our own State, hus of the whole great West, especially in regard to the astonishing mineral resources of Colors do, California, Nevada, Wyoming, and other States and Territories; specimens of all to be brought together at Denver, and exhibited to

A circular giving full information in regard to our Hygionic Home will be sent to all ap-plying for it.

Crop prospects here are good; a heavy or Crop prespects nere are you have been forward, cate, and harley will be harvested.

The country is rapidly filling up with eneratic and enterprising people, General presgetic and enterprising people. General pros-perity seems to indicate a bright future for Colorado. With all this it is not the country to suit or please every one—"the fittest sur-vive"; hence our people are in the main pos-sessed with an indo nitable will to push on to success, re teem the desert and make it blosses

From C. H. Bulsbaugh.

SALONS A. STONER Beloved Sister in Christ:—
Your letter containing contribu-

tion to my pen-ministry, came yester after-noon. Very welcome. I need not may litera-ary facilities, but physical no less, as a natural

and then your compound interest is sure, for this world and the next. It is a glorious thins to have fellowship with God, and His Son Jeone Christ. For this we need the constant in-dwelling and sanctifying operation of the Hoby Ghost. Sin draws a veil over the face of God, because it draws a cloud ever our own sonl. The pure in heart always see God. Ho-liness keeps the Sun of Rughtsounness at high moon, and gives the sonl a bright heaven and a wide horizon. The faintest hreath on the win-dow man dise the suns as the suns and a way of the suns and a suns as the suns as th dow pane dims the scene beyond. The smallset public thrown into the mirroring lake, breaks the amouth surface in wavelets, so that it no longer reflects the sky. So one sin, one impere thought, one unhely desire, one fit of pas-sion, destroys the mirror of the soul, and shuts out the face of God, and the high, hroad, smil-iog Heavess. He that hath the "hope that ang Heaves. He that hath the "hope that maketh not ashamed" "parintieth himself, even as He is pure." I John 3:3. This takee close watching and exact walking. Jesus did it, and Paul. "I can do all things through Christ who strengtheach me." Pallpp. 4:13. "All things are possible to him that believeft," because faith is simple onences with the mind and will of God. Half-faith loses the battle; and a halfor con. Hall-inth looss the battle; and a half-consecration never allows a whole faith. "In Cariat dwelleth all the fullness of the Godhecal bodily." God did not deal in half measurer. It took all he had. He gave Hinself. More he could not. He sake the same in return. Less will not save us. If the world, or the flesh, gets a little finger, the devil is cure to get all. Not even a shoe-latchet could large leave behind them when they made their great is are hebing them when they made their great exodes out of Egypt. Solemn and inspiring lesson for us. Let us learn it well. God must beer all or nothing. Christ and Besizsohn never shake hands. Heaven and Hell never blend

Union Deposit, Daughin Co., Pa.

From Loraine, III.

Dear Brothren:-

Like many others, we have had a very to-dious time with mud and rain, but have just finished cutting a hountiful wheat crop. have appointed Angost 19 and 20 for a meeting at Lorsine. Services at 10 A. M. and and 4 P. M. of each day. Hope the Brethren and sisters and friends will come and rejoice

with us; spiritual health good,

H. W. Statoklas

From Dorchester, Neb

Dear Brethrens-The good work is still going on here. On the 17th of July six more were added to the church here by haptism,—one old lady from Philadelphia, Penusylvania, making ten in all eince the heginning of this year. May to Lord bless us all, is our prayer. J. R. CRIPE.

From Moutgomery Co., Ind

Door Brethren

On the hest Sabbath in July, the angels in Heaven and the hrethren and sisters of the Bathel church, were made to rejoice by the retorn of one precious soul to the Father's House,—a dear sister was buried in baptism end arose to walk in newner God bless her and his church.

From Hudson, III

Dear Brethren:-

In passing over Ilhnois one is struck with the great fertility of soil in this State and the immense amount of grain and number of live stock shipped from this section of the Union. Every reliroad station of any consequence has its devator or mill. Much of this State was formerly too wet and mershy, but of late the farmers resorted to tiling and made the unpro Stable lands the most valuable of all. Rable lands the most valuable of all. The churches, so far as I know, are in psuce and harmony, doing good work, hut greater efforts would accomplish more. Sunday-school and missionary work are the two great levers of the church.

S. Z. Sharr.

From La Duo Mo.

Dear Brothres

Seturday, July 22nd, we held our quarterby council-meeting. Business passed off pleas-autly. One sister united with the church. We decided to hold our Love-feast Sept. 27th, at 11

Cidings from the field.

tal card communications solicited for the department. Reports of baptions

From Holmesville, Neb.

I was just up at Derchester church in aline Co., over which I have the oversight, and held three meetings with them. On Sunday evening five made their wants known, and so a meeting was appointed for Monday morning, in order to get ready for haptism, and order to get ready for napturus, and when I was injug before them the or-der of the church, there was snother old lady ready to join in with us if we would accept of her. I'told her if she id subscribe to what I had already laid before the rest, it was all right. Si said she could. That made etx lo all, with two mere applicants. We then re-paired to the water and engaged in the solemn ordinance of haptism, which was indeed a season of rejoicing. The members were much built up in faith; though there are but few of them, they are realous and devoted to the cause. — This little dock has no minister residing among them; hence I presch for them once a month. They intend holding their Love-feast Sept. 16, and extend as n to all who desire to be with them. We are still having a great deal of wet weather here, which interferes considerably with harvesting. Wheat

is very good; oats, the heaviest crop we ever had here; corn promises a fair crop. Vegetables are plenty and times very good. Property going up in value From Bylton, Va.

HENRY BRUBAKES.

I see in a recent number of the B. At W. an account of the Virginia sufferers. These sufferers live in Patrick county. only about 69 miles from us. They are supplied now,-had a hountiful harvest and good indications for much fruit -Their sufferings have been enlarged considerably by the western newspa pers. No one starved to death; they were only destitute of bread. Some, I suppose, went three days without a mor sel of bread; still they did not go with me vefreshment

C. D. HYLTON.

From Roomshore, Iowa.

The B. AT W. is a great comfort to me as in no other way I could hear as much about the church, which is a great comfort to me. I love to hear of so many coming to our Savior, and that the Brethren are doing so much good in St. Louis, where I never expected a church to be established. Hope that many precious souls will enter the fold

Our Love-feast on the 8th and 9th of July, possed off very pleasantly. Had very good order and attention. One was added to the church here, a few week: REDECCA LAMPIN.

From Maria, Pa.

We organized a Sunday-school in the we organizes a Sudary-school in the Holsinger church on the 9th of June, with Bro. D. S. Replogle, Superinten-dent; Bro. John Pote, Ass't; Bro. John Miller, Sec'y; Isane Snyder, Librarian. We also have a Sunday-school in the Woodhury church, with Bro. Simos Snyder, Superintendent and Lyral Ober Ass't. Both schools are well attended and are very interesting. We gather in the children all over the neighborhood where the churches are located. We tel them of a dear Savior, that left theshin ing courts of heaven and came down t this lower world and gave his life for us, and more than that, we teach then spel in ite simplicity, and Cod alone will reward us for our labors. ask an interest in the prayers of all our dear brethren and sisters. We had a few additions to the church this year, and we believe there are others counting the LOTTIE KETRING.

Notice to the Southern District of Indiana.

There will be a District-meeting held the Upper Fall Creek church on ursday, August 17, 1882 to further lahor to the interest of the alme-house which is in contemplation for the poor, and the orphans of said district. It is red that there be a general representation from all the congregat

Those coming by rail, should stop off a Honey Creek station By Order of Comp

JAMES M. WYATT.

Brethren's Almaune and Annual Register for 1883,

Reperters from all organized church es wanted. Brief eketches of church history are also solicited. Send your

name and address on postal card and re-ceive blanks for reports. Address: H. 1 Kurty Covington O. Au Appeal to Ministers.

I desire the assistance and company of ome ministering brother to go with me on a preaching tour to Kentue time in August and stay 19 days or two weeks. Please let me hear from some one scon. Will meet any one at Porkershurg on the P. D. & E. railroad. MICOARL FORNEY

From Waynesboro, Pu.

A knowledge of our own mistake uld make us more merciful to our estimate and treatment of others. call your attention to fourth item, see ond column, first page, No. 28 B. AT W Instead of Bro. Jos. Oller, say, "Bro Jacob F. Oller was ordained elder of the Antietam church, Bro. Jos. Oller is no Town H. Grup.

St. Louis Meeting-House Funda

Donationshave been coming to rather slew of late; likely on account of the people being very husy, saving their bountiful crops. Hope they will not forget the Lord's work, while enjoying the

ood gifts af providence.

The following amounts have been re-ceived since last report: ceived since last report:
J. Walfrice, Oregoe, Ill.
D. H. Weaver, Walkertoo, Ind.
A sister, Rosnoke, Ill.
D. S. Butgerbaugh, Normal, Ill.
Phebe Brower, Mexico, Ind.
Szerpta Skoneberger, Mexico, Ind.,
John Good, Honey Creek, Ind. E. Konigmacher, Ephrata, Pa. W. Ikenberry, Waterloo, Iowa. A. Evans, Lancaster, Pa. M. Schick, A. Sister...

M. Schick. E. I Prune " Sister Strope, Decatur, Ill.... A brother, Warrensburg, Mo A aron Berkeybile, Wausson, Ressie Harris, Ludoga, Ind. . . Salome A. Stener, Ludoga, Ind. Wm. H. Clark, Gaynor City, A Brother, Osceols, Iowa.... Martin Bewers, Colfax, Ind. L. J. Keiser. Bryan, Ob

Thomas B. Higgs, Tibbet, Iowa JOHN METZGER, Treas.

From Nevada, Mo. Health good; weather delightful; oats,

wheat, flax and petatoes good; corn looks premising. Spiritually we are progressing slowly thin the last year there have been six additions by letter and two by haptings. There are no factions in our little church; all are solid for the general ood. God be praised for his S. CLICK. mercies.

From Cerro Gordo, Ill.

Bro. S. Z. Sharp is here, preaching ery evening in Cerra Gordo. Congre ations are very large and the order ex-ellent. People, so far, like the doctrine he has been preaching. He expects to leave here Wednesday, July 28th. Sorry he cannot stay any longer. General health here is middling

at this time; wheat, cate and hav are spect for corn is middling good here; prospect for corn is middling good; weather in pleasant; nighte are rather cool for this time of the year. JOHN METZOER

From Grangeville, Mo.

The discussion between the Brethrer and Campbellites will commence Aug. nat, in Newton Co., Mo., twelve miles south-west of Pierce City, near Grange-ville. R. H. Miller is to represent the Brethren. Those cor come to Pierce City. Those coming by rail, should

"INGRESOLL'S MISSION," - price set per copy, or six copies for 25cts.

Announcements.

District-Meeting

trict, in the Smith Fork church, near Plattsburg, Clinton Co., Mo.

Love-Fensis

conth-west of Washington City on the premises of Bro. John Gauby. August 26 and 27, to the Clear Creek

church, Saline Co., Mo Aug. 25 and 27, at 2 P. M., Honey Crees ngregation, Nodaway Co., M Aug. 26 and 27, at 4 o'clock, six mile south-east of Lacon, Marshall Co., Ili

Bates Co., Mo. ept. 9th at 2 P. M., 10 Wichits district, edgewick Co., Kau., at the Bro. Adam Esterly, nine miles north

ept. 0 and 10, at Bro. Eli Frank's, six miles north-west of Madison. ept. 16, at 3 P. M., Dorchester ci at Bro. Samuel Fager's, one and one half mile south and one mile east of Dorchester, Saline Co., Nebraska. ient 16 and 17 Middle Creek church

Sept. 22 and 23, 3½ miles north-west of Libertyville, Jefferson Co., 1owa. Sept. 23, at 19 A. M., State Center church

ely relies conthuc if north of Melhe

Sept. 23, at 3 P. M., Labette chucrb, La hette Co., Kan. Sept. 23, Whitesville church, near Flag

Sept. 23 and 24, at 1 P. M., Des Moines ey church, Iowa-

Sept. 23 and 24, at 10 A. M., Coldwater church, near Greene, Butler Co., Iowa

Sept. 23 and 24 at 4 P. M., Swan Cre church, Pulton Co., O. Sept. 27th, at 11 A. M., at La Due, Mo. Sept. 27 and 28, at 11 A. M., in the Den

Sept. 27 and 28 at 1 P. M., Yellow Creek

church, tiere miles south of Ande Sept. 20th, at 4 P. M., in the Yellow

ient, 28, at 2 P. M., in Antioch, Iud Sept. 29, at 10 A. M., in the Eel Rive

Sept. 30th, in the Dry Creek churc Sept. 30, Saline Valley church, Ottaw.

Sept. 39 and Oct. 1, at 1 P. M , Blue Elv r Valley chu near Oat

Oct. 7, at 2 P. M., Exeter church, at resi dence of D. B. Heiny, 3 miles north and 2 miles east of Pairmont, Filt-

Oct. 14 and 15 at 10 A. M., at the h-of A: Orinith, three miles northof Cariston, Neb.

oet. 18, at 2 P. M., at Bro. Abijah Hollo way'a, State Greek church, Sumner co. n. 19, at 2 P. M., Middle Creek congre

gation, near Edna Mills, Clinton co.

Sept. 1st, 1882, the North Missouri Dis-

Aug. 20, at 10 A. M., in the Washington church, Washington Co., Kao., 3 miles

optember 2 and 3, In the Mound church

east of Wichita

Mahanka co., Iowa Place o six miles from New Sharon Place of meeting

Sept. 22, at 1 P. M., Waddam's Grove, Stephenson Co., III.

ost and two miles and e, Marshal co., Iowa

Sept. 23 and 24, Hurricane Creek, Bond Co., Ili.

Sept. 23 and 24, in Crocket Creek church, six miles corth-east of Koots, Wash-lagton Co., Iows. ept. 23 and 24, at 1 P. M., Rock Cre Whiteside co., Ill.

River congregation, Powesheik Co

Sept. 27 and 28, at 19 A. M., at Brick

sk church, Elkhart Co., Ind., s as south-west of Goshen, Ind. congregation, Kosciusco co., Ind., si:

ept. 30th and Oct. let, at 19 A. M., in

Indian Creek, Iows, 3½ miles south of Maxwell on the C. M. & St. P. R. B more Co., Nob.

October 7 and 8, in the Black church, Saline Co., Mo.

Free Health Reiorm Le



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olidated for the purpose of lessening the to number of our papers and concentrating our morking force, we kindly solicit the pa-ronage of our brethren and sisters. Help us tronge of our brethren and sisters. Help us and we will give you a juvenile weekly, that will be morthy of your support. We make a specialty of supplying SUNDAY-SCHOOLS and will be pleased to sutroduce it into every school in the brotherhood. Sample copies and p-school suppli brough us. Address:

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R. R. CASLE

BRETHREN AT WORK.

-- St" Set for the Defense of the Gospel"-Philippines 1: 17.5

Mt. Morris, Ill., Tuesday, August 8, 1882.

(Single Copies No. 31.

BREVITIES. conscience, letting it cost what it is Bao, D. L. Miller seems to be enjoying his trip West.

rthquake was felt in Camo, Illino In the final judgment the king and buggar u

For Ansum.)

Vol. 7.

Jos Cripe, in this issue has quite a banch How much precious g.nin have you trampled of the foot during the Lord's housest this senson?

Keer trouble at arm's length. Never ture a bless around to see whether it has a dark side to it.

An exchange says there are 50 juils standing in Kansas as a result of prohibition in that State. may your beother will not give up, neither Will you please tell me who has the most a

BAYRER warm weather for debating, especially is Missouri where brother R. H. Miller had a trial of it has

SEXTY-riven shep captains have died of yellow for different ports in Cuba since the beginning of the

The eats crop in this part of the State is much du

THE Green Tree church, Penna., recently sent \$100 donation to the Orphans' Home at Huntingdon. Th was a good set. Who next?

Bgo. Jesse Crouwhite has been doing some very ac ephable presching in Virginia of late. He has been areling and preaching since the A. M.

Bno. James Evans is considering the question "Councils." Read his article in this issue. He pro-s few points that may be enlarged upon with profit. Fonest fires have been raging in Ioeco Co., Mich stroying fences, orchards, erops, much timber, and in some instances stock. Many farmers have left their

Thene is no lake in the Bismack Greve at the present me, but there is an excellent basin for one, which is tage of time will be filled with water. There are in

Judgism as a part of the contract.

No not strike down the beme altars, and quench children to a worse than orphomoge, and the purents to a broken his of solitude and shame.

BISHARK Grove is just the place for our next Annu Meeting. An abundance of should trace, nice green grass carpets the natire field, plenty of water and all the room that can possibly be needed.

field by directions of the Home Mission Hoard. He proached tractice aermons and hapticed there. Two wen formerly members of the Baptist church.

sterrion by haptions, and quite a number of addition to the Coon River clouds by letter recently. He may they have no factions; they are all Brethron.

We believe in a Christmaity that is broad coungh to fales in the farm, the shop, the effice, the kitchina, sur-les, week day and Sunday. This religion that lasts only fear: Sunday moreing till Sunday ereaing is too marrow

Sivings Catharine Brumbaugh, wife of brother John Bunkaugh, and mother of the Primitive Heumbaugh Itee, died near Huntingdon, Peasa., Monday evening oby 24th, from a stroke of paradysis. Aged seventy

A SURDAY-school worker wishes to know whethe the parts of the New Testament enclosed in parenthese were placed there by the secred writers or the translators

Those penches raised in South coatern Kansas are delators. If you have time, go and get some, and takes us good look at the face country. From Kansas GN penc good look at the face country. From Kansas GN good roads, well transgrod, and handled by a fine ret of mens. The trains later Kansas GN gevery morning at 9: 45.

Bao. Neilson, of Denmark, has been ordained to the Is it real reformation that you are laboring for,

Wno has not made mistakes? "Not I," cohe of the good and noble of past and present ages.

Bao, David Emmert, of the Orphan's Hon ardon, is spending several works in Maryland

A man sixty nine years old was lately received in the charch in Denmark by confession and haptism

Consummants rain fell in this part of the State In ceek, interfering a good deal with bureasting here. A good article from Bro. C. H. Balabangh was unn-eldably crowded out of this issue. It will appear next

THE foundation of the new Orphone' Hon ingdon, Penna., is completed, and the brick work al-

Tire Pre-byterian General Assembly at the late meeting in Atlanta, calls for \$100,000 during the present year to aid the Foreign Missions.

At the Love-feat lately held in the new meeting scose in Denmark, about fifty members communed. The some, however, as not yet finished.

Bao, Swigart, of the Huntagalon Normal, isit some parts of Indians and Ohio shortly, one this way be will find a welcome.

On another page of this issue we publish an article, how to freat shrowsing cases, that may some day prove value to our readers if they will study the subject self-ficiently to understand it.

ALL true Christians live in hope of a better life. Their min is at something higher and better. Connecess-ness of their own sin and weathers prumpts them to make still greater efforts to attain that degree of perfor-

ux. Piense ressember this when writing to

for another denomination. He slid so to the best of his ability, but it slid not please them, for they chained he got the sermon out of a book written by one of their low ministers. You are some people do not like others to

This British Moseum has secured about 300 habited and interruptions from Bubylon and vicinity. Among them are faiblets with a hymn on the ceasion of Oyran's rathy man Babylon, an account of the Deluge, and the history of Babylon, in a fragmentary combition, from about the 14th to the 9th century B. C.

The August anmber of the Phyrmological Journal, now on our derk, is filled with interesting and profitable reading. It contains well according optimists of Well-ard Machael and Abstander H. Stephens, with descriptions of character, preclaiming and longerablesis sketches that may be east with much posts. Address, Fowler and Well, 725 Bondway, New York.

Tun following from brother Ethelman coming to o This following from beetler Efficiently coining to our address while we were absent was unstroidably delayed till the persent: "In my communication in No. 26 from Borr Oak, Kunes, I am nucle to say, "Icu have been reclaimed and wix received by letter, making eighteen in all." It should have been, "ten haptized, two reclaims. nd six received by letter, making eighteen since the

With the sorry that our trip to the West must be so short. It would be our desire to vicin many friends and teethree but we cannot at his time. The troubles in the charch in many jointfiles require the belp and comes of our others in the 'charch, that we are sudder the accessity of returning beans by the Urik August. But we hape sone to have an opportunity to andor a void in whe page sone to have an opportunity to andor a void in

Some of the leading papers of America think we h Some of the founding papers of America tensive source translation distribution because 12,000 people in New York, paid one deliber such to see too some taken up not breathly pound each other a specified time. Well, how about two civilized authors having men to stand mak-thood at each other for days? Woods you not call that harbarine? In principle, while the deliberance between two asmics lightling and two men sking their uniont to commissing thing and two men sking their uniont to

WILL pay for the Hastmann AT Worse from the first of August to the end of the Buo. D. E. Price started to Maccoupin Co. last The lay evening to attend to committee work in the Sc

Creek church. az thermometer went up to 103 degrees in the shad-beton Co., Kan-ne, a few days in June. Since ther

On account of neglected irrigation, much of the wand cotton crops of Egypt will be lost this season. is another ord growing out of civil war. ilsten of the Congregational, Bapi

pal, and Methodist churches in the vicinity of Provi

markable: In a Sobboth school class, in which the lesses touched upon the promise of Heaved a bit delaughter of Herodins, the teacher school whether it was true that Herod run celupted to keep his von, whom it would had to the behending of John the Haptist. "I goess if sho indi maked Le nii own brud, Herod would not have felt himself obliged to keep is," replied a bright long of len or twelve. One readers will have to bear with us a little on a

over reasoner win nave to terr with u = a little on ac-count of the discrepation. It beloss so much of our time to prepare for it that we enanet find the time to write as we would like. Every time we sit down to write for the paper, the preparation for the discression concessing and supported it. Dot when the discression is over, we will give an neconal of it, which will probably be sore benefits than our writing at pre-cost would try.

WHILE we are busing of what we have done to the church, may it act be well for us to enquire what the church has done for us? Lakely if it had not been for the clurch, some of us would have been beyond the reach of hope or usercy, while the church could have liv-ed and even prospered without our and. And now, in-stead of the church being so greatly indebtod to us, per large we are, in a green measure, indebted to the church for making us what we are.

This Chicago Inter-Geom 5378; "Yambill county, Ore gon, Inan in Jul, but it his been emply factore as months for court docket is empty, and the last Grand Jury, af-ter a search, indicted three patrice for minor offerees. The secret of a fill, unlocan error and allowed an Yambill tousty. If it were not fee whistoy and 16x firsts, two chads of all the july and produceduries in every State toke the place of the misery and poverty in a multitud

This week heether Sayler gives us a talk about Parlis memory rules. As the Bible has down no rules for governing deliberative bodies, and the church has neve ormalabel any rules of the kind, we do not see when ether rable busides Partinuentary rules could be used. Were the church to even unker rairs to govern us in the A. M., we do not think she could make saything better than those silvesty published in standard works on that soubset. If so, in what way? How change "Il more", "I second the metion", and "Table", so as to make the second of t

To these who may think that the notice concerning unberripitions repiring with the end of the year may in-dicate that the 3 x.7 W. thinks of swading up it; ex-reer, and going into a considiated paper so as to lose its pust identity, we wash as any that they need not be alarmed in the least. The fathers of the L. xr W. may be considered to the constraint of the constraints of the technique of the constraints to consultion 0. K. or water very animately matter cons will know all about by and by. Long live the B kr W. That was simply a business notice. It is more convenient in the office to have subscriptions expire with

Tara adjoining elders met at Ashland week before he to set the Ashland City church in order for receiving F R. Holsinger into followship. Brother L. B. Parker, wh was Molerator of the meeting, mecan as that knewly-two ancaders were expelled, twenty-two enough logals and and ten not feeling to vote to expel the industry mentaces and ten not feeling to vote to expel the industry mentaces and the control of the control of the chards, to that is fact twenty-two stand expelled and therty-two remain in the clumb. 1. D. Parker remains with the clumb, to 2.5 Musea was expelled. We use serry that those with maight the suched to the came are now regursaled from us. But the good Lead with the our Judge remo-der.

day. How cid not year? You say shiry. That is a good says. And you may. May be you may be a supported by the says of the says. Well, that would assess the \$90.5, Indiany \$20.0, No.0, No. this little, and refer to it now only to show that we can use information from the proper source. We do not to the succession of the constant of the constant

Ann here is a good fact-argument discovered by us in the columns of the Christian Secretary: "A suggestive isolidar recently concerd in connection with the great and hopeful temperance sovement in the West. An indirect mean supermental processing in the simily, noticed that one or two of humanty grown up near were coming home late of a night and practicily diagnical with ligans. It opened his sys. He sold, his posteriors and unreed to Kansan, where Probletion would be las protection."

We very much regret that the amountement of Bro. R. H. Miller's delute in Mysourii last week, was not pubblished regrets woods some in E. B. appeared to the lest page two weeks upon and last week alony, but, perhaps was not seen by some. Perhaps assay of the amounter in Misourii and Kantas, would like to have seen and the last the last place has not week to be a second of the last the last place has not week proposed to be a second of the last place has not been placed to be a second of the last place has not been placed to be a second of the last placed to be a second of the la in more convictions manner. We hope, however, that the Miller proved sofficient for the occasion, and will cre long, give us an interesting account of the discussion

McGrier, the commentator, saakes the remark, "The manne from blaves was given see food, and not for chem-ical analysis. The Tiving bread that cometh down from heaven, and given hide safe the world, "was given to suppoet, to mourab, and to ease; and not to supply a subject per, to notice, and we say; and to supply a store of the for win and precalative theories. How true is this, and, how minimum, the minimum of religion, who, in the pulpit refinements, forget that the children of the kingdom are writing for their nounthing becal.

Uwyo the chaodt it is nidt that "Whatever ye shall blied on north shall be tourn in herven, and "whatever that he was a first that the draw he in prove to make heaved frown, and then have for lover people with heaved frowns, and then have for lover people with heaved frowns, and then have for lover people with except the province of the state of the stat if wrong, then the decision will be reversed, hence the importance of the church using due contion in all her church work.

When Bro, D. C. Moonnew send us his "Picture Gal-lery" report, no read it and re-read six then after a sky we read it signin. It was then handed to our renders wonlering it they would detect the special shades and deep rober about the presigned. Brother Shamberges are feeling religious tailed, which they have a sender of the state of the st wondering if they would direct the special shader and deep roles about the presings. If Derber's Shandwaret and feeling fully satisfied, winder besther Monome' shall they, and hat week that we shad a say, Becher I. J. Morenburger, chimney to be no sufficially, which is the Morenburger, chimney to be no sufficially which is also becoming to the same representation. Booky summed differently shaded and colored. We not see readers to take a con-traction of the same representation. Booky summed the differently shaded and colored. We not see readers to take a con-mand to "Hanowana." Taking the three to typically and only get a very contract view. And we the custom deep will get a very contract view. And we the custom deep and the "Landware Monomina" to the contraction of the con-traction of the contraction of the contraction of the con-traction of the contraction of the contraction of the con-traction of the contraction of the contraction of the con-traction of the con-traction of the contraction of the contraction of the con-traction of the contraction of the contrac

Curr. De Loxo, the Arctic explorer, periohed on the blaff of Genegalack, Soloria. A New York Heredd cos-troposalent who has vuted the spot agas: "Fate commed against him. Had he banded thirty miles further west he would have strock a village of antives. He shalp perio-el by within twenty versits of a but where twenty refu-

deer cureasses were hanging for winder tood. He had, unfortunately, up a sheigen, from it has ving been lift, by his orders, on the ice when the Jenuarette went down, and, though doer were mer, there was no lack of plasmi-gen. The party had a side, but if they had kept the sheltgan the party might have bown much." Mistakes were also made in attempting to carry along bulky recwere also made in attempting to carry along bully re-ents and heavy sensible instruments. There seems bith deals that in his sufferings the heavy communior to his judgment amount hat. The booking of the deals has been busined steeply, and is the cold climate will probably long remain feet from deary. Here: they can be se-mored at a future of yir if it is demand uncersary.

When the attempted organization at Daylon was made, different ones wrote us concerning it. Not wishing to be mislead by reports, we wrote Eld. Goo. Heller, of Dayminimal by espects, we wrote Ed. Gov. Heller, of Bar-ton, for the fort is the case. He registed that the elem-at their Bidnett Meeting "datable that the word was very litten, and could not be recogniced." At the bar-yr litten, and could not be recogniced." At the bar-patistable II. We did not wish to say much mines it. Be-cone preacher, who cought to know all about the locality, wrote that "blanc is can chief brings in the city," while amplifur, who wanted to make a recording, wrote, box preacher, who wanted to make a recording, wrote, box chief lives in the city," I necess we thought bot it say best tilter, and write to in new only to best that we obtain

Religious Essays.

BETTER TO WEAR OUT THAN RUST

ST H. A. ST. JOHN.

Ever he diligent, watchful and hrave, Working with ardor the erring to save; Never forgetting that we are but dust, And that 'tis better to wear out than rust Down from the bright shining courts on high Came our Redeemer, for mortels to die; He toiled all the day, through heat and through

Showing 'tis hetter to wear out than rust

His heart and his hands with blessings were He never transgressed his own golden rale; He saved many poor soule from sinful lust, Showing 'tis better to wear out than rust.

Thousands have fought in defense of the right. Fought in the ranks of reform with their might Now they have left us, returned to their dust, Having shown 'tis better to wear out than rust Down-trodden truth is beginning to rise; Believe it, ohey it, and contend for the prize, Far hetter to wear, and die, if we must, Than idly to live, than die of the rost. All heaven is full of activity now; On earth, earnest workers are holding the plaw

Press into the ranks, yield not to distrust, Tie hetter, by far, to wear out than rost. me stalwart reformers are passing away, Who long bore the hurden and heat of the

day; Oh! where are the men to fill posts of trust And show that 'tis better to wear not than rost? The conflict now waging will not always last;

A struggie, a victory, and all will be past. ors, all crowned, in the home of the inst. Will evermore live, where none wear out or

rust.

HOW LONG WILL YE HALT?

BY D. R. CRIPE.

"How long halt ve between two opinions? If the Lord be God, follow him; but if Baal, follow him."-1 Kings 18: 21.

In the language of this text, Elijah conveys the idea that it is not good to halt between two opinions, and that when we once come to a conclusion we should come to a wise one. In our day there are a number of brethren whose one great desire is to serve God accept ably who cannot decide which is the true church. They halt between two opinions, undecided whether the German Baptist Brethren, or the Old German Baptist brethren are God's chosen people All such, and all who have already cast in their lot with the Miami Movement, we would sak prayerfully to ponder the following thoughts:

"There can be but one true church

The sacred writers always speak of Christ's kingdom, never kingdoms. "On this rock will I build my church," not churches. The body known as the German Baptist Brethren still remains the church of God. This body is just as it was before the 24th of last Angust, (the date the Mismi Brethren seps rated from it.) If it was not the church before that time, where was the church then? Some may think the "ealt" was withdrawn then, but the "ealt" caunot be withdrawn-it may "lose its savor, that is all. But no one believes that all the faithful members left the church then or eince; and not very long ago one of the leaders of the Old Order party said in public, "There are still unsafe by competent judges;—on which many good members that are not with bridge would you attempt to cross as, but they will soon come to us and You would all trust the old in preferhe remainder will follow the Progress. ives." Very few have joined them

members" have sanctioned by an over-cross on the old bridge; it was good whelming majority the expelling from enough for our fathers, it is good enough the church of the Progressive leader, for us. Its piers still rest on the rock and stand up firmer than ever to the of stornal ages. Our sternal doom is self-denying principles the church has of too infinite a value to be entrusted long held sacred. If any think there is no true Christianity left in the church, long and heaven too precious to run let them reflect that man may be mistaken in his judgment. Even the zealous prophet Elijah was deceived in this matter, for he said, "Even I only am But the Lord told him, "Yet left." have I left me seven thousand in Israel. (1 Kings 19: 8.) If the Lord were to speak to-day, would he not say, "I have left me more than seven thousand in Israel?" While there are so many righteous left, the church cannot be destroyed. The Lord promised Abraham that he would not destroy Sodom for ten righteous' sake, and he will not destroy nor forsake the church when there are ten righteous left, much less when thousands remain.

The Old German Baptist Brethren are a new organization. This they indirectly admit, for they have changed the name by prefixing to it the word "Old." If it were the same organization to which they used to belong, why not preserve the old name? And they eav. "If it is the work of the Lord, it will stand; if it is the work of man, will fall," thus virtually admitting that this hody has not yet been tried. German Baptist Brethren church has been tried by war and peace, prosperi-ty and adversity; and though at times it may have swayed a little, it stands, and will stand. The Old Order Brethren claim when the church becomes corrupt, it is the duty of the true fol lowers of Christ to work a reformation, and cite the course pursued by Alexander Mack and his followers, as a precedent for the course they have taken. But the two circumstances are as un like each other as night and day. Then the church surrounding that devoted band had become totally corrupted, and they knew there was no longer any eaving power in that church, knew that they were sinners, and commenced by baptizing each other. Now a reformation was not needed: the church as a body had not become corrupted. M. had not departed from the Scriptures; customs and usages had been changed, but the Gospel was not violated. Evils may have crept into the church, but none which a united effort could not have east out. When Jesus found in the temple the money changere and those who bought and sold, he did not foreske the temple and com mence to build a new one; but cast out that which defiled it, and so should we do. But the Old Order Brothren instead of "earnestly contending for the faith," forsook the church and all who were in it. But unlike Mack who was first baptized and then preached, they were satisfied with the baptism of the church which they had now forsaken. and received into their number who had once been baptized.

were by crossing a broad, deep river. spanned by two bridges, the one centuries old, time-worn but yet safe, many beings still crossing on it, the other a new structure (hastily thrown across by a few persons who distrusted the old one) yet untried and pronounced ence to the new.

If the only way to get to heaven

All you who are waiting to meet

since this was said, and these "good your loved and lost on the other shore, to an untried structure. Eternity is too any risk. North Manchester, Ind.

THINKING AND DOING

BY WM. M. LYON.

"What think we of Christ?"-Matt. 22: 42. How many can answer the query? All. Yes, everybody can answer in some way, either to the pleasure or displeasure of its great Author. Christ propounds the question to the Pharisees, and having received their answer. he asks them another question which puts them to ellence, and after which time they dared not interrogate their Master. He classes the Scribes with the Pharisees and calls them "hypocrites," "serpents," "generation of vipers," denouncing eight woes against their hypocrisy and blindness, therefore how can ye escape the damnation of hell? "The scribes and Pharieses sit in Moses' seat," says Christ, therefore whatsoever they bid you observe, that observe and do, but not after their evil examples, for they say and do not. warns the people to beware of their ambition, hence he here teaches the great, grand and fundamental principle of Christianity,-observe the commands by doing them. "Be not bearers only. and deceive your ownselves, but be ye doers of the word." Jas. 1: 22. "For not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2: 13. Therefore we must not only think and say, but do. Observe the law by obeying it, and obey the law by doing it,-doing whatever it requires of us. Beware of the scribes and Pharisees, for they say and do not. They were teachers of the law but not by example. They taught, but did not practice. They sat in Moses' sest and were doctors and expounders of the law, but they were unwilling to obey it themselves. They worship ped man instead of God, for all "their works they did to be seen of men. When our Savior appeared in Judea. the Pharisees were then in great credit among the people, because of the opinion they had conceived of their great learning, sanctity of manners, and exact observance of the law. They fasted often, made long prayers, paid their tithes scrupulously, and distributed much alms. They did all this, yet without reward, and only added their condemnation. Why, because all they did was vitiated and corrupted by a spirit of pride, estentation, hypocrisy, and self-love. They observed the law, but with a wrong spirit. They substi-tuted human traditions in the place of God's law, and made a great show of religion, outwardly, like whitened sepulchres, but within they were filled with corruption and deformity. From the preceding facts we draw the following nelusions

1. Christ gave his law for us to oberve and do.

2. We must do his commands with a right spirit. We now dispense with the old law.

and come to the new. We do away with the teachers, doctors of the Mosaic law, (the scribes and Pharisees) and come to the teachers of the law of and practice this holy command?

Christ. Hear Paul: "Prior to the com ing of faith, we were kept under the law, for it was our School-master te bring us unto Christ, that we might he justified by faith. But atter that faith is come, we are no longer under a school-master. For ye are all the chil-dren of God by faith in Christ Jesus, For as many of you as have been baptized into Christ, have put on Christ. Gal. 3: 23-27. Christ's disciples were to teach all nations, all things (not only a part) whatsoever had been command They were to baptize in the name of the Father and of the Son, and of the Holy Ghost. Matt. 28: 19, 20, "Go ye into all the world and preach the Gospel to every creature. "H believeth and is baptized shall be sayed, but he that believeth not shall be damued." Mark 16: 15, 16. "Repentauce and remission of sine shall be preached in my name, among all na tions, beginning at Jerusslem. Ye are my witnesses." Read Luke 24: 47, 48 Here we have faith, repentance, and baptism, the pre requisites by which we are to enter into the enjoyments of Christ's kiugdom, Christ and his witnesses. Can we enter the kingdom otherwise? We cannot. "He that ertereth not by the door into the sheep fold, but climbeth up some other way, the same is a thief and a robber. John 10: 1. Can we obey them without doing them? Certainly not. We must believe them and do them Thinking, and saying, and helieving will not justify us, but believing and doing all of them will save us. love me, keep my commandments.' John 14: 15. We now enter the sheep fold of Christ; what do we find here Is the work now ended? No, we have only made a beginning. Paul was an inspired writer, a chosen vessel of the Lord, a teacher, a prescher of the law of Christ. We will now hear this tee timouy. He organized and established churches. He instructed them what to do, and what not to do. You agree to all this. Well, do you thruk Paul ever exercised any authority which was not from Christ? I think not. You also admit that he gave no command to the churches but what was to be obeyed? I do. We will now consult Paul's writings: "Brethren, pray for us." 1 These, 5: 25. What does Paul mean here? He tells the brethren to pray. Can they now refuse to pray, and yet obey the command? Impossible. Then you believe it right for brethren to observe prayer in the public assembly as well as in secret? Yes, Well, Paul said that and meant it, and you believe it right to observe it. We will now no tice what he says next: "Greet all the brethren with a holy kiss." 1 Thess. 5: 26. Why, this seems to he a com mand also, given immediately after be had commanded the brethren to pray, and it seems to be just as imperative, plain and binding on the church, as the other. But what am I to do? The church to which I belong says it is non essential and unnecessary. But if Paul means what he says when he tells the brethren to pray, he certainly means as much when he says, "Greet ye all the brethren with a holy kies." This he commands not only once, twice, or thrice, but five times! How can ye accept the former and reject the latter? Be consistent. "Come, and let us reason together, saith the Lord." Isa. 1:

18. What! You are not ashamed of the Gospel of Christ? What think ye

not, what are your reasons for not deing so? "Pray for us." Can you shay this and neglect to pray? If so, then you may obey the other likewise. Whoever is ashamed of me and of my words, of him will the Son of Man be sahamed when he cometh. Mark 8: 38. Hear Paul's next words: "I charge you by the Lord that this epistle be read unto all the holy brethren." 1 Thess lonica have been obsdient to Paul and not have read the epistle? If so, then we may obey the other commands in like manner. Thinking and saying without practicing! Dispensing with God's holy commands, simply to suit our parrow notions! What incongruities found in Holy Writ! Doubting Paul's authority or right to command Dispense with his commands, and charge him as having given a command, useless and unnecessary. "Well, you asy, I believe all outside of the four Gospels, given by Matthew, Mark, Luke and John is not so essential and bind ing." You believe the first four books of the New Testament sufficient for our faith and practice. If you refuse to hear Paul, perhaps you will take John's word for it. Let ue hear him. He was an ear and an eye-witness of Christ's ministry: "Ye call me Master and Lord; and ye say well; for so I am. If 1 then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I John 13: 13-15. have done to you." What think we of Christ, his precepts and examples? Here we find him spending his last hours with his disci ples, teaching them both by precepts sad examples, what they ought to do to one another, even as he had done to them, "Why call me Lord and Master, and do not that which I command you? O, reason, appear and speak for thy-lf! Where is Feet-washing to-day?

From whence cometh the answer "How can ye have part in my kingdom, and do not the things which I have plainly said to you? I stooped to wash my disciples' feet, and now ye refuse to wash one another's feet, yet ye call me Master and Lord.' Why address and honor me thus, and yet disobey me Answerest thou nothing?" "If I wash thee not, thou hast no part with me." "Beware of the Pharisees, they say and do not." What think ye of Christ? Hear my worde: "Go ye and teach all ustions to observe all things whatsoever I have commanded you.' Then why will ye refuse to wash one another's feet, even as I have washed your feet. "If ye love me, keep my commandmanto 11

Prayer is observed by engaging in prayer. Reading the epistle of Paul to the church was observed by engaging in the exercise of reading. Then, in the utstion of the holy kies; and not en charve the ordinances of Fest-washing and refuse to engage in the exercise Be ye honest and consider. "Be not only a hearer, but a doer," and how can ye perform a work and not engage

"Repent ye." We comply with this by repenting. "Be haptized and wash away your sins." We obey this in the setion and performance of baptism.
"Wash ye one snother's feet." We do by performing the actual work of are in doubt respecting it. Congregos and one of his promisent betthree fits washing. "Greet your brethree titoashim is a fallacy and falls us in the giving him narked signals of welcome, with a holy lain." This, too, we obly trying hour of count. No congregation of every property of the congregation of the cong

doing in faith, work, deed, or action. We might proceed similarly, and resson on the Lord's Supper, the ancint ing of the sick with oil, etc., and all other commands, but will torbear at present. Thus far we have tried to maintain what we honestly believe to he true commands in God's law and have addressed the language to those who disregard these mandates by disobeying them or refusing to practice, yet claiming to be the true followers of the religion of Jesus Christ.

We will now in conclusion address the non-professors of religion. "What think ye of Christ?" Know ye not that he died to redeem you? Yes, you believe this. Then, will you be so impenitent and disobedient as to have hi blood flow in vain for you? Will you thue reject your bleeding, dying Sav-ior, and he lost forever? Do you not know that unless you do your duty you will never be permitted to enjoy that eweet rest in heaven? You glance a moment at the church. Your mind now frames the frail excuse: I see one whom you allow in the church, who I think is not as good as I am, and I make no profession. This may all be true; but will it justify you when you appear be-fore the judgment throne? Your exfore the judgment throne? Your ex-ense will do to offer in time, but in eternity it will fail, and you will be banish ed forever from the presence of Him whom you now know to be able to save you, if you will only sceept of the terms of salvation, and obey his divine mandatea

For the Seethern at Work COUNCILS BY JAS, BYANS NUMBER I.

WE read of but one council in the New Testament, and that was to settle a question relating to the conduct of the Gentile brethren. No apostle ever authorized a council to make out a creed for the church, or to formulate articles of faith which all must receive on pain of excommunication. The apostles themselves formulated no creed, nor presented a systematic theological eyetem respecting God, Christ, the world to come, heaven or hell. Their teach ing on these themes partook more of the general than the particular. In vain lo we find the Trinity defined with that nicety and precision that characterized the Greek couocils. They taught the existence of One Supreme Creator to the heathers, but did not define the mode of his being. They taught Jesus was the Son of God, Lord and Christ, the One Mediator, Redeemer and King, but they constructed no theological system defining the human natures in the one Christ. They represent Jesus as our Lord who demands our love and obedience, and are more intent on setting forth his love and mercy than in defising his compound nature. But when we enter the domain of the part that man has to perform, we find more precision and more detail. As we have eaid, the first council of the disciples dealt only with the questions of what council has any prescribed right to meet and settle questions of abstract or pure theology. But they have a right to theology. But they have a right to settle all doubtful questions of external conduct: to tell us what is wrong if we

tion that may arise without being liable to be rent asunder. Our Annual Council neurps no authority over the consciences of men. It formulates no creeds and invents no Shibboleths for men to pronounce on pain of death The spirit of God creates and fosters the inner life and God alone rules there but there is an external life, an out ward conduct that must be maintained and the whole church is the hest judge as to what that outward conduct must he. Faithful preaching of the Gospel and the example of those who do possess their inner life are the means to promote the inner life of the church. but the church is required by her divine Head to preserve an order or outward conduct among her members so as to promote the well-being of all and accomplish the end for which the church exists.

Why have councils in past ages fail ed to preserve the outward respect to Gospel institutions required by Christ There were many in the centuries after Christ. But they entered a sphere, a domain not permitted them. What principles of morals or Christian duty did the council of Nice with an emper or at its head settle? None at all. They overlooked the worldly-mindedness and carnality of the church and legislated on the eternal generation of Christ, de fined his nature as "very God of very God," but failed to take any notice of the corruption of character that was then setting in on the church. Had they legislated on human conduct rath er than on the divine essence of the Father and Son, how much more use ful would this labor he! The histor of the councile of our fraternity afford a pleasing view of what councils ough Existing as they have been among speculative dogmas of opinion our councils have adhered to their own and legitimate work.

> MY PANORAMA. DY I I SOSPHONOPORP

IN No. 24 B. AT W., our brother D C. Moomaw kindly leads the readers of the B. AT W. iqto his parlor, and bids them behold the beautiful pictures with which its walls are adorned, representing the living brethren, devout and faithful sisters with whom he met at A.

While brother D. C. was pointing ut and explaining to his eager guests what each picture represented, I be recognized, and will be lost in the prompted to draw the curtain aside and ocean of eternity. take a glance at the meeting through my mental panorama, which throws a picture very similar to the one on brother D. C.'s parlor walls, save one veiled in serge cloth, representing, he says, a wandering prodigal returning to old paternal homestead, bearing an olive branch, asking his brothers to open the door and let him in.

In my panorama, I see a gentle hand of love offering an olive branch peace to a shivering prodigal; but he pauses—and shrinks—as though it poswe ought to do or not to do. This drama is about to close, I see the prod-council is our only model council. No igal take the proffered branch: but with n e-l-o-w and feeble grasp, and hands it toward his brethren. my panorama also represents some of his brethren frowning upon him, it also and more pleasingly represents others,

Further, in my panorama, I see no "bleed drops on his eyelids," nor the least indication of blood. I proceed to draw a second curtain; this affords me an indirect view of a scene at a subsequent meeting of this shivering prodigal with his sympathizing breth

By the testimony of three, the requisite number according to Matt. 18: when criticised for taking hold of the proffered branch, as a reason for his course, I read as the utterance of his own lip, the awful word-policy. How shocking to thue trifle with divine things.

You may lead me to the worship of the red man, in his rude wigwam as he bows to the great spirit; barbarious Hottentots and let me witness their homage to beasts and reptiles; to India and see human beings crushed beneath the wheels of the ponderous Jugger-naut; mothers casting their helpless babes into the Ganges to be devoured by huge reptiles lurking for prey at its water edge; to China and Japan and allow me to gaze upon their acts of penance. All of these you lead me to witness and call it devotion; but let me see with it encerity, and I shall gaze upon it with awe sod a peculiar reverence, hut when you take away eincerity to me it is all-all-all gone.

THE STREAM OF TIME

SY J. B. MOATS The journey of life is like sailing

down the stream of time, a broad rolling etream which begao its course with Adam and Eve, and empties in eternity: On this stream all have sailed. Time is the water, and each second is a ripple. In ancient times it took a great number of years to sail from the course of this great river to its month. It took some as loog as 700, 800, and even 900 years. But at the present time, it sel-dom takes 100 years; and a great many reach its mouth in a much less number of years. O young men and women,— you with fair brows and resy faces, you, too, will soon look old, tell you there are many shoals, sandbars, rapids and waterfalls before you. and would you guide yourself safely around them, be sure and take the pi lot, which is the Bible, for without it you may be bruised so by the effects of coming in contact with those danger-ous places that when you reach the mouth of this great river, you may not

As I look out of the window, I see the sun is setting, and I am reminded that our days and years are coming to a close. Young friends, let me tell you that the safest way to sail down the river of time is to get on board the ship of Zion. O friends, young and old, are you on this ship? If not, step on and have Jesus for your pilot and you will be safe. O sinner, stop and view your condition; think, before the sun may shine upon you again you may be in eteroity. Let us all ask our-selves the question: "Am I prepared to most my God?" If we feel that we are not prepared, let us be reconciled to God before another week passes us. We should never forget that we are God's, and that at any time he can cause our poor mortal hodies to be enfolded by the icy arms of death, and all that we enjoy comes directly from Him. May we all be saved through Christ, is our prayer.

R. H.

BRETHREN AT WORK.

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YOUR PAPER.

"1 Jan. '82," shows that the CB" If proper credit has not been given within T

OUR TRIP TO KANSAS.

For some months we had been preparing to apend saveral weeks in Kansas, Missouri and the Southern part of Nebraska, but it was not until the morning of July 11th, that we could get matters at the office arranged, so we could leave; Bro. D. L. Miller consented to take charge of the paper two weeks. This time was rather short to do the amount of traveling we desired, but we concluded that it would be better than none at all, so we immediately arranged to start. Our railroad favors had been previously arranged, so it required but a short time to get ready. We say this much as a kind of excuse for not giving any previous notice to the points visited, or those we had intended to visit

Passing from Lanaris to Rock Island, we noticed only two fields of grain where the resper had been to work; so backward has the season been that have st had only barely commenced. Corn at best was not over one foot high, but grass was looking fine.

At Rock Island we tack a comfortable seat in one of the commodions and neatly furnished cars of the Chicago, Rock Island & Pacific R. This is one of the best managed roads in the West, and, no doubt will prove convenient to our people who attend the next Annual Meeting from the East; as it carries passengers from Chicago to Kansas City without change of cars. The road is in a good condition and on it accidents suldom occur.

We were near Cameron Junction, Mo., hefore we awoke from our night's sleep the next morning. The morning was delightful and the weather was just cool enough to be pleas-From there to Kansas City we noticed a great difference between the condition of crope in Illinois and those in Missouri. Here the wheat was nearly all out, and some of it thrash Some were harvesting cats. Much of the corn was four feet high, and some of it in tassel. The apole and peach trees were hanging full of fruit. We reached Kanese City at 10, and spent the remainder of the day on business in the city.

The next morning at 9: 45 in company with Mr. D. E. Cornell, Gen. Pass, & Ticket Ag't on the Union Pacific R. R., we stepped aboard the train for Lawrence, 38 miles west of Kanses Our route lay through some very fine farming country. A glance at the stubble fields and great stacks of grain showed that Kansas is doing wonders this year in the way of producing grain

One hour's ride brought us to Lawrence, a beautiful city of 8,000 inhabitants. Portions of it remind me of Lauark. The streets are well laid out and many of them lined with large, thrifty maple trees.

In many of the lots are healthy-locking peach-trees, laden with delicious peaches, almost as tempting as the forbidden fruit, that so greatly onticed our mother Eve-West of the city, on a lofty mound, more

than 100 feet above the streets, is situated the State University, where the heat of education al advantuges may be enjoyed. From the ton of its lefty dome we viewed the landscape o'er, and could see about 900 square miles of territory as beautiful as that which may be seen lent. One man, near Abilene threshed nearly

from the observatory of the Mt. Morris College. Far below our feet lay the charming city of Lawrence, separated into two parts by the Kanons River, which is here prossed by a very large dam, producing one of the greatest water powers in the State.

Just above and almost over the dam, the stream is spanned by a powerful iron bridge containing a foot-path, and a wagon track wide enough for two teams to pass each other. That portion of the city south of the river is by far the largest and most beautiful part of the

There are about sixteen members living in the town, and quite a number in various parts of the country some distance away from town Mr. Cornell took no through Bismark Grove Grove, which is about one mile from the city. showed as all the buildings, etc. It will not be necessary for us, to describe the Grove further eince Bro. John Forney, in a former article, told our readers all about it. At this season of the year the Grove is a delightful place; well set in nicely kept shade trees, and some of them quite large. The ground is just rolling enough to render it charming, and covered with a nice

east of orean areas The Tabernacle will seat 3,000 persons, and one or two thousand more can be accommodate ad with costs in a convenient heaving distance By each person taking along a blanket, sleep ing accommodations can be arranged for 3,000 or more, by the use of straw in the many buildings on the ground. Likely a tent may have to be erected for the dining hall, for the present dining halfs do not seem to us hardly large enough. There is plenty of good water on the ground, and at night the whole Grove will be lit up by electricity, so that we can have preaching in the tobernacle at night. In case

of rain there will be but little, if any mud, The Union Pacific R. R. Co., which own Rismark Grove and all the buildings thereon proposes to give, free of charge, the Grove and all of the buildings for the use of our next Annual Meeting, and also proposes to carry our people, who attend the meeting, from Kapsas City to the Grove and return, for the small sum of 75 cents. In our judgment Bism Grove is a most suitable place at which to hold our next Conference, and we further think it advisable for the Committee appointed by the late A. M. to immediately authorize the different districts in Kanson to call a joint District meeting and proceed with the work. Walsorn that some of the members in Southern Missonri purpose helping with the meeting. We think this is a good idea, as some of them live not far from the Grove, and then members from these different States might prove of great assistance to each other.

Having seen as much of the Grove as we thought necessary for the present, we called on Bro. J. R. Supples and family, who live in town. Here we received a most hearty welcome. In the evening several members comin and we had a very pleasant little meeting. The next day-Saturday, found us rapidly oving westward towards Abilens, which place we reached about 3 P. M. We were soon seat. ed by the side of Eld. John Forney, who said he would take us to his home ten miles out in to the country. We thought that rather far, but he said it did not take long to drive that distance in Kansas; so, giving his little Indian pony the word, away we went in a gallon, un that benutiful street running south from depot. We thought it rather fast for our old brother, but when we realized that he was driving an Indian pony, it occurred to us as being

all right. On the way we encountered a twenty migntes rain that fell at the rate of about two inches to the hour. The next day we attended their regular meeting in a school-house near by, and proached both morning and afternoon to small but attentive congressions

Here we found the Brethren zealons and in telligent. Some of them came here in an our ly day, and now have good farms well improved. The crops here, this year, are most excel-

500 bushels of wheat from ten acres. Many other fields will average 30 bushels to the acre Some parts seem as well improved as norther: Illinois. It is a great country for fruit. Peach es grow in abundance, large and delicions. The Brethren told me that crops seldom fail in that part of the State, especially if properly cultivated. They seem contented with their homes their climate and prospects, and seem disp to remain and build up a country, which for value and beauty will have few equals on this continent.

Jewell and Republic counties, but we saw that our time was going to be too limited for our program; so we decided not to go any further north, and also found that we would not have time to visit Newton and then pass up into McPherson Co., as we had nitended to do when we left home. This much of our program was tharefore marked off Tuesday morning found us moving rapidly

outhward from Kansas City, on the Kansas City, Fort Scott & Gulf R. R. Everything along this line, in the way of grein and fruit semed to indicate great prosperity. For lifty miles the improvements were good, numerous large stacks of the golden grain, and the corn was in an excellent condition. The trees or every hand were laden with armies and neach es. The country north of Fort Scott, as viewed from the car window, we did not like so well It was rather rough and stony. Much of it however, was covered with fine timber. South of Fort Scott, for quite a distance, the land continued a little rough and stony, but after reach ing Crawford Co., we passed through a very fine belt of country. Grain all cut, peaches in shundance, ripe, and much of the curn seven and eight feet high.

Stopping off at Columbus in Cherokee Co. we lodged with Eld. Geo. W. Studebaker, who lives in the South end of the town. He moved here from Indiana last Spring, and expresses himself as much pleased with his new home and especially is he pleased with the mild cli mate and pure dry air that prevail here. The next day we passed still forther south to Bexter Springs, within one mile of the Indian Terri tory. The country north of Baxter is produing fine corn this season. We saw pear tree very heavily laden with plump-looking pears From here we went eight miles east, to Galeno where we have a sister in toe flesh living -We had not seen the family for a number of

wars. With them we spent the night. The dace is a noted mining town, where much lead and zine are procured. The next day, noon, found us lifty miles orth, at Cherokee, in company with Eld. Geo W. Studebaker. He was on his way to Per

none, while we were steering for Wilson Co. -Our journey from Cherokeo west, over the Nar row Guage R. R. was rather clow; but it afforded an excellent opportunity for looking at much of the fine country through which we passed.

From Moumonth to Parsons our route lay through an excellent country, noted for the fortility of its soil, mild climate and abundance of fruit. But when we got some distance west ns, into the Western part of Labette of Porce Co., and the Eastern part of Montgomery Co. we then saw the finest-looking country we had yet seen in the State. The beautiful rolling prairies extended as far as the eye could see and then here and there, out in the broad, open prairies, stood the lonely, grand, lofty hills many of them nearly 200 feet in height. were informed that these bills are very fertile and at the base are often found delightful anrings of cool, clear weter. Standing as they do, alone, far out on the wide prairie, the form quite a relief to the eye. At 5 o'clock we reach the charming, little city of Cher vate, surrounded by a most delightful look ing country. Finding that we would have

to remain here till nine o'clock the next morn

ing, we walked three miles out into the con-

try to the home of brother Jacob Michael, who

moved here from Indiana. The whole family

seemed well pleased with their new home

Friday morning we journeyed north-wes into Wilson county. Here we saw some a fine land as we ever saw in any State. Along Fall River are fine rich bottoms, some of which produced as much as seventy-five bushels of corn to acre as dry as it was last year, and on them this year may be seen as fine core es is over raised in any part of Illinois An abundance of good timber is also even here Some of the farms are fenced with rails, and we actually saw some fields too stumpy to plow with convenience. There is also plenty of good boilding rock. Fall River is as nice a looking stream as we ever saw. It abounds in fish, and contains many good mill sites.

At twelve we reached Fredonia, the county. seat of Wilson Co., and soon found the pleasant home of brother John F. Hess, one of one ministers. We spent a very pleasant afternoon with the family, and were then taken three miles out into the country to brother John B. Roe's, in whose family we used to mak our home when we lived in Champaign Co., Ill. We found them well, and very much pleased with this part of Kansas. We cannot help admiring this county. The

land is good—but must be selected with car all the building rock that will over he needed, considerable timber, and just as fine fruit and as much of it as any one would want. Land is also cheap, and then there is no herd law a that people fance their farms and let their cat. tle run on the prairies. This is a great help to stock owners of limited means. There are a for scattered members in the county, and we believe with proper efforts, good churches might be built up all over the county. Brother Beer is alone in the work, and is rather weakly to do much preaching. But he will give you all the necessary information shout the country if you will enclose a stamp and address him s Fredonia, Wilson Co., Kan. As we walked through the streets of Fredonia we saw many peach trees laden with large delicious peache just ripe enough to make them tempting. On the south side of the town is a lofty m over 100 feet high. From the top of this w had a grand view of this fine country. The belt of timber bined the banks of Fall River a far as the eye could see. Field after field of swiftly growing corn, some of it ten feet high, lay far below our feet, and as far away as we could distinguish anything. This broad fer-tile prairie is dotted all over with farms that cannot help proving prosperous, if properly cultivated. The roads never become muddy, and the Winters era short.

On Saturday noon we left Fredonia, en roufe for home, expecting to stop over Sonday with the Brethren at Parsons, but missing connec tions at Cherryvale we found it impossible to reach them. This we regretted very much, as we had made that a special point on our program, and yet we dared not delay another day. as that would make us overron our allotted time away from home. We washed home or Tuesday night; found all in reasonable health, and also everything moving along barmon usly in the office here

Our travels in Kausos were very satisfactors to us in one respect. We had a great desire to se the country, though but a little time to look around. And now the people esk no what I think of the State. Well, I tell then of the crops and climate there every year should be as fine as this year, it would be one of the finest places in the west to live. We were especially pleased with the country is the eastern and southern part of the State, or in particular with Wilson Co. But we want to tell you that people who do not like to work would better stay away from the West, it takes work there to make a living.

THE Sortch must be a very clean people and their sanitary system very perfect. aid that only four cases of smallpox have been reported during the past year in Scutlani There is no reason, except the want of care why the same immunity from a terrific disease should not prevail in this country.

A TRIP WEST.

Ox Monday July 24th, we left Mt. Morris or a trip West, intending to go to Salt Lake Utah, and from there East, via Denver the and if possible to spend a few days with he brethren at Longmont, Colo. We propose give our renders a brief account of our trip. have from observations while on the wing. On Tuesday, July 25th, at 13 M., we started from Cuicago over the great Rock Island route. This road runs through a magnificent agriculbord country, both in Ill. and Iowa; all along the routs, in both States, the wheat and outs gops, which are being harvested, are very It seems that our land has been cope cally blessed with a bountiful harvest this year and this should remind us of the mercies of of Heavenly Father. The corn also is gainis rapidly, and if favorable weather continues. gill make a good crop. At Rock Island, we cossed the Mississippi River, and after a ple mt ride of 18 hours, we are at Omaha, Neb This is the eastern terminus of the Union Pa ifit R. R., and is a lively husiness-like place with a population of 30,642. The first claim cabin was built here in 1854 and the town is caned after the Omaha tribe of Indiane. It is #2 miles west of Chicago, and 1032 miles east of Ogden, the western terminus of the U. P. R. R. From Omaha west, through the growing State of Nebraska, with its broad prairie. the railroad runs through a delightful country Here, too, the farmers are cutting their bour tiful harveste; and all along the road are immore tracts of land covered with corn just he rinning to tassel; the corn all through Nebras ha being far ahead of that in Illinois and Iowa. it seemed to us that nearly half the country was planted in corn. Nebraska will undoubtedly at no distent day take its place among the inest agricultural States of the Union.

We pass rapidly through this, stopping only ally for fuel and water for our iron At Grand Island we stop for supper and the next morning still finds us steaming through Nebraska. We stop at Sydney for breakfast, and soon after we cross the line into Wyoming Territory. We pass over tresless plains covered with a short grass, making excellent pasturage for the immense herds of cat tie and sheep to he seen on every hand. At Cheyenne we stop for dinner. This is a

town of 4,000 inhabitants, cituated on a platcan of the foot hills of the Black Hills of Wy eming. From this point we have a splendid view of the Rocky Mountains; nor do weagain loss sight of them until we cross them and leave them East of us. Thursday afternoon and night we go rush

ing on over plains up to the top of the montain ranges, when we are 8,432 feet above the level of the sea, still onward through gulches down canyons, over dizzy bridges, through miles of snow sheds, until Friday evening at do'clock we reach Ogden. Here we change cars, and a ride of thirty-six miles along the east side of the great Salt Lake-eighty-five miles long and forty-five miles wide-through s delightful valley we reach Salt Lake City, tho capital of the Mormon Territory of Utah. Ja our next letter we will give a description of this place. Until then, farewell. Salt Lake City, July 29th, 1882.

MATCHING HIM.

In is never seed to return evil for evil, so to vex one to induce him to commit a cruel act, but by keeping cool, and studying our suh ject well, we may cometimes approach a man in such a way as to take the vanity out of him with his own medicine. Hero is a case where good was the outcome, though the preacher ren a little vish in asking for the tongs:

On one occasion, while visiting the poor, Dr Suthrie, who was equal to any emergency came to the door of an Irish Roman Catholic who was determined that the doctor should not enter his house

"You must not come in here," said the lrish man; "you are not wanted."

"My friend," said the doctor, "I'm going round my parish to become acquainted with the people, and have called on you only as a

"It don't matter," said Pat, "you shan't come

in here;" and lifting the poker he said, "If yet come in here, I'll knock yer down." Most men would have retired, or tried to reason; the doctor did neither, but drawing himself up to his full height, and looking the

man in the face, said: "Come, now, that's too had. Would you strike a man unarmed? Hand me the tonge aud then we shall be on equal terms."

The man looked at him in great amazement nd then said, "Och, sure you're a quare mar and then said, "Oon, sure you re a quare most for a minister! Come isside." And feeling rather schould of his conduct, he laid down

the poker. The doctor entered, and when he arose to go Pat shook his hand warmly and said, "Be sure. sir, don't pass my door again without giving se a call."

WHAT FIGURES SAY.

A WRITER in one of our exchanges, says the rule. Standard, has been looking up the figures hearing upon the effects of prohibition in Kan-He has compared the number of prison ers sent to the penitentiary during the first eight months under the prohibitory law, with the number sent during a corresponding eight months under the old license law, end finds

them to stand as follows:		
LICENSE.	PROHIBITION.	
January, '80,27	January, '81 7	
February	8	
March		ı
April	28	
May35	16	ı
June23	16	ł
July30		ı
Angost8		ł
		ı
Total205	96	l

Of course, the first eight months under the probibitory law are not a fair sample of what may be expected, when all the old cases have been disposed of and the crime of the years ceases to be chargeable even remotely to liquor; but certainly it is a great gain to reduce the number of prison offenses by more than one-

WHAT ARE PARLIAMENTARY RULES

I ASK, why do hrethren so frequently refer to parliamentary rules at A. M.? What hes Parliament or parliamentary rules to do with the business of A. M.? All brethren of observation know that rules of order are no ry in all things, and many know that I am ar advocate for the church to make her rule of or der in the practice and observance of all the precepts of the Gospel; as well as for the man gement of her husiness meetings. But these shall be church and not parliamentary rules.

I am not sure that uil the brethren know what Parliament or Parliamentary means. will give what Webster says: "Parliament is the grand assembly of three estates of the United Kingdom of Great Britain and Ireland viz., the lords spiritual, the lords temporal, and the commons, sitting in the two houses, the House of Lords and the House of Commons constituting the legislature, summoned by the King's authority, to consult on the affairs o the nation, and to enact and repeal laws." "Purliamentarian is one serving the Parlis

ment in opposition to King Charles. 1. Perliamentary, pertaining to Parliament; as par liamentary authority. 2. Executed or dou by Parliament. 3. According to the rule and usages of Parliament, or to the established rules and customs of legislative hodies." I have been thus particular in giving the

full definition of these terms which are so frequently lugged in at our A. M. and the impro riety of it is seen by all. The British Parliament to to England what

the American Congress is to the United States. Partiament made rules for the regulation of it ss, as all deliberative bodies must have And hence congressional and legislative rules are called parliamentary rules because they are opied from Parliament. The rules of the House of Representati

as well as the rules of the Legislature of the different States, are subject to change, and may not now be what they were fifty years ag-

and the rules governing the legislative bodies differ from the rules governing political con ventions; and neither apply to ecclesisstical bodies unless by a resolution that body adopts the rules of the House of Representatives or some State Legislature to govern and control

the proceedings. In that case it would be necossary for the participants to study these rules But notil we do that we have no right to ref to them at all, nor to say such and such is al ways in order. It is only in order when the church makes it the order, and until that is done, it don't apply to the business on hand; and I think it is more honorable for a brother to say, "I don't understand parliamentary s," then to be all the time trying to apply them to our business. And so the Brethren know that I am a strong advocate for the church to make her own rule for the observance of all the commands and ordinances of the Gospel, as well as for the regulation of h usiness matters in her deliberative meetings I again urge the necessity of them upon the minds of the Brethren; and I think it strange. yea, very strange that brothren should object to

having church role, yet urge parliamentary The little fragmentary bits we call parlia mentary; such as, "I move," "seconded," fore the house," etc., etc., are all borrowed, and the borrower assumed the right to borrow. The church has never passed anything of the D. P. SAYLER. kind. Why is it so?

THE KEYS OF THE KINGDOM

Can you give some explanation, soon, in regard to the force of the kingdom?" Mas. L. B. Hawkins.

THE key was audiently a symbol of power or authority. See Isa. 22. What this mean is seen from the previous verse: "I will com-mit thy government into his band." He was to be the grand master and principal officer of his prince's house. To give to Peter the keys of the kingdom was to invest him with special authority to open the kingdom to men by making known, with divine authority, the terms of entrauce into the kingdom. This office he performed on the day of Pentscost (Acts 2: 14-41) whou he opened the kingdom to the Jews; and at the house of Cornelins (Acts 10: 34-48), when he opened the kingdom to the Gentiles. Probably the plural keys is used with reference to these two events he opening to the Gentiles being as special and distinctive on act of authority as the first opening to the Jews; and to this Peter allude in Acta 15: 7-9.

THE CUP AND BAPTISM.

scant by the cup and baptism, spoken of m

YES, the reference is clearly to the over whelming sufferings our Lord was to undergo and to that cup which he was called to drink in Gettisemane (Luke 22: 42). He could promise his disciples a share in his sufferings-and to these he turned their thoughts when they were ambitiously seeking place and power Baptize is used metaphorically, to denote the overwhelming power of the sufferings he was to endure. It is a common style of speech in the Scriptures to express great suffering. See Pa. 42: 7; 49: 2, 14, 15; 83: 7, 16, 17; 18: 16: Lam 2:54

THE PLANING CIMETER OVER EOUPT.-The astronomers who went to Egypt to witness the total eclipse of the sun last May, describe the fright of the natives when the mysterious dark ess cropt over the land and the sun seemed to have been extinguished from the heavens There went up a shout of wonder and horro from the crowd collected along the hauks Nile and around the observing station of the astronomors us the last gleam of the sunlight disappeared. The fright of the natives was in-creased when they saw on the right of the hid-den sun the form of a flaming eimeter. It was a new comet, whose existence had not beer suspected before. It had been concealed in the sun's rays, and the sudden withdrawal of the light of the great luminary revealed its hiding place. Such is the constitution of the hums mind that prohably a thousand astronomer would be unable to convince the ig dwellers along the Nile that that sword-shaped at was not un omen of the warlike svents that have since taken place in Egypt.—Ex.

A. WILFORD HALL

THE Phrenological Journal is one of our most interesting exchanges. Each number has a department devoted to the carefully written description and biographical sketch of the leading thinkers of the ago. The August number now on our desk, contains the following conterping Wilford A, Hall, that may prove interesting reading, to those especially who have read his writings:

WILFORD A. HALL, AUTHOR OF THE PROBLEM OF HUMAN LIFE

Turn centlemen has a large brain, measuring wenty-two and three-quarter inches, and it is able to use the nutriment which a well-balance ed body weighing 170 pounds could give it but as he weighs lifty-five pounds more than the requisite amount, his brain has a source of constant supply to give it extra vigor in emersencies. It is like a balance in a bank for a husiness man, a reservoir on a good mill stress when a supreme effort is required, the vitality is such that he can work two days and a night without very much suffering. In other words, he has a constitution that will endure hardship. lahor, fatigue, and at the same time keep in a fresh and vigorous condition. Thus he is enshled to work always with a full head of steam in ordinary effort, and rarely comes to a point where all his vitality is deman led. Having so much of resource he could strike harder if he would, and oftener if required.

He has a very strong resemblance to his mother's family in his build, in his intellect, sud in the power of his vitality. He has a feminine type of thought which gives him antuitive judgment of troth, without the necessity of always plodding; and then he has large Causality and Comparison, and the ability reason sharply and soundly on subjects are abstract; yet he is largely indebted to his ability to take as it were from an elevation s hird's-eye view of a matter, thus getting a general outline hefore he sits down to plow through. When he starts into an investigation, it is after he has seemed to see the end from the beginning, and then the only labor o her to do is to put his sense of truth into logical form. This type of mind gives the shility to put philesophy and facts together and maks them available. He is remarkable for his memory. Whatev-

er he touches sticks, and becomes incorporat-ed with himself, and it is exceedingly easy for him to recall aucodotes and illustrative instances. He would have enjoyed Mr. Lincoln's little stories because they were always loaded with the honey of truth, and were generally sharp as the sting that protects the honey. He ought therefore to be good company for those who are permitted to be intimate with him, and he would be the life and soul of the company wherever he might chance to be, un ess he falls in with a Gamuliai, then he would be as mum as a listener need be, and sit at his feet as Paul did, until he got all the master

He is a good student and a good listener; although when he gets started in talking and has a surrounding which needs instruction, ha can fill the hour with his thoughts and statements; yet if he meets a man that is his superfor in any branch of knowledge, hoknows how He never has been accustomed to he silent. to argue with men who were able to teach him, he would let them do the talking; but when he got away among those who needed the kuu edge, he would incorporate the new knowledge. he had obtained with his old, and thus become

He appreciates the droll, the funny, and knows how to scathe and scarify. He is remarkable for his Firmness; few meu have so so much. He is remarkable for his love of instice and his desire for truth. He is more cautious than the majority of men, an I saxious that his statements should be well based; and in argument would make a free citation of good authors, and back up his thoughts and principles with the wisdom of others, so far as he could; as a preacher he would quote from Spriptures and from the Pathers, if they were as wise as reverend. In other words, although inclined to be original, he calls to his aid the knowledge of others wherever it can be made

His Approbativeness is uncommonly strong. and be suffers or rejoices greatly, as he may he approved or disapproved by those whose opinions are respected, and whose good opinion is to be desired. His Self-esteem is not wanti hence, while he moves with apparent guerded ness and modesty and sensitiveness respecting trath and other people's opinion of trath, he has a conscience of his own, and if he believe bimself to be right he stands as firmly as possuble, but never fails to get all the aid which the wisdom and experiences of others may ren der him; heuce, the margin of his pages would be likely to bear numerous citations. remarkable for his social power; has always been a pet of woman. From a child the aunt and grandmothers believed in him; when he was ten years old they would apologize for him to the rest of the household and save him from bleme from the stronger side of the family. he wanted a favor or somebody to sustain h or his cause, he never found woman lacking in loyalty or fealty. As a minister the women would believe in him, as a merchant they would trade with him, as a citizen they would back him np, and as a politician would contrive to get him a full vote, and get some votes from the other party so that he should be elected; and the reason is that he inherits so much from the mother's side of the house, that woman has a normal sympathy with him. He is not had-tempered, although a little quick; there is more powder then bullet; his words are sharper than his hatred, and he does not carry

A. Wilford Hall was born in Beth township Steuben Co., N. Y., August 18, 1819. His childhood was passed in great poverty, his pereate with five children, being supported by the meager proceeds of day's work on farms by the father, in a wild, unenltivated country, Living on the coarsest fare and scantily elad in homespan germents, the product of the mother's industry, the subject of our sketch was required, as soon as able, to do farm work for the neighbors, so es to aid in the support of the femily. Education was out of the question, as there were no schools near, and money to pey for school-books necessary, to say nothing of beloing to support the teacher. Consequently the family grew up in atter ignorance even of the spelling-book. was thirteen years of age, and scarcely knew his letters, when his mother's brother, Abner Hatbaway, paid a visit to the then wilderness of Stenhen county to spend a month in deer hanting. The deer were abundant in those forests then, and Abner possessed a new percussion rifls, the first of that great improvement over the old flint-lock which had been seen that country. He was a good marksman, it is hardly necessary to say that the Hell fam ily had richer fare that winter than was costomary, and they all looked up to uncle Abner as a real benefactor sent to their lonely logcabin from some far-off land of civilization.

During the winter's feast the nucle beca attached to the almost naked boy of thirteen. and negotiated with his mother to let him ge with him and drive horse on the Eric Canal. the nucle was engaged every Summer in doing a prosperous hoating business in shipping lum ber from Genera to Troy, N. Y. The contract was not difficult to consummate, and the boy with a substantial suit, obtained from funds advanced by the uncle upon his prospective wa ges, was off to Geneva to assume the pilice of canal driver, in which, fortunately, very little "book-learning" was required for efficient service.

For five Summers Wilford, known then familiarly as Aleck, plied the lash and correcomb alternately to the horses in his care But the small pay for which such service could he obtained, with the countless temptation to spend mensy, left nothing at the end of each season of toil and exposure, and the boy, now nearing manhood, found time flying rapidly, with no intellectual improvement to fit him for the duties of man's estate. One mo Summer's night he had a friendly chat with an Episcopal clergyman upon the deck of a hoat as it was leaving Rochester. The good man gave him some carnest advice, in which he said that the young driver had a grander ion to fill than a life on the cenal, and this lead him to resolve then and there to quit the towpath forever, and try what there was print for more than twenty years, although

He settled up with the ceptain of the b the small amount then due, some seven dollars in cash, and storted on fact across the country for the forest home where his mother was still ready to receive the wanderer with open arms A short visit determined his stay at the logcahin. In company with a younger brother be started on foot for Ohio, then the fer West, to sesk his fortune. The two walked for days in sion till out of money, then stopped and worked for a brick maker till safficient money was carned to help them forward on their way. While walking through the Western Reserve of Ohio, near Warren, the subject of this sketch struck his foot accidentally egainst a stone and sprained his knee so badly that it was impossible to proceed further. With the aid of his brother he succeeded in reaching the nearest house, and begged to he kept all night, assuring the owner that they had mean cient to pay tor supper and lodging. The prostor of the comfortable log-cobin consented under the circumstances, although he had previously refused to entertain any strangers ever for pay. This was the turning point in the life

Wilford. The host happened to be a mini and a backwoods doctor, as well as school-teach er for a neighboring country school. In conversation with the boys he got their history. and became so interested to their adventure that he took pity on the lame tramp, and proposed that while the younger brother should pursue his journey westward in search of a place to pitch his tent, the disabled Wilford should make his home with him and go to school, while earning his board by taking care of the cows and chopping fire-wood. This arrangement was glodly accepted, and the next morning the brothers parted, and while the younger was making his way toward Sandosky the elder soon recruited, and commenced the first schooling of his life, being now about eighteen years of age. He pursued his studies night and day with greet assiduity for a year and a half, and made such progress that he was advised to go for a term to the Farmington Academy, which was bot a few miles distant. He sattled with his generous friend, the doctor, and with such clothing as he could procore with the means he had managed to earn, he made application to the academy and Was accepted. Here he applied himself with all his energy to books and to such labor as he could He cut cordwood for a farmer in the neighborhood to corn money with which to pay his board and toition, and made up lost time by studying at night to keep up with his For six months he kept on in this way, and at the and of the term received from the principal of the Academy a certificate of qualification as teacher of a district school. This document proved a sufficient passport to the board of county examiners, who asked a very few questions, and soon after settled him over about fifty scholars, many of them young nen and women, and some far better qualifi even than himself, as he thought, to teach the school. But his industry at night more than made up for his deficiency in some of the branches he was forced to teach, so that his de fective education did not come to open expoure, although more than once suspected by some of the more advanced of his pupils. The school term ended creditably to the tracher the trustees giving him a certificate of thanks. For years he pursued the same general ourse, (studying through the Summer and

teaching through the Winter months) until having become deeply interested in questions pertaining to the future life, he turned his attention to the study of the Scriptures, and Snally entered the ministry.

For ten years he pursued the calling of a itinerant evangelist, holding meetings wherever an apportunity for doing good presented itself. During this period he wrote the work, "Universalism Against fixelf," having held, by request, many public discussions with proent Universalist clergymen.

The result of the publication of this hor was a complete success, and so great was the demond for it that in two or three years the anthor had sold more than 40,000 copies. The work was afterwards published by the Methodist Book Concern at Cincinnati, many thons and copies being sold. It has now been sut of

for him of more importance in the wide world. there is a telk of the author's rewriting and re- | torn full of nail-holes.

After his successful efforts with this book Mr. Hall retired from public view on secount of failing health, and engaged somewhat in sccular pursuits, spending large portions of the gion of the far West. About three years ago, however, he came before the public again through the publication of a book entitled, The Problem of Human Life," by Wilford, in which the Evolution, Spontaneous Gen and Materialistic theories of Darwin, Huxley. Hasckel and others, were attacked with such force and with such novel argoments that it at once attracted the ettention of the religious world, and especially the clergy, who had bene perplexed by the difficult problems raised in Derwin's works.

But the most marked and surprising feet of this book was its attack on the current theory of acoustics, a theory never before called in question. The arguments of the best exints of the theory - Tyndale, Helmholtz and Mayer-were taken up, disaccted and severely criticised, their experiments denounced as false, and meny of their most important statements of facts denied as having any undation in troth.

Whatever may be the merits of the position assumed and the theories advanced in th the force end persistence with which the auth or sets them forth, has compelled the attention and aroused the investigation of theological and scientific scholars and thinkers every-

The book has hed a most unprecedented sole re than 33,000 copies of the revised edition having been sold in less than two years. netural consequence the wide reading of thir book has coused much controversy in various religious and secular papers, especially conearning the anthor's attack on the current the ory of sound; many professors of physics tak ing sides with the book, while others support the old view The success of his book and the open discuss

sion of the scientific theories which it exam ines, induced the anthor to start a monthly peper called the Microcosm, devoted to a general discussion of similar themes, and to be n a medium through which he might reach the public ear in defense of his anvel positions in science. His friends thought the paper would fail of support, and advised him not to make the attempt, but the first year of his peper is just closing, and so favorable has been its reeption that an average of more then 2,000 subscriptions a month have reached the office from the commencement to near the close of

n the subscription books of this paper. The last sensation of the author and editor is his attack upon Newton's law of gravitation He is now in the midst of this controversy, and what the end is to be, the forthcoming secvolume of the Microcosm, just announced, will probably determine. It is a dering venture, as Newton's Principia is among the largest gome in received science which one may attempt to

bring down Mome and Family.

BACK TO LIPP How the Apparently Drowned Can Be

Resuscitated - Modern and Ancient Methods of Treating Drowning Cases. When a boy is nearly drowned, and is fished out within five or ten mia utes, the fish-merket men, the fishing sailors, and the spectators usually put an end to what little life is left in him by relling him on a barrel. A good many street hoys have vitelity enough to stand ten minutes' deprivation of air, but nothing short of a bronze status could live through five minutes' rolling over a barrel. Because this silly barrel-rolling system was the standard cure f drowning 100 years ago, we stick to it yet. It is supposed to be the surest way of bringing an almost drowned person back to life and respiration, when it is, in reality, the surest method of driving out what little life is left, and of sending a hoy into the next world with his skin

When a drowning p son is fished out of the water anywhere about Y., he is sure to be surrounded by a cro Half the spectators immediately begin to for a harral, and the other half cry for he As neither half usually stirs to procore eith the berrel or brandy, the patient is general dead before any assistance is given him. If pe ple only knew how easy it is to restore on appe ently drowned person who has not be the water more than five or tea minutes, how often a person may be brought back i life whose lungs have been filled with water fo nearly half so hour, we should loss tower ! by drowning in this Island City. A reporter for the Mail and Exp

walking in the vicinity of the Fulton Ferry few days ago, in the company of one of the ficers attached to the life-saving sery There was a rush of people to the Fulton Mu ket slip, and the officer and the reporter join the crowd, to see the excitement, nothing," one of the spectators said, turning go away, "only a boy drowned!" The life ing officer, however, seemed to toke a different view of the drowning of a boy, and he barried ly elhowed his way through the crowd till h was at the water's edge, with the reporter at his elbow. Three of the fishing schooners were tied up at this part of the pier, side by eits and on the deck of the third lay the naked be apparently dead. Half a dozen market mer and fishermen stood by, saying that the ber was dead, and that that was all there was of it The life-saving officer sprang aboard the occest schooner, and wes immediately stopped in

a policeman who was on gnard-for the bay had been out of the water for some time. "Stand book," said the life-saver, "I am s physician," and, followed by the reporter, is was soon on the deck on which the drowned hoy lay. The officer physician felt the boy's skin, felt

for his pulse, drew up one of his eyelids and looked at the papil, and asked the bystanden how long the boy had been out of the water, You can't get no job here nolese you are so undertaker," said one of the men. stuck in the mod most ten minutes, and he's been layin' here for ten minutes more; so, if you fetches him to life, it'll be a little resur tion, and don't you forget it.

The officer peid an attention to the man't opinions, but devoted his whole time to the hop in a way that seemed to indicate some hope of saving the life that was appearently gone. The boy could not have been colder or more appa rently lifeless if he had been dead for a week

The officer opened the boy's month, an open ation that required some force, and found it full the volume. More than 6,000 ministers of all of mad. Pulling the lower jaw down as far as denominations have their names already down possible, he introduced one of his fingers and carefully but quickly cleaned at out. was enough mud in the mouth to choke the hoy if he had not been in the water at all The officer whisked off his cost, rolled it up into a pillow, and laid it on the deck. With the sesistance of two or three bystanders, he turn ed the boy over on his face and laid him so that the coat-pillow was directly under his stomach. Taking the boy's two ankles in one of his hands and giving them to one of the man to hold up so that the patient's fest were several feet higher than his head, the officer pre ed carefully but firmly in the region of the small of his back, and immediately a stream of water gushed out of the boy's mouth. It had been all this time in the lunge, waiting only for proper treatment to help it out. The hoy was then, after a minute or two of this exer cise, turned over on his back sgain, and the officer kuslt over him. Putting one hand on the boy's right side and the other on his left ust over what are known as "the short ribs," the officer gave them a powerful compression and then suddenly let go. The instant he took off his hands the ribs sprang back to their ural position, and a draught of air rashed into the lungs. This was repeated a dozen times or more, but still the boy was, to all appearance. corpes.

"Oh give us a rest on that," said another of e men. "The boy's deed, and that settles it. Can't you let a drowned boy alone?

The assertion that the boy was dead seemed to be only too true. He looked like a piece of markle; and the reporter suggested that it was not worth while to make any further efforts.
"Why," said the officer, "I haven't begun a s little more air. Discontinuing the artificial breathing pro the officer took one of the hoy's hands behis own and began to slap it vigorously e time setting three of the hystand at work on the other hand and two feet a paperter relieved the officer at the slapping as, and the letter resumed the rib-squeez process, compressing the boy's frame till ast have cried for mercy if he had been With four men slapping his hand test, and an expert trying to start hi thing, the boy must have been nurens indeed, had he been dissatisfied. But he i lay as dead as a stick, and, happily, uncon-

ot five minutes of this tres of such to the surprise of the market men is life-saving officer, the boy gave a slight

for breath. lest of this I gent of triumph the polic on goard called across the docks: "Say,

Never mind what they have to say, they "I know what they're talking about," said officer. "Get me a glass of hrandy."

He redoubled his artificial breathing treat ed, and one of the fishing sailors went down to the cahin and soon returned with a tumer asarly full of not very inviting-looking mit. The hoy meanwhile gasped again; had rikhed a little in the lege; had rolled his obsized breath. The minute he breathed te officer picked up the glass of braudy and med the liquid down the boy's throat.

Now, get me two or three blankets as quie you can," said he, and at the same time he olled his cost and laid it ever the hoy he patient continued to show more signs of in nised one hand to his head. Under the oir in his lungs he opened one of

"He's all right now," said the officer, getting with difficulty and straightening the kinks of his back. "Wrap him up well in these lets and put him in a berth. Be sure you tof his back. is his hands and feet warm. If you have a ple of empty hottles fill them with warm r, cork them up well and put them against feet. In ten or fifteen minutes give him to you inside of an hour and tell you m he lives. But he will probably be too ak to walk home; some of you will have to w him. Come, old fellow, (to the reporter), 18 go. There is nothing more for us to do. The profound respect with which he was sled by the policeman on goard, and the or of the growd on shore, who knew the

had been saved from death only through wledge and willingness of the life-say teffeer, were both thrown away upon him. it's the easiest thing in the world," said he ed in the cabin of a ferry boat, "if you only tit right. I did not know how long the that been in the water, and was a little Urse that settled it, for nothing human bring a dead person back to life. But if he oly in a state of coms, as you see he needed only the proper treatment to set a se his pius again. Nine people out of ten lis is still there, but it is dormant. There st three things to do in such a can all the sand and mud out of the pa ti's mouth, so he will not choke to death naw how I did that. Secondly, drain th out of his lnugs; you saw how easily that one; but he sure in doing it, always to his feet higher than his head. Thirdly. ntion; you know how to do that might have gone a little further. If the id have breathed into his lungs to sta I should not have given up, at aus with less than half an hour's treatment is the usual life-service method for rector-Stratently drowned persons. All par sur ere taught how to do it, and it is a value

imagine. The hoy? Oh! he'll be all right, ready to try it over again."-New York Mail.

BOOKS.—Give us a house furnished with toke rather than furniture! Both, if you can but books at any rate! To spend several days in a friend's house, and hunger for something to read while you are treeding on costly carpete and sitting down upon luxurious chairs, an leeping upon down, is as if one were bribing your hody for the sake of cheating your mind Books are the windows through which your soul looks. A house without books is a room with no windows

FALLEN ASLEEP.

KETRING .- In Maria, Pa., May 22od, Adam Ketring, aged 65 years, 7 months and 10 days. Funeral discourse by Bro. C. L. Buck and J. L. Holsinger. Father had been an involid for se

years but became very ill last Winter. A few days before he died, he became so ill that he gave up all hopes of recovery and expressed himself willing to go. Two months before be passed away, he was received into the church, nd tried to lead a Christian life to the very

hest of his knowledge. LOTTIE KETSING. SBELINE .- In the Newton Grove church HELINE.—In the Newton Grore church, Cass Co., Mich., July 12, 1882, eister Mary, wife of Bro. Andrew Sueline, aged about 65 years. Fouerol services by the writer, assist-ed by Eld. John Stretch.

FISHER.—Near Boiling Springs, in the Low-er Comberland church, Pa., Morch 31st, Bro. Abraham Fisher, aged 64 years, 11 months

DILLER .- June 24th, in Churchtown, Cumberland Co., Pa., John Diller, aged 79 years, 10 months and 8 days.

SOLLENBERGER .- June 10th, in the Low Cumberland church, two miles west of Churchtown, Abraham Sollenberger, aged 67 years, 9 months and 16 days sys. David Niesleh.

Correspondence.

box they that feared the Lord spake often one to an of the Lord bearkened and heard it, and a book of rance was written before him for them, that feared heard that thought upon his name.—Makechi 8: 18.

From C. H. Balsbaugh

To Esther Stoner, Beloved Mother in Isra I am exceedingly glad you still find a few

crambs in my writings to quicken and inspire you in your Heavenward struggles. I would not be surprised, if you would also find some crusts too bard for mastication, or too stale or tastelees for your spiritual palate. But you must lay them by, sud let time and reflection aud Divine illumination soften aud sweeten

Many of the deep things of God, and the west things of his wisdom and love will be dark to us as long as we remain in the flesh .-Some know more than others, but no one knows much. He that knows uothing hat Christ and him crucified, knows most. The exegesis of the Spirit is the highest and best

To be "wise unto salvatiou" is not to be headwise but heartwise. The mind always knows too little unless the heart knows more. As scon as we know Jesus as our Better Self. we have outstripped the philosopher, and steed ou the shoulders of College-professors and mau-made Dectors of Divinity. Heaven is no dull place; only spirit-taught students of divis-ity are there. God is Christ is the Book that will over he opening, every page bringing net and wondrone revelations of the height and depth, length and breadth of Divine Love. We ers matriculated in this world, but we take our degrees in the next. Forever and forever wil 2. Cor. 3: 18 pass into heatific fulfillment. The 2. Oct. of the pass into nearest mainten. The seint has glimpaes and preliabations here. Oue smile from the All-Lovely will gladden the heart many days, and sweeten life's cup down to the very drogs. Whom, having not seen, ye love; in whom, though now ye see him not, yer love; in whom, though note ye see him not, YEI
BELIEVING, ye rejoice with joy unspeakshibe and
full of glory." I Pet. 1: 8. In genuine Chris
tian faith the soul not only reaches out to grasp
an object; but the object itself gives its very eewance to faith, and fills its whole capacity and ision with present and anticipatic bliss and lory. Less than this is not faith, and this reglory. quires the putting of the whole life into the act that commits us to God.

with the fullness of faith and love, prefigured ing the church from prospering more than any-

The Holy Ghost comes as really and personally to every soul as to the virgin Mary, and every soul has its questionings for God's colution, and every soul gets its answer from God in the felt fulfillment of Luke 1; 35,

no the rest runniment of Luke 1; 25, But all do not so meetly and confdingly re-spond, "Behold the handmaid of the Lord; he it unto me according to thy word." This is the crisis of regeneration and of all Divine manifestation. Without this deep, redical, final commitment, there is no hope for us. But with it and in it there ever springs up light in in darkness. This opens the door of heaven for us and keeps it open. He that loses his life to find it, finds peace and guidance and everlasting life.

All this you know as well, and better than I and will know more fully, as you are more and will know more fully, as you are more fulfulful, more selfully consecuted to your lie-dement, your heart and his more and more completely his with him in 100.4 Norget not described to the him in 100.4 Norget not a great hing, resching over all the pust and stretching over all the future, and taxing every power of body and soal. With it we must him Philipp. 115. They are complemental and consistent the unity and harmony and yower the hand his a clorious dozen in powers. but the hand his a clorious dozen in powers. the Lamb has a glorious dower in reserve: but it becomes her to "make herself reedy" against the celebration of the eternal nuptials. Putting on the ornamente of spiritual beauty, the white, lustrous, spotlese habi of holiness is the great and solemn work of the whole life.

From S. Z. Sharp.

Dear Brethren -

I am taking a tour through southern Illi s and speut a week with the Brethren at Cerro Gordo. Services each evening in church in town. Cougregations large and e deep interest manifested in the Word of God. This church is in charge of Eld. John Metzger and the meetings were held in the commodious house hailt by Bro. Metzger and dounted to the church. I was informed there were about eighty members in town.

If churches in town are kept in as good o der as this, the more we can organize in towns and cities, the letter. Some brethren think that churches in town cannot be kept in as good order as in the country, but that has been proven to be a mistake, sed Brethren should make a double effort to establish themselves in towns; for there is where the chief population of the world is found. At this place I met several of the sisters from St. Lonis and learn-

ed much from that Mission field.

I feel confident that it demands the consider-I test consistent that it demands the considera-dison of the Brotherhood as much as that of Deumark. Here's a city of more than 300,0 000 souls and not one in a thousand ever heard the Brethren preach. The people are eager to hear the Gospel. The Brethren have no place to hold mestings except in private houses that will accommodate few more than the members. I do not know of a case that is the members. I do not know of a case that a so worthy of the consideration of the church, and the liberal aid from the entire Brother-hood. There is money enough deinated to buy a lot and some left towards building a house; but \$3,500 more are needed. There are many brethren who could give five hundred dollars and feel they had done the noblest act of their lives. Let every elder in the church lay the matter before his congregation and if they are too slow then I have soother proposition to It is this: Let a few evergetic sisters u very congregation take a paper and solicit tha every congregation take a paper and solicit the free-will offerings of overy member. Do not slight any one hy pessing him by; even some who are no members want to give something; remember that. If the sisters are not allowed to preach the Gospel they can build meeting-What do you say, sisters?

"There's a work for me said a work for ye There's a work for shi of us now to do."

From Northern Indiana Dear Brethren:

Since Annual Meeting I have been cau-sing nearly all over Northern Indiana en-

as many of the brethren have requested me to inform them how the Brotherhood stands in Northern Indiana, and in reply would say I see a great change, since I was through his sec-tion eight months ago. Most all are entisted to remain with the general Brotherhood and not only advocate but make its principles practicable. The churches through this section are more united than they have been for years The least reserve means distruct, and God There are a few leaders that are not setting a content of the proposal good an example as they might, which is keep-

thing else. I only found out one brother that comes out in favor of Progression. B. A. HADE

Prohibition in Iown,

If not presuming too much by saking space in your excellent paper, I would like to express my views and some backs in relation to Probi-hition in Iowa, its effects apon immigration and the development of our State. Before the recent election the anti-amend-

ment advocates used as an argument against the adoption of the amendment the statement the unoption of the amendment the statement that the pessage of the amendment in low would keep out all foreigners and those who had always hen used to the free use of liquors, a cless of people they said (and which perhaps is true) as industrious, prosperous and thrifly as any there are in the world.

It may, perhaps, not he known generally, utside of our own State that had it not heen for a very large vote of the foreigners and driuking-men, co-operating with the radical and pronounced temperance element, the amendment would not have possed, but such are the facts well known here.

It has now been about one month since its passage and the tide of immigration and homers, instead of decreasing and dying out, as was predicted, is larger than ever before in this was predicted, is larger than ever hefore in this section. While a few, perhaps, may he kept out by the anti-liquor law, we are confident that we will receive and, in fact, are now receiving a larger influx of actual settlers than any other section of the West. Its lands are cheaper and more productive, settled with a batter class of people with more enterprise than any section of the United States. With such advantages and such a people to control and protect them, as Iowa has, it is not to be won dered at that Prohibition Iowa of to-day is head and shoulders, shows and shead of Licensed lows one month ago. Labor, capital and procperity are walking through north and in hand with prohibition, tearing up her broad and beautiful prairies and converting them into beautiful homes. We have been even compelled to feed our corn and barley to four-legged hogs, and still we have room and tour-egged acgs, and sait we have from and employment for all who may come. If you don't think we are prosperous, come out and ece us and be convinced. I will cheerfully give any information about the country desired, Respectfully,

TRAVIS C. LEGGETT. Algona, Iowa, July 20.

Some Onestions.

Where do we find the following and who car

give the answers? What was the first command of God?

What was the text of our Savior's first cor-Why were the Levites ecattered over th

ice of the earth?
In what famine did women eat their o hildren?

What king of Isreel built an ivery house? What is the lougest word in the Bible? Who mortgaged their farms in time of drouth buy corn? What was the height of the giant Golieh?

Seventy souls went down to Egypt. How say came out 430 years alterwards? What two remarkable prayers were answerd hefore the petition was concluded?

What two men were prophesied by name nturies before their hirth? What were the names of the three handsome st women in all the land?

What kings were driven from their don on by hornets? What Bible character was called a ring-

sder? Describe in five words a journey every Chris-

tian has accomplished?

Where was the voice of God first heard by

Where and of whom was it said they had turned the world upside down?
What was the length of Noah's Ark?
What mirecle was performed by the uttar-

mee of oue word?

ance of one wour .

I am an orphan 12 years old. I have been edopted by Elias and Mary Cripe when I was six years old. They some my pa and ms. I go to Sahhath-school every Sueday. I have n good pa and ms. I go to clurch every Sueday with them. Perhaps you would like to bear my unme; it was lah Lane, but now it is

A quility conscience needs no occuser. Will it condemn us at the final day?

Tidings from the Mield.

Kansas Well Advertised.

I doubt whether a more energetic as of citizens is found anywhere than in Kansas, and not the least of their ac-complishments is their faculty of advertising their country, crops, etc. There is something in their go-a-head-aess. I do think Kaneas is a good country, at least portions of it, and their erops of wheat, oats, etc., are deubtless large this year. But just over here across the border in Mo. we are somemodest. We seldom see any of the public journals doubles leads ders of wonderful crops in Mo., and as a consequence, the country and its crop-producing capacity are compara-tively unknown. Now, if our good brethren in Kansas will let me have the

oor, I will tell my say for our side. First, I wish to allude to a pretty general impression in the East, that law lessness prevails to a considerable ex tent in Mo. In reply to questions asked me in reference to this matter, I would you that I do not believe that society is better protected anywhere than here. There is positively no danger of being

In political matters we have D crats, Republicans and Greenbackers. -All held public meetings, and whateve man's political sentiments are; he is as free and safe in advocating them here

or in Ohio or any Northern State. Public schools are general, and are held from six to nine months per year. This county, Johnson, is 200 miles Wast of St. Louis, 60 miles east of Kansas City I notice by the namers that the wheat crop of Kansas, this year, is esti mated, at 30,000,000 husbels. The wheat crop of this county alone is estimated at 1.500,000 bushels; one grop is reported as 3,50,600 bunbels; one crop is reported as yielding 42½ busbels per acre, another at 50 busbels per acre. The general yield is from 25 to 35 busbels per acre.— Taking the western portion of Mo., from orth to south, and even advertised it counts it in fartility of soil. There is a generous supply of timber in m places and through the greater portion outh of the Mo. river su abundance of stone coal and hullding-stone are found. There are in this county four organiz-

ed and one partly organized Brethren ureher with other branches extending south into Arkansas.

Now, with the very best of feelings wards our Kansas brethren, we v to tell them and everybody else that the advantages of Mo, ore not exceeded in Kansas, if they are cousled. We want to tell them that we are by no means onvious at their prosperity or for securing all the Brethren emigration they can, but we sim to have all come among us that we, by house can get to come, with the assurance that those coming bere will be fully as well satisfied with the country and in making investments as by going further West

ow, if I thought that our dear Kan sas brethren would scold me for writing drop this into the waste basks together let us evalue the Lord for these great bounties from orchard and farm. S. S. MOULER.

From South Pueblo, Colo

We convened at the river-side, where prayer was wont to be made, in night of a grove where there was singing and ing, gambling and drinking. There in sight of the abominations of Sodo B. E. McNutty was haptized into Christ's death, to rise and walk in newness of life. Brethren, intercede at a throne of grace in his and our behalf, that we may be kept in the unity of the spirit and in the bond of peace. Weather beautiful and bealth good in general. II. J. BERKEY.

From Burr Oak, Kan.

On the 14th of July, Bro, Eli Renner ur elder) and wife, started, according to previous arrangements, to meet with the brethren in Limestone church; stopped at Bro. Christ. Shuler's all night. -Visited sister Dora Gish who has been given up by her friends and the attending doctor, for a week or more to die. -She has been anointed and feels fully reconciled to die; expressed herself as

being anxious to be rid of her pain. Sb ffered wonderfully all of which she bore up under with Christian fortitude ithout complaint.

Met with the brethren in co After a brotherly deliberation, without any trouble before the body, the Brethren agreed to have a Love-feast on the 20th of Sept. The church would be very glad to have brothren from the East to avail themselves of this opp tunity to visit their country and enjoy the feast with them. The church is weak here and few in number on acount of those that went out from them with the Old Order members. They live in a good farming country and a very pleasant location; any one will find welcome by the brethren and sisters. A. W. A

Notice to the Southern District of Indiana. There will be a District-meeting held

in the Upper Fall Creek church on Thursday, August 17, 1882, to further lahor in the interest of the alms-house, which is in contemplation for the poor, and the orphans of said district. It is desired that there be a general repre scutation from all the congregations. -Those coming by rail, should stop off at Honey Creek station

By Order of Committee JAMES M. WYATT.

As but one day is designated in the notice of the Waddam's Grove feast ome have asked me whether we but one day; we wish it distinctly understood that preaching is to contin over Sunday and, perhaps, till Tuesday instering bretbre from a distance will favor us with their resence and then go together to the east at Yellow Creek on Wednesday the 27th. Come, dear brethren and of ters and let us have a good time, espec alty co-laborers in the ministry; don't ENOCH ERV. forget to come.

From New Haven Church, Mich made to rejoice on the 23rd, when two

more precious souls were received into the church by baptism. May the Lord may lead a holy life. ETVIVIN BOSSBINAN

Information Wanted.

D. B. Howman of Morton, Ray Co. Mo., wishes to know the address of John and Sarsh Musselman. If any one can will be thankfully received. The perreferred to, used to live at Morte his last post-office was at Trotwood, O.

From Cerro Gordo, Ill.

Bro. S. Z. Sharp left bere this m preached five very interesting sormon Brick meeting-house, three miles of Cerro Gordo. He preached the Word with power; had very large congregapressions were made that will fick soo be forgotten. The Lord bless the dear

JOHN MATZGER. July 27.

From the Stillwater Church, Ohio

Our quarterly council was held yester day; things went off pleasantly; the Minutes of A. M. were read and explained, followed by an exportation to unity and stability, which is the motte of our members. Our elder, one visiting brother and ten members united with the Miami element. Eight were added to the church by baptism during the last seven months, and the members seem to be united in the most boly faith.

From the South Keekuk Church,

Our church, here, is in a prospe ondition; six additions by letter, two by haptism, this year. May they hold out faithful to the end, and reap the reward promised all those that do the will of their heavonly Pather. We having very one weather at present. The prospect for erops is fair; health is goo MARY WONDERLIGH.

Announcements.

District-Meeting. Sept. 1st, 1882, the North Missouri Dis triet, in the Smith Fork church, near Plattsburg, Clinton Co., Mo. Love-Fensts.

Aug. 26, at 10 A. M., in the Washington church, Washington Co., Kan., 2 miles south-west of Washington City on the premises of Bro. John Gauby. August 26 and 27, in the Clear Creek church, Saline Co., Mo.

Aug. 26 and 27, at 2 P. M., Honey Cre congregation, Nodaway Co., Mo. Aug. 33 and 27, at 4 o'clock, six miles south-east of Lacon, Marshall Co., III. September 2 and 3, in the Mound church, Bates Co., Mo

Sept. 9th at 2 P. M., in Wichita district, Sedgewick Co., Kan., at the house Bro. Adam Esterly, nine miles north-east of Wichita.

Sept. 0 and 10, at Bro. Eli Frank's, siz miles nogth-west of Madison. Sept. 16, at 3 P. M., Dorchester church at Bro. Samuel Fager's, one and one

at Bro. Samuel Fager's, one and one-half mile south and one mile east of Dorchester, Saline Co., Nebraska. sept. 16 and 17, Middle Creek church, Mahaska co., Iowa Place of meeting, six miles from New Sharon.

iept. 22, at 1 P. M., Waddam's Grove Stephenson Co., Ill. Sept. 22 and 28, 314 miles north-we Libertyville, Jefferson Co., Iowa. Sept. 23. at 10 A. M. Stato Center church

st and two miles ar six miles south-east and two miles and a balf north of Melbourne, Marshall co., Iowa. ent. 23, at 3 P. M., Labette chuerk, Labette Co., Kan. spt. 28, at 2 P. M., Weeping Water church, at Bro. Grove's, south-east of

Greenwood, Casa co., Nels. ept. 23, at 2 P. M., Logan church, Lo gan co. Obio 6. 21, at 2 P. M., Somerset church Fabash co., Ind.

ept. 23, Whitesville church, near Plag Spring, Andrew Co., Mo. ept. 23 and 24, at 1 P. M., Des Moines Valley church, I

ept. 23 and 24, Hutricone Creck, Bond ept. 23 and 24, at 10 A. M., Coldwate church, near Greene, Butler Co., Iow

sent, 25 and 24, in Crocket Creek church six miles north-es ington Co., Iowa. east of Keota, Wash pt. 23 and 24, at 1 P. M., Rock Creek Whiteside co., El.

Sept. 23 and 24 at 4 P. M., Swan Creel Sept. 27th, at 11 A. M., at Lu Due, Mo. ept. 27 and 23, at 11 A. M., in the Deep River congregation, Poweshcik Co.

opt. 27 and 28 at 1 P. M., Yellow Creek Ill. ept. 27 and 28, at 10 A. M., at Brick church, live miles south of Anderson

pt, 29th, at 4 P. M., in the Yellov Creek church, Eikhart Co., Ind., sever niles south-west of Goahen, Ind.

Sept. 26, at 2 P. M., in Antioch, Iud. ept. 20, at 4 P. M., Bear Creek church at Palmer, Christian co., Ill.; to continue over Sunday. lept. 29, at 10 A. M., in the Eel Riv gation, Kosciusco co., Ind., ein

sat 20 and 20 at 2 P. M. Grave church ept. 30th, in the Dry Creck church

ept. 30, Saline Valley church, Ottaw ept. 30 and Oct. 1, at 1 P. M , Blue Riv

ept. 59 and Oct. 1, at 10 A. M., Harlar church, 115 miles enst of Hartan, Shel-by oa, Iowa. Convoyance at Harlan and Kirkman Sept. 20.

pt. 30th and Oct. 1st, at 10 A.M., in Indian Creek, Iowa, 314 miles worth Indian Creek, Iowa, 3% miles south of Maxweli on the C. M. & St. P. R. R. Oct. 7, at 2 P. M., Exeter church, at resi-dence of D. B. Heluy, 8 miles north and 2 miles cust of Pairmont, Fillmore Co., Neb.

October 7 and S, in the Blackwater church, Saline Co., Mo. Oct. 14 and 15 at 10 A. M., at the house of A. Griffith, three miles north-west of Carleton, Neb.

Oct. 18, at 2 P. M., at Bro. Abljab Holloway's, State Creek church, Sumner co... Oct. 10, at 2 P. M., Middle Fork con gation, near Edna Mills, Clinton ind.

oct. 25, at 2 P. M., in the Upper Stin-water church, Miami co., O., 1½ miles north of Bradford Junction.

Advertisements.

Free Health Reform Leet

By Dre A. W and Mrs. E. Tato Flowers irond Roydis, Mish. They will visit severa he Berthrun's places of metung in outshers times, in August and September. Bro. J. V. F costs, minister of the Elikhert Valley clarich, recode there, and readed unishbo strangement

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As the above juveniles have now been con didated for the purpose of Irenening the the number of our papers and emocals our working force, we kindly solicit th fromege of our brethren said sisters. H tronge of our overteen max sinter, response and we will give you a juvenile weekly, that will be worthy of your support. We make a specialty of supplying SUNDAY-SCHOOLS and will be pleased to introduct it into every school in the brutherhood. Sumple copies and erms to achoals sent free on application other Sunday-school supplies can be ordered QUINTER & BRUNBAUGH BROS.

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In advance, para for bearding, for room and tuities, and by plain dressing much in exced to etudents

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Mt. Morris, Ill., Tuesday, August 15, 1882.

(Single Copies 5 Coate.

No. 32.

-1000 Breibren at Work

of war might be legally abelished among civilized au-tions by resetting to rotional measuries. In confirmation of this read the following extract from the Chrone

A MISSIONARY writing from China says: "My work in lungths; is encouraging. I often neck native Christians board the steamers who try to permande their fellow paneagers to lay the tooks. One Chinese gradienam, after beiting at a Groppi of St. Bohn, brought two New Totaments and twelve Goopel to give to in it frends; be thought they would have them very mode. I have me served gradienam who came from the coarse tray, who have never hand the name of Jones and never wore his word. They econ much pleased to set a book from the hands of a tecquer, respecting one thin, and to the too the coarse does not never a set of the coarse product as also very willing to but, at a both tren, was to whost me and the product of the coarse product as also very willing to but.

Chance protest 40 ere vity means.

The Caponrow early The 'qualitapput' region is a westleful last, Act or enviring that dutable of templat the consistency of the control of the control

Since were mention has labely here under in our church probabilist of the Timescaline, prelaps our read-chard probabilist of the Timescaline, prelaps our read-er regards labe it have obtained to the control of Timesca, we will also the law out in the label of the control of the a lattle slap send we obposil from the Harnel of the Moreiney, we form that his harday more video of the sinest trayed perspect the public for the "modeling to in our trayed perspect the public for the "modeling the in set than a year. He has the taping to them his attra-tute to the behang of the such by proper, chilemen than the two to the behang of the such by proper, chilemen than the two to the behang of the such by the public that the history and the proper of hereiney is and yet withdrawn from the the proper of hereiney is and yet withdrawn from the published modeline to select the the Way of Solar within he stray:

published mother book entitled the Way of God, which he says the ear and positive peof that the nane were described from an before the that was alown (Ban S. 12) was by bring ranked in the blood grapes, (Gen. 40: 11) for no man washed in Christ's cent blood. But see this mode clear in our book cal the Way's God.

It would seem, from what we can learn, that besther Multer's making it rather tough see his opposent in the devident of Gangardik, Norton Oc., No. From letter neceived from boother L. B. Frickett, we girns the sol-louring: It seems a band for Mengardic Completility to prove that the Scriptone front feet-washing, or prox-feed by his clusted, as it was she him to trace backward single maneroise objected to Edit Cantary. He starts single sumerical keynod the USL centary. Fe stark on decturbating, to calling on one of his minister pro-ceed to prove that they so wash best, by having him say the proper than they so wash best, by having him say the property of the property of the property of the fall of the property of the property of the fall of the starting to explain the went "weelfamones," in I Cent. 11; 2, to seem the hand covering of sisters, and their hered sand wine—Local Suppers. Ben. Miller, is him notice of this assection, was so impressed with the oblidity of this astronget that he said, with a wash, that the thought they (the chambellithes) and door is made, the

of this spontolically engeined bread covering as they had of the Lord's Supper. Bother Miller's smale and re-mark struck the stations of the observation, We hope to bear more by next seeck.

Scholarship of Progressives.

Some of the Progressives are praising Progressives very highly for their superior interrup attriuments. This is larelly according to "the whole Bible." Soloman

Is foundly according to "the wirds Bibles." Solution and we devall the Arter persies we, and as the sit with and we devall the Arter persies we, and as the sit with the solution of the solut ments? Peter Neul's Washom and Power of God cou-putes favorably with the best they have. From the standpost of librarry qualifications, are not the Univer-alists far abreal of the Progressiven? If so, is that a reason that Universalism is right, and should we there-fore join the Universalist church? S. J. Harmson.

Per Arcorn) Vol. 7.

BREVITIES.

Two more were lately added to the Tex "right hand of fellowship," mentioned in Acts and mean the left hand.

TRESTY-ONE have been added to the Cook's Creek engrecation, Va., since April last. Coax prospects in Nebraska, in the vicinity of Linds, are reported excellent at this time.

THERE are over fifty Love-froat notices in this is to get full to send us a report of each one.

Tan Chicago Telbuse says that Indiana will take th pion wheat-growing State this y

Ros. S. O. Lurkins, of Oak Park, Va., says he ex-Bao, John B. Miller, of New Patris, Po., expects to at the West 2000, going as far west as Konsas and Ne

Sour one from West Elkton, Ohio, sends us fifty-on as he Annual Meeting Report, etc., but fails to giv Rus. J. H., Pahnestock, of Henry Co., Mo., has !

or during the last week. He has arronged to at College bere. Bao. Wm. Swigart, of Huntingdon, Penza., was

PRETING the A. M. Report threw the Primitive on dimensary, two weeks. It is working hard to make A new paper, entitled Justice, has just been sto

New York. It is published in the interest of anti-

We see glad to learn that the Valley of Virginia is a unifor the general Brotherhood, and that no factions or known to exist there. Sections has said, that if professed Christians do not be grave enough to control them, they can hardly

Bro. Eshelman is now at Berr Cult. Jewell Co., Kan

ov heavy rains fell in warious parts of the Unite-slast week and the week before, doing much dam small grain that had not yet been gathered in.

ir people weald learn to make just half the allowance who mistakes of their enemies they do for the short-mings of their friends, how much better off this world

In people all over the land have great reasons for

Inc jellow fever has broke out in various parts o an curing a number of deaths and no manil amount molernest, especially in Brownstille, Austin, and

traveling arent wants to sell you something that of with to purchase, you do not need to get an able ughy to him about it. A person can refuse sing insulting or aboute.

to week brother Michael Forney proposes to tell us thug about the origin of the bot winds in Kaneas of the least of it, it is rather a bot question for two mof thicking ability to differ about. Keep cool

makes, do not let your hard-working ministers is the accensities of life. While he downtes has preaching the Word to others, even to the neg-his family, do what you can to make his family

SECRARAW Indian who is not a professor of rolig-spaces to pay half the cost of Twitaments to sup-skiped children of that tribe. He is now distrib 500, which have been forwarded by the American

Catalations of the Babbe are plain enough to teach

[45] of salvation; and we said, to these who want to

takin right, but to those who want to find fault with

Bno. Sharp reports large, attentive omgregations ever in the midst of harvest. People still love to hear the

WE fourn, through a letter received from there, the he crops in Bedfard Co., Pn., are soffering considerab

A MEDICAL student says he has percy been able

over the bone of contention, and desires to know it

S. Gnoves, of Big Luke, Muss., wishes to ke that part of the State the Brethren hold their age. Who can tell him? Bigo, D. L. Miller returned from his Western trip law bestay. His article, in this issue, will be found both steresting and instructive.

Bao, D. E. Price returned from Sangamon county lov needay. He reports the result of their work in the

is people would devote more time and attention to elf-culture they would make life much happen, and the arrowy from earth to beaven far more agreeable.

INSTRAD of sending silver dollars in letters, and pay-

SENDING MONEY .- It is well enough to send P. O owen't pay to spend ten cents to get an order for coult pay to spend ten cents to get an order for calling twenty-five cents. Such small amounts can be cut themper in stamps.

Do not fail to keep as well supplied with church news. There is pleady of good, interesting news to tell, but during the busy season many of our contributors fail to keep us posted, hence the paper sometimes becomes a little daller than we like to see it.

In this is ue, beather C. Krebill wants to know why
we keep the Sabbath. But it to happen that we do not
seep the Sabbath, perhaps be mean Sunday, which almays course one day after this Sabbath, or at the first
lay of the week. Who can give him the desired infor-

WE are entirely out of Annual Meeting Reports-the way are charged and a hand a recong trapers—to be able of the last been sold, hence no more orders can a filled. Those who have received more copies of the teport than they need or ordered will please rebus-tern immediately, and receive proper compensation for

ext Almanuc, as correct as possible, we request thou eding an interest in the work to make a note of all the cross they can find in the present edition, and reporting une immediately to Quinter and Brumbrugh Bras.

WHEN publishing Love-feast notices some of the sensitive derive in to give a general invitation. Now week think this is namescary, as that put it is always not load when the notice is published. Our object is to build notice notice of that kind as being a possible so they rill not occupy too much space.

Bio, J. M. Sayder, of Grandy Ceates, forms, requests in to say that the Gennan Minutes, of our last Annual Meeting will be ready in about two weeks. Sickness has been the cause of the delay. We bope our German read-ers will send in their orders at once so no to help delliny expenses. Price 10 ceats, or \$1.00 per dozen.

nave in merosconneces, coronament des minimercine on magnetation into her territories of alcoholic liquess. A breach of this ordinance will entail the forfeiters of 10 ox-m and 10 dollars line. If the penalty cannot be paid by my offender, it must be worked out at the rate of nine-

Jacon came to save his people from their sins, and not in their sins. The professed Christian who is promising of the professed Christian who is promise, geth dumle occasionally, geth sugger, etc., and puts up the plea lint he cament control himself, may well car that he is not mader the influence of grace, but and the cartier onlice the influence of unconquered self and

OCCAMPAGATE brother Baldiangle writes articles a hi-tch hard for the melarence to understand, but his article this weeks, entitled "Peresthing and Proying," will be read and understood to well by connection it will likely be even jett to the desperit recesses of the seal. It may that five prescriptor, but a likely did his kind in other latter than a miss, caperially to the party that is list. Read the article, and edutyl (carefully).

This light between prohibition and liquer has just berely common col. The valion new all over the land are becoming themedy and that effectively animals make a desperate truggle to rave their raisons bearings. But the beingerence people seem failty accessed, too, and will do their utness to drive the liquer trails from the land, and make it the house or the order animals makes.

aption, July 23rd; one was a blind man, the other

Prov. Sanford, of the College, was nominated, by very furge majority, for County Superintendent of publi-ciocis in Ogle county by the Republican convents week before list.

THERE is a weederful amount of prejudice against cold agents, yet they do an immense amount of good by irculating useful books that otherwise would never be

Tur. Dake and Duckers of Norfolk recently made a digramage to the shrine at Lourdes, beging that a mir-cle would be wrought in giving night to their blind in-tables, but unfortunately for them the days of mine

See are past.

REMEMBER that many of our aged ministers are lathers of influential churches that are done a good work, and it is not Caristian for us to abuse the broken-lows workers because they may happen to differ with or

Successive the succession of t

We sometimes womber if our people ever slop and comistle periously low little we are slong in the way of specialing the object in other loads. While other de-nominations are aprending as much as \$1.00 per least cach year, our denotines fire Seriegia, makloant do not vacab quite two ceals per member, while our wealth is as great operation are greater, then that of most religi-ions tokine of the main else. This is rether a land skyo-ing for a people chaiming to the three chunch of God.

axe is something, elipped from one of our es, that many of our manister might do well so ellip and poste in their Hynn books for an occasional reminder-

nope our agents wan extract can be an at the same are members in their communities, but her communities, on the set of her extraction, and the what may be about this direction. Dominican aught table to hatken up for the purpose of working the papers and finanties, who will not you for it, yet cought to have it on order to keep them from being led salvay by fails describe and improper reports. Friends, everywhere, now what you can do far the causer.

A warran from New Jeeney, who fails be give be men, where he case if the Brettern better in the doc-tron of inhibitory. Cortually said. There is satisfied to be a superior of the said of the said of the Menting decisions, in districts that they do, or ever did believe that doctrine. The occubed that a man finisher position different forms and in surface of the said of surface forms of the said of the property of the said of the said of the said of the to make not. It was a said of the said of the said to make not. It was a said of the said of the said to make not. It was a said of the said of the said to make not. It was a said of the said of th

of a long list of subscribers

It is the mask is jet a question, whether it is possible to make a look citagin from from all consessuals making of a sprieted look it is a maring by the key preference of the preference of th

Religious Essays.

MOSES SAVED BY THE KING'S DAUGHTER

By the side of a river so clear They carried the beautiful child: 'Mid the flegs and the husbes, In an ark of bulrushes, They left him so lonely and wild; For the had men would come, It he tarried at home.

And murder that infant so dear. By the side of the river so clear The ladies were wending their way, When Pharaoh's daughter Went down to the water To bathe at the close of the day: Before it was dark She opened the ark

And found a sweet infant was there. By the side of the river so clear That infant was lonely and sad; And she took him to pity And thought him so pretty And made little Moses so glad; She called the loved one.

Her beantiful soo. And sent for a nurse that was near. Away from the river so cle They carried the beautiful child, To his own tender mother. His sister and hrother, And then he looked happy and smiled;

His mother so good Did all that she could To nurse him and teach him with care And a good man be grew.

And a wise one, too, For the Spirit of God was there. Selected.

PREACHING AND PRAYING

BY C. H. BALSBAUGH.

To Brethren John H. Witmer and Adam Shope, of the Big Swatara Church, Dauphin Co., Penna.

THE solemn, arduous, responsible work of the public ministry of the He was twelve years of age, and then Word has been laid upon you. Not simply speaking, however elequently, is the function you are to exercise, but preaching in demonstration of the Spirit, and of power," and recovering souls from the dominion of sin and the ownership of the devil. We have but theological savants of the Temple were few real preachers in the world. Even in the Brotherhood there are many who in some form have more self than Christ in their sermons. There are plenty of great orators, pulpit tragedians and Gospel actors, who draw large crowds by some claptrap which detracts from the dignity of the office and discounts the pure, naked, incisive minis try of Christ and Him crucified. Make not such your models. The result of their labors is generally "like the crackling of thorns under a pot." Eccl. 7: A great blaze and hissing and poice and commetion for a short time, and then-a little residue of hitter ashes; the whole thing a farcical mockery, an exhibition of contemptible and damning vanity. The best preaching is that which has most of Christ in it. not saying fine things about Christ, although this is no small part of effective preaching, but expressing the very energy of Christ's Spirit. Preaching is than speaking the loftiest thoughts in the most glowing language: uttering a communication from Ged through the dictation of the Holy Ghost. Here great mistake are made by many brethren, and especially by those newly inducted into office. I have listened to many a mawkish, offensive sermon by preachers who were bent to cation. Let your life be a great, noble, force themselves above their natural ca- unimpeachable, standing sermon, and mon? Holy Ghost has no effice in such

show the congregation his talent and ability, he is nothing but "sounding brass, er a tinkling cymbal." Avoid this folly. It is a profanation of the holy office. It l. reeds the most unbearable pharisees. It makes the presentation of Christ a mere stage-display. We have quite a list of such pulpitactors in the church. Instead of livi Christ, and depending on the Holy Ghost, their characters are lax, their deportment world-spotted, their preparation for the sacred office self-centered. their inspiration applause, tobacco stimulating food and drink, and their reward the admiration of their hearers. A sharp, blood-drawing lash this, but I know whereof I affirm. Let each preaching reader honestly ponder this charge, and examine his inmost heart as in the immediate presence of God, and see whether some devil of this sort is not lurking in her personal territory. This is an almost universal temptation It spoils more preachers than any other evil. When a man tickles his own ears by his preaching and praying, and aims to tickle the ears of his audience, he is fairly caught in the net of Satan. Watch, watch, pray and fight against the invasion of this wily foe,

Those who are given to observation knew how frequently young ministers ruin themselves of the start of their calling by overdoing. They want to attract attention and make a stir before they are out of their a, b, c. They acquire habits of thought, expression, and movement, which mar their whole future ministry, and render them disagree able and useless to many. Pride gen-erally lies at the root. They are tee ambitious to wait to unfold their powers naturally and according to the fixed and wise law of Divine evolution Christ made His first temple-effort when retired to an eighteen years' course of private training to get ready for a briebut mighty and fruitful public ministry of three years. So well was he qualified at the age of twelve for giving instruction, that even the houry-headed astonished at his spiritual wisdom. But He was content to be hidden as a student of Divinity until he was thirty Be not in haste to astenish people with your natural or spiritual gifts and acquirements. "Look unto Jesus." B. satisfied if you can preach ten years af ter this. The term will be short enough Let God draw out your capacities. Give him the throne of your heing. His imminence will be your highest and hest wisdom. He that "sees light in God's light" is in advance of all universities and theological seminaries, al though these are not to be despised. Learn all you can, and from all sources within your reach, but let the Holy Ghost he Tutor-in-chief. Christ dis deins not a lily for a text. "Consider them, He says, "how they grow." How many of our preachers have given theur special thought-considered themare able to expound the spiritual lessons taught by their organic peculiarities. With pure motive, and high intent, and geouine Christian decility work your way into the mysteries of leaven, water, light, air, sleep, germination, fecundation, mind, life, assimilation, and a hundred other parables which Christ has employed, and put on record for our study and spiritual edu-

pacities and spiritual status. At soon out of this grow your verbal ministry. as a minister takes it into his head to I say again, be not over-anxious to preach you before can preach. Straic yourself after character, "purify yourself as He is pure," "walk as He walked," "follow after holiness," "resist unto bleed striving against sin," give yourself to "reading, " "meditation," personal "fellowship with the Father, and with the Son Jesus Christ." "maenify your office" in your heart and conduct and let the gift that is in you" come out in God's time and in God's way. Christ was not only High Priest but Prophet. He lived for our imitation as well as died for our faith; he is an example as well as a Savior. He preached and prayed as well as made atono-ment. His sermon on the Mount is the greatest, grandest, most comprehensive utterance of truth on record. It also contains the prayer of prayers. To get to the heart of that is to get to the very heart of God. He spake as one having authority. He "was born to having authority. this end, to bear witcess to the truth." not oral, but personal and practical "He spake as never man spake," because He was what no man ever was-"God manifest in the flesh." He was "the power of God and the wisdom of God. He "came not to destroy but to fulfill.' Into the dead literalism of the Scribes and Pharisees he read the very mind and life of God. "He grew in wisdom and stature." He knew more. as a man, at twelve than at six, and more at thirty than at twelve, and more on the cross than in the Jordan. He ripened slowly. It took him four thousand years to come, and when here he respected every law of his assumed nature, and did not offer bimself as a prodigy, or startle the world with unripe, rhapsodical boy-preaching. Once he flashed out of his seclusion that all coming ages may know what a Divine incarnation will do for a lad of twelve years, and as quickly retired to teach all great, God-possessed, God-impelled souls the sublime virtue of patience and self-mastery. Miss not the Divine and much-needed lesson. Be not hot-house preachers--soft, sappy, nerveless, limber soutimental, sensational, without a solid well-articulated spiritual backhone. Come up out of your ministerial babyhood as Christ did. Do not affect man hood while you are yet striplings. Ex peet to make many a blunder, and suffer many a blush. Carry with you ever the sense of a Divine commission, and stammer your message with the feeling and showing of Divine authority. not betray a look and attitude as if you were perpetrating an impropriety, or invading forbidded ground. Paul hos itated not to say "Called of God to be an apostle of Jesus Christ through the will of God." Why should not such a man "speak holdly," even if he has but "five words" to say? Here is another great and neglected lesson to young preschers, and for many old ones, too.

Paul was not ashamed of a sermon that

could be delivered in a breath. Five

ords, uttered under conscious Divine

dictation, and then sit down. Are you

tudes when it is evident he is as empty

of the Spirit as a dried locust-coat of

vitality? How is it when a preacher

looks through his flugers when pray-

ing to pick out personal puculisrities

and give pungency to his self-made ser-

humble enough to do that?

a ministry. Jesus lived and preach and prayed with one end in view reveal God to man, and man to him self. Bend all your reading and stud and prayer and effort in this direction "Save thyself and them that hear the This is worthy a noble nature, a comports with your high calling, R not afraid to get out of old ruts thought. Bind yourself to nothing b Christ and his cross. These will go larger to your mind every year, unle you make tradition and convent ism your standard, "Call no man fun er on earth, and no man master." Christ are hid all the treasures of win dom and knowledge." Let him free incarnate Himself in you, and the search with his eyes, think with h mind, teel with his heart, and speak His Spirit giveth utterance. Not in year, not in two, ner in ten, will 70 be "able ministers of the new tests ment," but you may, and ought to, be gin right new to labor and grow to ward the true Christian Ideal. You mission is to save souls, not to cres false, soul-cheating excitement and h bel it revivalism, evangelism, or son other wonder-pandering nickname. Be vive and evangelize and inchrist a many as you can, but deal with whatdeepest and most-abiding in human is ture. Study and enshrine the great an perfect Model, and preach and pray a He preached and prayed, according to your ability and saintliness.

JOTTINGS BY THE WAY

PRAYER-MEETING We are having an interesting prayer

meeting in one of the College every Thursday evening. Last Thur day evening the subject under consider ation was "Christian forhearance." siste Katie Price leading. A better or mir practical subject could hardly be ches en. It comes right home to every on of us. The time was well taken up h brethren and sisters in talking on subject, and an hour was quite profit bly speut. We should all practice th virtue. We are very prone to be with our own missteps, but are not ready to bear with one another. Ti is not Christian forbearance. If " could always place ourselves in the position of the one whom we chil we would be much more forbearing We need not tolerate sin to be forbest ing, but instead we should, when we our brother or sister stepping asid from the path of right, gently di It so happened that for several to

them back and we may thus save a set it raised when the time came for proer-meeting; (but a good crowd is u ly present) some do not come then wonder whether they would stop for a little business trip of the same tance. We are very likely to let stacles hinder us from going to met when we would not think of stone if some money were at stake. Wet weather seems to be very get

al this season. It is a common ex ion, "I think we have had too m not sometimes disgusted and pained at rain," or "I wish it would step is ing." But let it get dry and dusty i the foolish pride that keeps a minister on his feet repeating his nauseous platia few weeks and we hear the expressi "O if we could only get some magain." Why is it that we cannot b satisfied with the weather? We con not do near se well if we had the re ning of the weather. Why should to barb his spleen and whet his irony, fret about something we cannot char-There is probably nothing that peop borrow so much as trouble, and fa

they can't belp. Besides, the more ble one borrows, the poorer be gets. and the more fretting be does, the less nork he does. One hour's fretting and gorying takes more nerve force than overal hours of hard work and study. A. W. VANIMAN.

IS IT LAW? BY D. P. SAYLER.

In No. 27 B. AT W. a brother writes The decision making the enactments of the A. M. positive law with its penalis I had hoped that, it being part of the business not reached last year, it gould have been reconsidered and realled." If the brother had understeed the sentiment of the general Brotherhood on that subject, he would not have hoped for such a vain thing; for then he would have known that the question was a hundredfeld stronger now than a year ago, and it will increase in strength as its good results will be

The phrase, positive law I object to. A. M. makes no law. Christ is the on Is law-maker, and he has made his law and finished it. But A. M. now decides that His law shall be observed and its iolaters legally dealt with instead of sivising them that they may do as they

please in the matter. Annual Meeting makes no decision poless she is asked to do so, and if churches do not intend to observe her decisions, let them bring no questions to ber for decision. The decision of 1865 Art. 34, is a misrepresentation of, and to a certain extent a libel on A. M., as all observing brethren know that all decisions involving moral character are mandatory, as all local church de-disons are. Witness slavery, distilling sustering, office-holding, secret oath tound orders, and all of similar charaster, have always been, and still are nuclatory; while such as Sunday schools, series of meetings, colleges different modes in feet-washing, with all of similar character, may be classed

There is one fact all should heed. A asadatory decision has never caused the church any trouble; and none but actual violaters of these decisions ever had a word to say against them. All the trouble in the church has sprung from the advisory coursel. All are cogment of this truth. Why then shall the mandatory decision of last A. M., with the safe-guard around it, be a stare-crow to any loyal member.

as advisory only.

The writer in the B. AT W. already referred to says, "I noticed that on the decision of questions in every case the affirmative side carried by large majorifies. This created the question in my nind whether the voting was done with sufficient intelligence to decide ques tions of grave importance, and whether if it was designed the question might not be so put as to get the decision to wit the party presenting them." I am morally certain that the proposition offered in stay of action in the Berlin Committee report would not have passed under any shape the originator night have put it. It is well known the questions with their answers from District Meetings, or the Standing Committee to whom they were submitted for an answer, were fairly put on their but passed with so much usuality. The sections of , Dupart from m, year there are seen as the sugarant without in the passed with so much usuality. The sections of , Dupart from m, year there are set of both of Mattheward my mind, that we all apeak where of injutity, lower knew you. I have not section to a passed with the section of a pasty to be such thing, and that in reality there we have an account of a pasty to be such thing, and that in reality energies, and the section where the section of passage before the meeting, and that

about so much as the very things that is but an insignificant division among us, but that we are perfectly joined together in the same mind and in the same judgment. And all who are now trying to create opposition to the mandatory decision, the greatest and best act the church in America has ever

passed, will find it to be so. Last A. M. was awakened to a sense of the church's true condition, and she shook off her letbargy, and laid hold on the work required for her salvation from anarchy and ruin.

In B. AT W. I see the ground ex-

pense for holding last A. M. was about 87,000. To this may be added for traveling and miscellaucous expenses 000, leaving time lost and labor per formed, out of the case; as some would have it, all for the luxury of giving a bit of advice to be trampled under foot at pleasure. Brethren, such advice is too dear. With this sum we could build meeting-bouses all over Denmark and have money to send a corps of missionaries there and else where. And so we have counted up : snug sum saved by the discontinuance of the useless use of tobacco. And if they add the time lost, and the dimes paid for worse than useless habits, quite an amount will be added to the fund.

But in all sincerity, if Annual Meet ings are to give advice only on questions sent up for decision, then the soen er we discontinue them the better. But held them as now decided, with the addition of the written rule of order and practices; and the church will be what she has never been since her organization in America. God speed the day, I pray in Jesus' name, Amen and amen.

THE MILLENNIUM.

BY JOHN WARSHBARGER THERE are a variety of opinions relative to this as well as many other teach iogs of the holy Scriptures; some deny it altogether, claiming not to under stand it, and that it would be a peor devil that could not break a chain, while many have the popular idea that the world must become Christianized, and by that means diminish the kingdoms of the devil to such a degree that the Lord will send an angel with a great chain and bind him for the space of a thousand years. Others are of the opinion that the millennium will be connected with this dispensation, and neccessarily requires the same process to subjugate the kingdoms of this world as is required to make disciples of Christ, and thus prepare the nations for this supposed glorious time. I will here remark that upon a careful examination of the Sacred Volume, we find it a period to begin immediately after the close of this dispensation, or the second coming of the Messiah, and the first resurrection. And again, the mind is here deeply impressed with the Scriptural idea of a comparatively few saved instead of the masses and indiscriminated nations. In proof of this, turn to Here the Savier clear-Matt. 7: 13-23. ly demonstrated that fact, in speaking of the two ways; of the narrow way he says, "few there he that fied it. he says, "few there he says, "Many while of the broad way he says, "Many there be which go in thereat." will say to me in that day, Lord, Lord, have we not prophesied in thy name?"

was plainly asked concerning this mat- suffer a loss of one thousand years, and ter, and his answers correspond with are made subject to a sore trial at its the view as above named—the compar- expiration; and notwithstanding such atively small number to be saved: "For there shall arise false Christs, and false prephets, and shall show great signs and wonders; insomuch that, if it were possible they shall deceive the very elect." (Matt. 24: 24.) "Yea, and all that will live Godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3: 12, 13.

Enoch also prophesied of these, saying, "Behold the Lerd cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have snoken against him. These are have spoken against him. murmurers, complainers, walking after their own lusts; and their mouth speak eth-great swelling words, having men' persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungedly lusts.' Jude 1: 14-18.

We notice the explanation given by the Savior in the 24th of Matthew cor responds with the 19th of Revelations. and the first three verses of the 20th chapter, and from the 13th verse to the end of the sixth chapter, and also the 34th chapter of the prophet Issiah. To this agrees the language of the apostle, from the 15th verse to the end of the 4th chapter of 1st Thessalonians. From these texts in connection with many others, we find it quite obvious that the millenainm is not set up by a previous subjugation of the kingdoms of the world by and through a process of the Gospel, hence the unscriptural idea of all kingdome and nations to be over sprend by an influence of the Gospel, and all made subjects of the spiritual law of Jesus Christ in order to bring about a millennium is sutirely foreign, and cannot be sustained by the Bible. Consequently we hold that the millennium is not connected with the Gospel dispensation, but will take place immediately after the Savier has made his second advent into the world; not as he appeared the first time, but to take vergeance upon those who know not the Father and have not obeyed his Gospel. This is the answer to the question asked by the Revelator: The great day of bis wrath bas come, and who shell be able to stand? And the remnant were slain with the swerd of him that sat upon the horse, which church,-Selected by Jas. Evans, sword proceeded out of his mouth. Rev. 19: 21. All persons previous to this who have obeyed the Gospel were loyal and shall have part in the first resurrection; upon such the second death has no power, and will, of course, be immortalized with those who remain to his comieg, who, the apostle says shall be changed in a moment, and all caught up to meet the Lord in the air and reign with him a thousand years, previous to the general resurrection. Those who remain during the milleunium will continue in their mortal hadies, and they must of necessity compose a party which are not the loyal right cous nor the ungodly wicked. In the

shall enjoy the blessings of this moral government, where the devil is bound yet at the expiration of the thousand years the devil is again to be loosed, and there will be a sore trial, perhaps as much so as there ever has been with any people. The Revelator in speaking of the destruction of the wicked and the first resurrection says, the rest of the dead, that is, all who are not raised at the first resurrection, live not again until the thousand years are finished, which will constitute the second or general resurrection. Immediately after this be gives an account of the books being epened, and the nations judged according to the deeds done in the body. Before I conclude, I wish to ask a few questions relative to the popular view of getting a millennium. All agree that this time shall be a time of peace; war, bloedshed, strife, fighting and quarrelling among neighbors; these shall cease. The reason assigned is, that the devil is to be bound then. Will the modern principle of Christianizing the world ever bind the devil where the war spirit is tolerated, a spirit of self-defense in slaying enemy in frequent riots, fist and skull-fighting, etc., with our neighbors' Again I ask, why will they not fight doring the millennium? The answer is, because the devil is to be bound? I presume it is quite apparent to the mind of every one that so long as he is not bound, all those who are his subjects will continue to fight. Though that kind of principle will never bring about this looked-for millennium, must conclude that a large percentage of our modern Christendom would need another conversion to bind the devil and bring about such a reign of peace.

FOR YOUNG MINISTERS.

THINGS YOUNG MINISTERS NEED TO HAVE A CARE TO AVOID.

Long sentences; preaching long sermons; artificial voice instead of natural; making an exhibition of their scholarship; dogmatism instead of loving persuasion; the language of books instead of the language of living men. THINGS YOUNG MEN NEED TO HAVE A CARE TO PRACTICE.

Continued and severe thinking: deyout and prayerful meditation; compos ing continually new sermons; variety of methods in presenting truth; spiritual rather than intellectual preaching; thorough and scholarly study of the Scriptures; constant study of human nature and the human mind; adaptation of sermons to the real wants of the

EXPLANATION WANTED

Will some one please explain through the BRETHREN AT WORK, for the satisfaction of some of its readers, why we are to keep the Sabbath day, as we are nowhere in the New Testa ment commanded to keep the Sabbath day hely? Also, why it would be wrong to keep the Jewish Sabbath. Please answer soon. C. KRARITA

SYMPATHY IS a vital force. Its use and its limits are a study. The weak turn to those who can help. The strong try first to help the most needy. Sympathy can be cultivated. In its use we acquire, if we will, a readiness and a strength that increases our value

BRETHREN AT WORK.

A L HILLER & MARRY AWAY . . Publishers and Propriet

R. H. MILLER, Editors JOSEPH AMICK J. H. MOORE. Office Editor.

SPECIAL CONTRIBUTORS

YOUR PAPER.

EN'If proper credit

DID THEY ORGANIZES

It is generally reported that the Convention at Ashland did not organize a new church. — This report will deceive some, because the fact prove it to be a something different from any meeting ever held before. It made its own rules; it consisted of all the factions that applied for admission, the Thurmanites, Leady, tes. Congregational Brathren, and Holsinger all of which had been expelled from the church; uniting with some disaffected members not to petition A. M.; not to bring up any thing nor do anything in the order of the old church; neither to work with the old church, but to fellowship and work with expelled members. We understand the Ashiand church decided

to held H. R. Holsinger as a member, though there was a minerity who would not go with the church. Now in this act of the church it dissolved its allegiance to the General Brotherbeed. It went over to Holsinger, and is no re a church in allegiques to the General Brotherhood, than a State working for the support of Jeff. Davis and his confederates was in the Union When these disaffected members went ov

to Holsinger and formed an alliance with the Thurmanites, Leedyites, etc., toking up all these factions in their convention, (as we understand they were all admitted and all allow ed to take part in the business of the meeting) it was an organization different from any meeting ever held in our church, or any other that we have any knowledge of. We understand they do not claim an organi-

zation of their own. They do not belong to the Old Order Brethren (as they are termed) they do not belong to the General Brother, bood; they stand separate from both and oppos ed to both, and the truth is they are, to all in tents and purposes, a separate organization and should be treated as such by the church Though they now deny being organized as church, they are virtually and essentially so, and as soon as they get all their forces together, they will stap that denial.

There is one thing, not yet alluded to, that k-pt them from openly avowing an organization; that is, they want to hold the church property in their possession and the College at Ashland. This they can legally do, so long as they remain a faction in the church; but when they make a new organization, they cannot be gally bold either; and they cannot hold either while they form an alliance with all the expelled factions and members, if justice and law are to determine the case. We say this, hecause we don't want our Brethren to be deceive ed by the report that they have not organized. I am corry that the reporter from the noted trial in Berlin was not brought to the Ashland Convention that we could get the whole proceedings. IL FL M.

HOW TO ANSWER.

Buo. Moore, when I wee in the witness anmhershurg, Pa., Court house in the Pulling Spring equity case, I was asked: "Are not the decisions of your A. M. advisor; I answered that a decision of that character had been passed.

"Suppose, than, your women Question - "Suppose, than, you would dress like hutteriles, and your men like princes, what would you do

Question-"Suppose some of your prescher ald introduce sprinking for baptism, and contend that, and not musersion was mode of haptism, what would you do?" es the true

Brethren, you who so strongly adv dvisory error, how would you have anen these questione? All I could suswer was, that such cases never had, and, I felt sure, never would occur. But I was glad to inform him that last A. M. bad corrected the advisory mis take: that subsequent decisions would be men-

What will you do with dischedient w s under an advisory church government?is the standpoint from which a legal mind looks at this matter, and this is the true point from which we must look at it. A feeture like this in the civil law would result in anarchy and ruin; and even so it will be in the government of the church.

The advisory decisions have been the cause of secession, and medern Progressiv troubles in the church, while the mandatory few expulsions resulted from them-

D. P. SAYLOR REMARKS

You might have told the lawyer that wher we have a plain "thus saith the Lord," there is no necessity of a decision any further than an agreement to carry out the law thus given in the Scriptore, and that it has always been the rule among the Brethren to anneal direct to the Gospel in deciding such cases; and that when women dress like "butterflies," and men like "princes," we would appeal to Paul and Peter as the only needed law and testimony in such cases. You might have told bim that we would dispuse of "sprinkling" preachers in the same way; that there was no necessity whatever for the A. M. making decisions on such points. I think it always best to appeal to the Gospel in every instance possible, especially on such plain matters as these. We need no decisions from the A. M., or any other hody, only where there may be grounds for differe Yon, also, might bave told the lawyer that these points where differences might arise, the A. M., had heretofore mainly given edvice, but bereafter she had concluded to he more careful with her decisions, and pass nothing not sustained by the "thus saith the Lord," or the plain spirit of the Gospel; hence it would be mandatory, not because the A. M. would ay so, but because the A. M. thinks the Gospel makes it so, either in word or spirit. You might have told him that from the earliest period of our own history the Gospel, and the Gospel only, had been our only rule faith and practice, and that the A. M. made no law, but consulted the law already made, and that the decisions of our A. M. were simply the mind of the Brotherhood in regard to what the Gospel taught.

It may be well enough to formulate ou faith and practice, but we want to be a little careful about this rule making; I have very little soufidence in man-made rules, but I am decidedly in favor of carefully studying the Gospel, find out the rules therein taught, and then obey them

In my bumble judgment this is the prope course for the A. M. to pursue, and has always heen the doctrine of the Brotherhood. Then when her decisions are made, we want to re spect them, not as law, but as the expressed mind of the brotherhood in regard to the law

SALT LAKE CITY.

Out lest letter was closed at this place. The count given in it of the trip nerosan good portion of the Continent may have appeared omewhat meagar to our readers, but the interrening States of Iown, Nebruske and Colora do, have been so often and se minutely describ ed in these columns, that it was thought heat to skip the oft-told tale, and not weary our readers by a repetition. The trip to this place afforded much food for thought and was on the whole a pleasant one, but very tire

Utab territory extends from the 37th to the 42od degree of lutitude, and from the 109th to the 11-th degree of longitude, and hes en area of about 84,000 square miles; it is 350 miles in length and about 200 miles in width.

The principal monatains are the Wasveb shade trees,- meetly locust and mulbert. and Uintah ranges; besides these there are a number of smaller mountains, so that much of the country is a wild, barren, mountainens truct, yielding only taits of huffalo grass and age brush, or Recky Mountain Salvia.

The country has a high elevation, the valys being from 4000 to 5000 feet above the evel of the eec, and mountains reaching au altitude of from 8000 to 13,000 feet. The topp of these mountains are covered with perpetu enow, and se it melts in the Sammer, the valleys below are furnished with streams of cool,

clear water The population of the Territory is ab-145,000, consisting of Whites, Chinese and Indians. Of these the Mormone, or Latter Day Saints as they call themselves, claim 130,000. The principal industry is agriculture. Situated ong the mountain ranges are many heautiful valleys, through which the never-failing mountain-streams flow. The waters of these streams are used to irrigate the rich, allavial lands of the valleys, and immense crops are basian The yield of whoat per scre resches as high

as 70 husbels; outs, barloy, petatoes and other root crops are raised. The nights are too gool for corn, except in Salt Lake and Virgin Valleys. Apples, pears, peaches, plums, apricots and grapes grow well and are of the most excellent quality. Large quantities of fruit are dried and canned and shipped east. Many of our readers have, no doubt, hought dried Salt Lake peaches and know something of their quality In the Rie Virgin Valley, cotton, figs, pome-

granates and other tropical fruits are raised Vegetables of all kinds and of the finest quality may be found growing in their season. The farmer having the water supply under his own control, gives to his crops only a sufficient amount to produce the best results: he is not troubled about dry or wet weather. When his fields need water, he opens the sluices, and fleeds the land. It takes a great deal of labor, but it makes a sure cro

The mountains and hills are rich in min als, gold, silver, copper, lead and iron are found. There are also extensive coal deposits in the State. The mining interests are not, bowever, vary extensively developed. This is owing to the fact that Brigham Young, the Mormon leader, counseled his followers not to prospect for minerals. This advice has been very generally accepted and put into practice and but very faw of the Mormons are engaged in mining operations. There are however number of mines in active operation, and the output in Utah of the precious metals is very large, amounting to many millions of dollars annually.

The Territory was settled in 1847. On the the 24th day of July of that year the Mormone, in search of a place to locate and build a temple, entered the Great Salt Laks Vailey. The party consisted of 143 persons, led by Brigham Young. They left Council Bluffe in the Spring, and, with pack horses and mules they traversed what was then the harren plain of Nebraska and the desert of Wyoming, nor the Rocky Monutains-then an almost impen etrable barrier, before man in his wildest fancy had ever dreamed of building a railroad over and through the rocky heights,-they wended their way for weeks and mouths, until they reached this beautiful valley, and here, far from civilization, in the wild depths of the mountains, they laid out their future capital, It is said-and I presume is believed by the

Mormons-that as the party rested on one of the hills overlooking the valley, that an angel appeared to Brigham Young and pointed out to him the location of the city. Salt Lake City, or "Zion," as it is called by the More faithful, is very beautifully located on a rise of ground at the foot of a spur of the Wasstch range of mountains, overlooking the valley

The streets are 132 feet wide and are laid out if corried to their logical conclusion, wealth at right angles with the four points of the com pass, bordered on either side with beautiful proached, altogether it was a very lume attempt

with streams of pure, clear, cold, to water running at the foot of the trace the the gardens and luwns covered with grass, give the city on indescribable air of co ness, comfort and repose. The streets are bar even dusty, and clouds of dust are apt to inte fere with the comfort and ease one might on

rwise onjoy. The City is laid out in blocks centaining h eres each. Ten blocks constitute a ward, to there are nineteen wards in the city. It has population of about 23,060, 18,000 of whem a Mormone, and the rest are classed as Gentile Here exists the paradox that a Jew is a Ge

The city government is entirely in the has of the Mormons; they elect all the officers as rule the city as seems best to them, and asia their judgment will best subserve the intens of their charch. The Gentile population has no voice in the matter and they have to so mit or leave the city. As a result, much bel feeling exists between the two parties. The Mormons carry this so far as to interdict are of their people from trading with the Gentle The authorities, in order especially to mark to stores and shope where the faithful may be and sell, have devised a sign as follows: "Hele ness unto the Lord. Zion's Co-operative Mecantile Institution." This sign or the calcil tic letters Z. C. M. I., are to be found on all the Mormon stores, and here the followers of Jo Smith and Brigham Young, buy their good and sell their produce, and, although the Ge tile, next door, may offer more meney for the produce, and ask less for his goods, he cantel secure a dollar of Mormon patrons

On Sunday, July 30th, we attended the Mor mon religious services in their tabernscle. This is an immense, oval structure, 250 feet is length and 150 feet in width; it is covered with a dome-shaped roof, 75 feet high in the center It is said to have a seating capacity for 12,00 people and standing room for 15,000. Although the building is so large, yet so perfect are it acoustic properties, that standing at one end we could distinctly hear a pin drop at the oth er end more than 200 feet away. A strong as pulsive whisper from the speaker's stand my be plainly heard in any part of the room The services were opened by singing and

prayer, after which the bread for the sac which is administered every Sabbath day-su broken and placed on silver plates, these were passed around through the andiance, each on taking a small piece of the bread. In the mesotime the prescher arose, read a chapter from the New Testament, and commenced his sernon, which was a defense of the peculiar beliefs, ductrines and practices of the Mormon. which he declared to be the true church, the doctrine of which was revealed to the prophe Joseph Smith, from Heaven. The spe interrupted by the administrators of the seco ment, who baving distributed the bread to the ougregation prepared to give the cup. The are water instead of wine. Having poured the water into large silver pitchers, one of il administrators blessed it and then with pitch ers and cups the water was handed around As soon as the ceremony of blessing the water was ended, the preacher resumed bis sermos he referred to the persecution they had ender ed, and said that the Lord had led them; be closed with un appeal to bis flock to be faithful He was followed by an elderly man who make a plea for the disgusting and wicked practic of polygamy. The sermons were illogical, and whilst in both cases they showed that the met were well posted in the doctrine they presched yet it was not difficult to detect the cophistry by which they attempted to maintain their peri tions. Statement after statement was made

but not a single proof edduced to sustain the

quoted that here no relevancy whatever to the

subject under consideration. Lines of thought

and reasoning were taken up and dropped that

have completely overthrown the doctrine

ground taken. Passages of Scripture

to defend a very bad position. The services were closed by singing, prayer and a benedic tion, and the immease throng of people prob ably 7000 in number, seen dispersed. I intended to say something of the Mormon doctrine, of the Great Temple they are building, of the great Salt Lake, and other objects of interest, but this letter has grown too long already and the rest, if written about at all, must be Les for the future.

ADAM'S DEATH.

Will you be so kind as to explain the charstore of the death that Adam died for eating the forbidden fruit? If spiritual how do you avoid unconditional universal sal For it is said in 1, Car. 15; 22, as in Adam all die, even so in Christ shall all be made alive." If this he true, then none are lest. If temporal, how did he die in the day h ate the fruit and live nine hundred and thirty years? for it is said in Gen 3: 17, "For in the day thou entest thereof, thou shelt surely die.

Death, in the Scriptures does not always refer to the bedy. For instance, when Paul says "She that liveth in pleasure is dead while size livsth," (1 Tim. 5: 6); and when, again be speaks of those that were "dead in trespasses and in sine" (Eph. 2: 1); and when Jesne says "Lat the dead hury their dead." But whatever may have been the import of the word die it Genesis, it is evident that Paul in 1. Cor. 15 is treating of the resurrection of the hedy, and there ought to he no mistake, therefore, in understanding the death in Adam, of which he speaks as meaning the death of the hedy, and the making alive in Christ as meaning the resurrection of the hody; and this favors the idea that die, in Genesis, refers to the death of the

There is "universal salvation" from the grave; for the same "many" that go down into death by virtue of their relationship to Adam (Post 5, 19, 19) shall come up again from the dead by virtue of the obedience unto death o our Lord Jesus Christ. Then, if they have no sins of their own to answer for, as is the case with infants and all irresponsible personsthey will enjoy eternal life; but if they have sins of their own to answer for, there is salvation for them only through the Gospel.

There is salvation in Christ from "many of " as well as from the sin of Adam; but the difference is this; sulvation from the conse quences of the eir, of Adam is anconditional and flows to the whole race; salvation from our personal sine is conditional, and depends or our nersonal acceptance of the conditions of salvation. This distinction is marked in Rom.

The fact of Adam living so many years be fore the sentence was fully executed, presents no year difficulty. The sentence was slowly working out all that time. "Dying, thou shalt die," is the marginal reading. He began to die immediately; from that day it was a descent

At the same time, whether included in the sentence or not, Adam did die a spiritual death as the result of that transgression. separated him from God. He was no longer fit for the divine presence, and therefore hid himself, and henceforth he was shut fout from the happy intercourse with his Creator which he had formerly approved.

THE MONEY FOLLY.

Two Christian Index has long since torn lease its hatteries on the folly described in the following extract from the Western Recorder, and is glad to have so able an ally in demolish ing one of the autposts of the enemy:

If we do not mistake the eigns of the ti we are so adjusting our methods of raising money as to sap the very foundations of Chris tism heneficance. It is even so in the churches at the present. Instead of teaching all men that "it is more blessed to give than to receiv that we should practice self-denial for Christ and for men; instead of this we are providing ertsinments, for which the people are ex

pected to pay, giving them the worth of their money, then applying the proceeds to the cause of benevolence in some one of its many nts. Thus we are restraining the tru ly generous impulses of the heart and drying e streams of Christian beneficence. evil is a growing and a threatening one: In our churches, money is to be raised, and the good sisters put their heads together, seconded and supported by some of the brethren, ar oyster supper, an ice cream festival or a little opera is the result. The people patronize, get the worth of their money or not, and go augry if they do not, as the case may he Bat. in any event, the generous impulses have a seen appealed to, the principle of henefi cence has not for a moment been called into exercise. The majority who attend just the same, if the proceeds were to go to the huilding of a railroad. Their only object is to have a good time, for which they We wish that all our to pay their money. We wish that all plans as to this matter were revolutioni that Christian people loved their Lord so much and the world so little that they would give the Gospel, and all philanthropic enterpr the support they need, without any desire hope of return in material things.

AN INCIDENT.

DURING the meeting of the Beulah Associa tion, Rev. J. G. Taylor gave this story: A ne gro came to his house in search of wo sing questioned he said be was in need of one dollar and a half. What did he want with it? To pay his preacher. The time of year had come to call his preacher again, and the custom of his church was to pay up before renew

Brother Taylor turned the man into his timer and the money was earned in rail-making Is there any white man in Georgia or Florids who has split rails to settle with his prescher before the new "call" was made?—Christian

We are decidedly in favor of properly aidi: ministers in preaching the Gospel, but w question the right of ministers taking aid from laboring men who are so poor that they hav to labor thus to obtain the money. Might not the preacher work a little, toa?

FASHIONABLE RELIGION

FASHIONABLE religion joins the church be anso it is respectable to make a profession of religion. If prejudice don't interfere it generally joins the grandest church. Fushionable religion employs more jewelers and milliners sports more cance, jockey hats and feather than no religion. In short, it does pretty much as other folks do-is accommedating. compliant, visiding-has no fixed principles to interfore with its extreme affability. If you wish to find its backbone, aim your designs at its purse rather than its religious principles. It prefers operatic choirs and organs to congre gational singing. Is funder of stage oratory than of sound doctrine. Don't go to church in had weather; is particular about the dress in which truth presents herself; criticises the minister, but never tries to enforce his teachings

CONTROLMENT OF THOUGHTS.

"The Lord knoweth the throughts of man that they Man naturally is a vain thinker. He can never think wisely, only when he bases his thoughts on the thoughts or revealed Word of God. Like a distinguished writer save. "Lord, we can only think thy thoughle after

thee."

mencing to write upon this subject of the government of our thoughts, several important questions present themselves to be considered: (1) The growth of the mind; (2) what is thinking?; (3) how do we think?; (4) can we control our thinking faculties, and how Each of these topics alone would require quite a langthy casay, were we to enter into a full and exhaustive d scassion; but for the present. the reader must be contouted with a simple autline.

First let us observe the expansion of the mind from infency to manhood.

The growth of the mind can very heantifully he compared with the growth of a plant or

tree, which has its source in a seed or kernel In each seed, no difference how bing, there is a vital spot, the germ of life lying cance tel it comes in contact with other congenial elements, causing its development of further growth. As the germ comes into existence, so does the mind seem to come. The little gern in the seed rests in a dormant state until it omes in contact with the warm, moist earth the gentle rays of the sun, and the mild at mosphere. Unless this takes place, it cannot flourish. But as soon as the seed in barried in the earth, the germ becomes awakened, and begins to grow. It shoots forth roots downwould be of a ranaway engine with a whole ward and branches neward. The former are its feeders and take in nonrichment to the body; and the latter display the benefit there-

Similar to this does the min d. of an infant seem to grow. As seen as its body is born and comes in contact with new and strange elements, this germ, the mind, becomes awak eucd, and begins to expand itself. Its feeden are its senses of seeing, hearing, feeling, tast ing, and smalling, providing the child is perfect. The branches that devalop, one by one are the elements of perception, thought, sym pathy, will, the passions, the desires, and oth ers. Looking at the mind according to this comparison, it should be no more of a took to learn to understand our minds than to learn to know the nature of a horse a form an engine or a bank

What is thinking? According to the definition given in Smith's Book of Synonyms 'to think is used in three senses; (1) to exress the ordinary operation of the intellect ss, 'Man is a thinking being'; (2) an opinion formed in the mind; as, 'I think him a sensible man'; (3) a belief in something as nearly but not quite certain; as, 'I think that he has left the house." In short, the way thinking can be defined by the use of other synonyms, it means, "to expect; guess; ponder; contemplate meditate: mase: imagine: suppose: believe." The mind, if the expression is allowable, is most wonderful machine. It seems very com plicated, yet it is very simple. Although it is but a single unit, yet it performs three very distinct functions. The same mind has conscits for knowing, for feeling, for willing. But first of all we must have ideas before we can do snything. Thoughts, therefore, are made no of ideas

"The perceiving of something external by the mind through the senses is called a ser tion. The image as it exists in the mind as matter of reflection is an idea. The idea rep resents the object; the thought considers it; and the imagination forms it. The first paints, the second examines and weighs. The idea belongs both to the external object and to the mind which entertains it. A thought is an act of judgment and comparison among many ideas.

"Thoughts are more personal than ideas, for nome ideas exist necessarily, and so we are not niways responsible for false ideas. But it can not be said of any thoughts that they so exist therefore we are to be blamed for entertaining rong thoughts. Right thoughts must be hased upon exact ideas. A thought is made up of the combination of an idea and a sentiment and therefore great and noble thoughts come not only from the intellect alone, but from the heart also." "Keep thy heart with all dilimence; for out of it are the issues of life"-

means, guard well your thoughts. Ideas seem to have an independent exist but thoughts live not fully until they are expreceded, either in the mind, or expre or written. Above all things, lat the render remember this fact; that a good thought is the germ of a good action. And this is what a Christian desires; not to think, say, nor do any will thing. He desires none but nurs thoughts He wishes at all times to sneak words as par as crystal; words that shall appear to others as "apples of gold in pictures of silver;" words twied by the fire of a pare conscience.

The controlling of our thoughts requires n small degree of art, vigilance, and resolution

It is like learning all other difficult aris, yet not so difficult as to haffle mestery. But one must make the same powerful effort, us he would in learning to nuderstand and regnlate a steam engine or any other complicated

machine. There is no good reason why we should not learn to understand the working of such s great machine as the mind, when we are positively aware that through the mismanageme of this giant engine so much ruin and misery We know what the fearful consequer

> train of care filled with passengers; just such occurrences have taken place time sad again in the world's history. Millions of lives have been lost through wrecks of runaway minds. Many an unguarded thought has set whole nations at variance with each other, and multitudes of people have been actuated to imbrae their hands in human blood. Angry thoughts and feelings soon give went to angre words, and these soon set the whole course of

human nature on fire, even on fire of hell Any person who allows idle theophys to crowd into his mind, and who delights to sport with his fancies and wild imaginations, surely has a very numerous and troublesome family to govern. No person can afford to be long from home. If he is, he will soon find his thoughts at the command of vicious habits. desires and passions. They will seen become ungovernable under such headstrong guides. Disorder will soon he raised. Whirlwinds of passion, storms, hurricanes, and not unfrequently destructive ternades and cyclones through the mind, bringing about horrible devastations, of wounded consciences and frenzi minds. Oh let us hewars of such dreadful storms; for when a raging conscience, or raving, inflamed passions are let loose, without check or control; they will not only be injurious to the physical man, but they will prove disastrone to the sonl.

"How sad to see a human see When angry passions rise! When words of thunder roll,

The hest remedy that perhaps can be sought and used in controlling our thinking faculties. as to place a watchman at each evenne of the mind: for our organs of same are the reads channels through which the svil tempter finds his way to the soul. If Satan only can persuade man to lust with his senses, and to indulge in unlawful thoughts, then he has, already, to a very large degree, accomplished his hellish designs. He knows that such indulgences are almost and altogether sure to bring about the death of such a soul. For this reason the Scriptures warn us so earnestly not to go into the way of the ungodly, but to shun every appearance of evil. Whenever we doubt the propriety of a thought, word, or action, it is hest not to give way to our deprayed appetites, desires and passions though they press their claims over so strong.

By us giving due head to an honest concience (for I truly believe that way down at the very hottom of every heart there is always enough honesty of conscience to overcome all hisses of the mind), and by heading the gentle wooings of the Holy Smrit, and by obeying the kind admonitions of the Gospel of Christ, by fasting and prayer, we can somer or later get perfect control over our thoughts, and thus increase our peace and happiness towards our God.

Mt. Morris, Ill. SAYS the Central Presbuterian: "The Congregationalists, with about 400,000 church members, contribute annually about \$500,000 to foreign Missions, or about \$1,25 per head. The Northern Preshyterian Church, with about 700,000 communicants, contributes \$600,000, or about 85 cents per head. The Methodist Enjaconal Church North, with 1,709,000 com municants, contributes shoot \$300,000, or 17 cents per lead. The Baptists of the Northern States, 1,000,000 in number, contribute \$300, 000, or 30 cents per bead. The Episcopalic with 300,000 communicants, contribute \$150 000, or 50 cents per head. The Dutch Reform ed (or the Reformed Church as it is called now)
is not far behind the Presbyb-rians.

Home and Family.

THE HEAVENLY PLACE.

"I thank you, kind lady,

Do they grow—such as the In your yard, every day? And, lady, please tell

Me how you came het I'm a poor litte girl, And I think it's so queen

You came down to see me; And folks call this a den, Because it's so full Of very had men."

"I heard you were sick, And I thought I'd come here," The "kind lady" said, "To help yon, my dear."

'Oh, I'm so sick,' As her thin, tiny hands She pressed to her head,

Then she took up the flower And smiled in her pain, As she kissed every blessem

"Could you tell me a story-A true one, I mean"—
She asked, "about something
I never have seen?"

"Yes: I'll tell you about The city on high, The city of love, Far shove the blue sky—

The wonderful city That lies out of sight, here the people are he For God is their light

"It's beauty, my dear.

he gates are of pearl,
And the streets paved with gold That city, called Heaven,

And for ever and ever Your home it will be."

For streets paved with gold, But I'd like to be where

Said the child; "and I'd like To have everything sweet And green, beautiful grass For my poor, tired feet." You may have all you want,

or the Heavenly King Gives his good things away.

I think that's so strange. Why, how could it he? Would be give things away To a poor child like me?

Pre always lived here.
In this narrow, dark street,
And gone all around
With no shoes on my feet;

And the clothes I have had

And my dresses, sometr Have deen ragged and torp.

But the Heavenly King Is waiting up there, To give you fine raiment And kind, loving care

"He's waiting? He's waiting? Oh, lady, I'd like

"It begies to grow dark

I'll start new, to-night: nd could I get there, De you think, before light?

I'll carry these flowers
To the Heavenly place,
And if the King smiles
When I look in his face,

Fil give them to H-And see it I may Sit close by His side, And not go away.

on't let anybody Take them out of my hand, But right here, by my bed Dear lady, please stand,

en I'm going, and stay And watch till you see That nobody take

These flowers from me." The child went on her way.

As daylight grow dim, olding fast to the flowers, To give them to Him.

To our Father the Kinn Of "the Heavenly place," 'ho "smiles" on us all When we "look in his face

HE DID IT WITH HIS MIGHT

Nav long since it was my privilege to be the guest of "The Master Mechanic" of a large manofacturing establishment where about eight hundred men are employed. "The Master Mechenic" is a Christian man, and very cereful in regard to the character of the men he em-

During the evening I spent at his h related to me the following incident.

On a cold afternoon in early spring, the ess wind blowing heavily from the lake, two stalwart Euglishmen called on him at his office and inquired for work. Being engaged at the time,

could only ask them a few questions, and requested them to call the following morning: They did not understand him correctly, and went away supposing they were rejected altogether; but one of the workmen happening to overhear the conversation, called on them and told thom to call again. They did not wait for morning, but came that same evening to

his house, where the following dialogue or

red "You are Englishmen, I perceive?" said the "Master Mechanic." "Yes, Sir." "Have you been in this country long?" "Not long, Sir." "Where have you been at work?" "On the reilroad, sir." "You found that work pretty bard, I dare say." "We did, Sir. . When we reached these parts we were out of money, and rked on the railroad two days without a mouthful to est, which is pretty hard andeed. air.'

The "Master Mechanic" learned that one of them was accustomed to running a stea gine, and being in want of an engineer to take charge of a large engine in the mill, be thought he might do for the place, but wished to know mething more of him; so he inquired if he was in the habit of using spiritness liquors to which he promptly and decidedly answered, He then asked if was in the hubit of attending courch. He said he always attended hurch on the Sabbath in England. "Yes, sir. helong to any Christian church?" "Yes, sir. "What church?" "The Primitive Methodists "O yes. I believe you are a pretty noisy set," (the gentleman was himself a Methodist.) At this the man blashed and seemed very much emharrassed; but recovering himself a little, he said, "Well, we may be a little noisy; but so for as f am concerned, I have made it a rule to do whatever I undertake, with my might," "Well then," said my friend, "you are just the man I want to run that large engine-you may go to work to-morrow morning, if you are ready." When I passed through the mill, in company with my triend, I saw in the midst, the ponderous engine, and the noble man who does all he undertakes with his might, watching the huge machine as tenderly as a mother atches her sportive child, and I was informed that there was not a more trustworthy man among the entire eight handred.

"Whatseever thy hand findeth to do, do it with thy might." (Eccl. 9: 10.) -J. W. Car-

THE POWER OF THE BRITISH GUNS

Ir seems that the invention of destructive instruments of war has kept fully abreast of "new inventions." It is stated that during the retreat of Arabi Pashs, a shell from one of the British gunboats, three miles away, fell in the midst of the retreating soldiers, and hurst, and killed 200

Some idea of the test Archi's stone and mud works had to stand may be judged by reflecting a moment on the sort of missiles thrown from the eighty-ton guns of the Inflexible, one of the hoats of the fleet. From each of the four guns comprising her armament, the Inficable deals out a hall somewhat longer and but slightly corrower than an ordinary barrel. The hore of the gun is sixteen inches in diameter, and the projectile of chilled steel, sent with a velocity that will carry four mules, if unobstructed, or with penetrating power sufficient to cut through twenty-five inches of wrought iron at a mile range, and then burst with such murderous effect as the most savage form of other-day artillery never attained. These guns are fed and moved entirely by by-

delphia; the steel barrel would plow through all the intervening musonry from river to river, and explode at the point directed with suffi cient force to abliterate all semblance of stractures for blocks about. One man can operate the loading with the slightest possible exertion, while the risks of ancient warfare are almost completely done away with.

ter into any of the harbors in Christendom, and that in spite of the most heroic resistance Thus nations expend millions of dollars to invent instruments of destraction. O may the day speedily come, when canon, and spears, and swords shall be beat into pruning books, and plows and implements of husbandry "Blessed are the peace-makers," - Zion's Watchman.

Boxs walk upright. Be cheerful. Be polite. Be honest. Be industrious. Tell the truth. Use gentlemsuly language. Buy nothing because it is cheap, unless you need it. Pay for what you huy. If you doubt your ability to pay, don't huy. When with men or your superiors, he content to listen and learn. Read good newspapers and good books. Keep good company. Keep regular hours, and keep your word. Any hoy who will observe these few short precepts is sure to he respected, and nothing promotes success in this world so much as the respect of one's fellows,

FALLEN ASLEEP.

KIMMEL .- fu the Falls City church, Neb. July 24, 1882, af cholers infantum, Varna E cumel, infant daughter of Bro. Samuel and sister Harriot Kimmel, aged 7 months less two days.

Fonerel services by S. C. Stamp and the ter, from Mark 10: 14. C. Fonney. writer, from Mark 10: 14. CLEMMENS .- July 17, in Lemere, Iowa, siz ter Catherine Clemmens, aged 81 years, 2 months and 23 days.

Deceased was hore in Lehanon Co., Pa-March 24, 1801, united with the church in the year 1840, and lived, a worthy and consistent member, until death relieved her of earthly

JOSEPH ZOOK. RONK .- In the Bethel church, near Ladege. ind., Nov. 7, 1881, Samuel Ronk, aged 78

years, 5 months and 2 days. Deceased was born June 5th, 1803; united with the church of his choice in the year A. D. 1831, in which he lived, devoted to vice of God, for 50 years. There were horn un-ta him twelve children, three of who preceded him to the spirit world. Funeral discourse by W. R. Harshburger to a large and attentive auly all its heat. ce of friends and reletives, from Luke 13:

NEWCOMER .- Ir the White Oak congrege tion, Lancaster Co., Pa., July 11th, sister Sarab, wife of Tobias C. Newcomer, daughterin-law of J. S. Newcomer, aged 36 years and 14 days.

Funeral services by brethren S. R. Zug and B. L. Eby from fealah 55: 7, 8, 9, followed by hrief remarks by the residing minister, in the horough of Washington, where she was born. She was baptized Jane 20, 1880.

May the hereft husband and six children. though they have sustained a great loss, find comfort in the mercies of the Almighty,-give the Savier their heart, trusting in heaven we

Correspondence.

The Hot Winds.

Deer Brothreus

I noticed an article in the B. Ar W., head-ed, "About Kauser," by M. M. Erhelman, in which a good account is given at everything except the hot winds. He says, "they prevail from one to three

days, and they originate in New Mexico and Eastern Colorado." This is impossible for the following reasons:

First.-the mady plains of New Mexico ere about 900 miles south-west from here. Now it would take 90 hours for the wind to reach Abilene, if it blew from the south-west. But, These gues are fed and moved entirely by bydrimits explication. See effect of son may be
rect from the South, when we have the hot
conceived if the reader will insagine a vessel
in the Delaware scoding a shot to West Pailsl'Evan, when there are no analy philas. Even

should this be the case, there is an impossibility for hot winds to come from either of these places, for those of ns who have lived in Kansas and Nebraska for the last eleven years know, as a rule, that the nights are cool. my knowledge it has never been stated by person that the hot wind blew all night and all day tor four days and three nights. That leng it would take to hring them here; for the wind With a fleet of Inflexibles, England can en is only known to travel about ten mules per hour, counting the strongest gale in time of hot winds, and my experience is that it never lows hot at night, and consequently could travel only about 100 miles in one day.

There is another objection against it. Coming from Mexico, how does the hot wind get across the mountaine without melting the snow on them? Now, if those people who talk about the hot

winds in Kausas, or any other country, would think over the matter a little, they could scon tell what makes the hot wind. I will try and give you my experience. Hot winds are only liable to occur in dry

times in any country having a hot climate. -The first thing to produce a bot wind is, the oun must ship hot upon the earth, that is,on the ground devoid of regetation, or harvest-ed grain-fields and large quantities of broken prairie, and still larger quantities of unbreken prairie apon which the grass has died for want When these get warmed up good, if you

and on any of that ground, you will scon s it is hot; and if you go on these grounds in the middle of the day, it is very hot. Any why? Because the sun shines hot and heats the dry ground, and you get between the heated ground So we can clearly see that the sun is the

cause of the great heat, and we see that we can have heat without wind. The wind of itself is always cooling, which causes us to enquire, What makes the wind het? The only thing that can make the wind hat

is the wind arising from the heated grounds mentioned above. In traveling over the prairies I have often noticed that, traveling slong the north side of a section of land, all plowed, when the wind blew from the South, enough to drive the heat, it formed itself into a het wind, in traveling across a mile of bare ground then you could feel a hot wind while there. -This kind of hot winds you can experience most any season, but when we are past this kind of a section, and the next has green proirie grass, the wind will be evol and pleasant.— Again, if the section north of the plowed see tion has green grass on it, and you passaround it, and then along the north side of the section that lays between you and the plowed section, the same wind (that was very bot when you passed along the plowed section) has lost near-

For example, all the land north of the pl ed section is bare and void of vegetation. The wind would continue at apparently the same temperature of heat, until senset that night, and if you should pass through that wind one heur afterwards, you could bardly imagine that it was a hot wind at any time. Now, while you think over this hot wind

question, remember this one thing: that while the sun rends dry heat to the earth, and heats the ground, the heat arising from the earth takes with itself moisture enough that it will ere apward than onward; so that the cent which arises on the enndy ple Mexico will never reach sunny Kansas, and you that wish to come to Kansas or Nebraska, dont need to fear the scorching sands of New Mexico.

Now I will close by saying that all the differ-eace I experienced in Kausas from Northern Illiness is, that we have the protracted Summers white they have the protracted Winters.

After we become acclimated, we mind our win'ers nearly as much while they last as they do theirs. Our Winters are at least two months shorter thun theirs. Wheat is excellent here this year: turns out from 15 to 47† hushels per acre. Oats very good, and for corn the propeet was nover better.

The Harvest.

Dear Brethren:

When we look over the fields of harvest ripening, it brings to our mind the great harvest of the ingathering of souls. When we observe the signs of the times, we believe the time is fast drawing near when Christ will come to gather in the sheaves. Are we not drawing near the time when, if it were possi-ble, the very elect would be deceived? It is high time to awake out of sleep; our athers have gone to their reward and left the athers have gone to the care of others. Do not at her sink near the end of the voyage. have not guarded her os well as they did; hence pride and divisions have crept in. Oh, what grist to see dear members for whom Christ safmuch, still desiring to follow the

orld in the lust of the eyes and pride of life. My Christian friends, let us see how closely a can imitate Christ instead of the world! Why do we clemor for liberty, when Christ has given us all the liberty a sausible people ould wish to enjoy. We have bread to eat. whereof the world knoweth oot-

My heart is exceeding sorrowfal to hear th se meny that we once called brethren, now the wilderness, and hand themselves to gether; then talk of being the original chu Father forgive them; they know not what they Setan has blinded their ever; has Christ died in vain for these people? Will they cruci afresh and put him to an open shame Ob. brothren and sisters, we that remain, let os be more faithful; gird on the whole armor of God and fight manfally for his cause; be will be with us in the darkest trials; if we put

et in him. Brethren, he not discouraged; you v the reward at the end of the hervest. May we all hold out faithful, is the desire of your sister in Christ. Barbara S. Shirk.

Prom Vermiller Ohio

Thear Brethrens

I saw several articles in the B. AT W shoot holding the A. M. at Bismark Grove. think it has many advantages over many other places. It is a beautiful place and the great shundance of water as well as the many gree

buildings, make it decidedly convenient. The Tabernacle will hold several tho people. There is an abundance of other buildwary for the holding of such a meet-This would certainly save a great deal of laber and money.

No A. M. has over been held in Kanons. think that ought to be one argument in favo of holding the meeting there. The eastern members are wealthier than the western members,-another reason why I think the meeting ought to be at Bismark Grove.

Eight miles south-west of Lawrence is the Pleasant Grove church. A brother of the writer, Samuel Baker, is Superintendent of an interesting Sunday-school in that congrega There are also a good many members in Lawrence, whom we found kind and accommo BARBASA CALDESWOOD. dation.

From Bridgewater, Va

Twenty-one sonls were added to the church by haptasm in the Cook's Creek congregation since April 19th last. We have cause to rejoice, having an evidence that our labors in the Lord are not in vain. Our harvest-meeting passed off pleasantly.-

Jose Brosswhite, of Tennesse, cam amongst us the day before our harvest-meeting appointment. Preached at 10 A. M. and of the ishoring brethren from adjoining congre gations were present also. Good meeting and largely attended. May the good Good meetings and help as to forget the rexed question of church bles and division and go forward in the work he gave as to do. Fraternally, F. S. MILLER.

From S. Z. Sharp.

Before leaving Cerro Gordo, we visited th-"Brethren's Orphan's Home," of the Southern District of Illinois, located at that place.

' Home' farm contains 80 acres of the best quality of land and has erected on it a two-story frame house, barn and other hoildings. Additional house-room is needed. We were favorably impressed with the brother and sister in charge of the "Home." The orphane appeared well-behaved and happy. The chari-table institutions started by the Brethren af-ford excellent oppprtunities for some of our wealthy members to apply some of their super shundant means. The steady habits and econ ony practiced by the members of our church in general, have made many of them wealthy ared more so than is good for their spiritual growth; hut our charatable and institutions, with the musionary work will enable them to do works that they will be

happy to have follow them. We passed through Saringfield which con-

tains a national, if not a world-wide reputation as the burial place of Ahraham L ing a street-car, we were carried two miles north-east of the city to the edge of the cametery. In a large enclosure, shaded by forest trees, and diversified by knolls and glens, on a commanding elevation, stands the monument of granite, 72; feet wide, 119; feet long and 100 feet high. Through a heavy, grated iron door on the east we entered a chamber where we could see the vault of the President, that of his wife, who had been deposited a few weeks ago, and of his children who had gone before

In the west end is another chamber wher erons relics of this remarkable man are ent on exhibition, and explained by e custodian. A chair bettomed with hickory back a mallet made from a rail split by the great rail-splitter are among the numero ntoes here exhibited.

We next paid a visit to the State Rou which we found to be one of the linest uni most symmetrical in the United States. The pinnacle of its dome rises several feet higher than that of that of the Capital of Washing-

We sent our card to the office of Governor Cultom, who is one of our "Mt. Morris College as he expressed it, and who received mly. He manifested a deep interest in the College and those who have charge of it. Ma Herrick, the policeman of the Capitol and a former citizen of Ogle Co., took special paus to show us through all the departments and introduce us to their heads.

The Brethren of Maconpin Co., bad made or ppointment for ms at the Piessant Hill church which is central among the adjoining congre cations, and where we met large and v ntive congregations.

There is a large membership here, of well-

drilled, uniformed and officered soldiers of the Cross. It seems that thorough discipline has the same effect in the armory of the Lord as it has in any other. When the storm of battle comes, they neither scare oor "break ranks The prospect of the church is very good, and was at all the other places visited,-the longer we stayed, the harder it was to part. In arvest the congregations v orge and the kindness of the brethren and siters everywhere was greater than w

From Moore's Store, Va.

Dear Brethren -

Bro. Jesse Crosswhite stopped with us on is way homeward and preached for us mue at Cedar Grove, three times at Flat Rock, and once at Timbervi

as my pleasure to ottend the meetings at Flat Rock. I had often read the effusions of Bro. Jesse's pen, but never before heard him preach. His preaching is doctrical, practical, and abounds with illustrations.

His first meeting at Flat Rock was a Har rest-meeting. Here the parable of the unjust steward, and the rich man and Lexarus, formed the subject of discourse. The nature and oflice of parables were discussed, and the grand of God's grace fitting some to acquire property and means, whilst others having not this gift, live only from hand to mouth, of the Christian was well shown and made lasting impressions.

The next discourse was based upon Heb. 12 1, 2. He claimed that the "besetting sio," was often confounded with the "weights," which were to be laid saide. Some meu's disposition to levity, others' to drunkenness, and others' to pride, covetonsness and the like, were not be cetting sins, but weights to be laid aside in th race. The "cloud of witnesses" connected the "hesetting sin" with a chain of facts showing that it was unbelief in God's Word in crestion doctrine and promises. After paying his re-spects to the infidel and the unconverted in lain terms, Bro. Crosswhite turned his atten tion to the Chrisiao, by bringing forward Mark 10: 15-18, showing us that we should not only believe in "preaching the Gospel to not only believe it preaming in deeps avery creature," and in the salvation that follows, but also in the "signs that should follow them that believe." Are not devils east out of sinners when they are converted to Christ? They shall lay their hands on the sick and they shall recover; is not this verified in carry

ing out the precept of James 5: 14, 15?

Bro. Jesse evidently does not tower the ide of the "lost power." He claims that the of the sick (physically) and the Lord " shall roise him up (from the sick hed) and if he have committed sins, they shall be forgiven him. His experience went to show that those wh

do the anointing should units in the prayer of in the kessury for traveling. The kouse in not lathth—be of the same mind in its design. He ficished and will not be until after harvest, made it plan that it was a high favor and when it will be opened for public worship and

privilege conferred by the Lord upon his peoe and too much neglected.

His next discourse was drawn from Acts 3

19, and was directed principally to the sing 13) and was directed principally to too unner. He showed the menuer of conversion and the forgiveness of sios, and that they are not iden-tical, but that conversion precedes pardoo. His visit has left a bright spot in our memory, and he passed on toward the "suony couth" with

our prayers and good wishes. There are many things I might name in this communication, but space forbids. Suffice it to say that we are all laboring for the union,

peace and prosperity of Zion, as we have alway lone and ever hope to do. The Valley of Vi is a unit for our common Brotherhood, and no faction of whatever type will be countmanced by the faithful in her borders. mission field is extending eastward, and the work does not abate in our midst. DANIEL HAYS.

A Sud Accident.

Dear Brethren

On the afternoon of Aug. 4th, a little girl four years old, daughter of Elder Samue Zook, of the River Brethren, went into the earn and up on the hay mow, where she got old of some matches, that some strangers left in an open satchel, and in her play set the hay on fire, near the place of entrance.

The child was heard to scream by some o the inmates of the house near by; but too late to save her. The door being open on the oppo-site side of the fire, the child was seen by her aunt (Nooh Zook's wife) near the door, where the child was waving her hands against the flames, wrapped in a blanket that laid on the Finally she was seen sinking down it

Two harns were built near together, and be tween the two was a large hog-shed, and wesof the second barn was a large grainery and one horse and some machinery. But the elder told me this morning, all this lose would be nothing to him, if only the shild could have been saved, so he has plenty and can replace

But, oh, the poor child lays parched and black in the coffin this morning, ready to be hurled,—what remained of a child once lovely huried,-what remained of a child once lovel indeed, but now a pitiable looking object. -The hereaved family has the sympathy of all This sad accident took place two miles wer

my home, in Dickinson Co., Kan., and the foul habit of smoking tobacco we may safely say, was the cause of it all, as one of the mer at slept on the hay in the barn, while engag ged to plow for a man close by, kept the match for the express purpose of lighting his pipe, and that without Bro. Zook's knowledge. Fraternally, JOHN FORNEY.

From Europe

The lovefeast held in the new meeting house at Sindal is past. We met about fifty at Sindal is past. We met about fifty ers there June 18th, from Bjorring and

Frederickshaven churches, and commences rork in regard to the rules for the house. 1. A committee was appointed to take care of the house. 2. The hall to be used only by our own

churches for religious services and hence not designed that other churches shall hold savice 3. The rooms that can be spared are to b

for rent and the income to be used for repair ing the house, and the balance to pay the trav ing expenses of our home minis ary work. 4. It was determined that none of the

ould be rented by any one who would engage in the sale of intexicating beverages. 5. The elders of both churches are allowed to have free rooms in the house whenever they

desire them-These rules are permanent as long us the morty is owned by the charches.

In the assement there ere four rooms, for a family, calculated to be rented by J. Jenson, minister, and three rooms for wash-ho-The floor has a ball and britchen attached for lovefeast purposes, and two rooms and a kitches for one of the elders, or to be rented out if your desire it. Under the roof are t he made two large rooms, one of which I heard Eld. Siren Chr. Nielson will occupy instead of those on the floor in order to get

dedicated so usual amougt he brethren. I cannot yet tell the cost exactly, but it will perhaps be some over 4500 Kr. It is built substantial-ly, and is commended by all the members and o by others

The Home Mission was next taken up; shoot one half of the donations were ased last Win-ter. The church being satisfied with the work done, left it in the hands of the official brethren

to not us they were able this Sommer.

Being anged to ask the church of Frederickshaven to ordain one of her ministers and hold an election for a minister and a deacon. as well as to advance Bro. Jenson in the Hjorring church to the second degree of the mir try, we proceeded to do the work as it generally is done. We got the vote of the Freder en church to ordain brother Nielson elder, hat not to slect any more ministers and cone. We in the fear of God laid our hands the dear brother and installed him into the full ministry. While we took the vote of Hiorring church

for brother Jenson, the other church received a man 69 years old into the fold of Jens. When we were done advancing the brother, the old man was buried in haptism in the clear stre running by the three sides of the meetinghouse, in the presence of a multitude of sp tators who were very quiet, and some wept. After that, communion services commenced

Elder Eskildsen officiated, assisted by Elder Nielson. We were through with the services and ready to separate about 2 o'clock in the morning. Some waited on the trains going east and west, and with whom we had a short but impressive season of devotion in the morr

The day was indeed blessed with the ore of God, and especially was the ordination at-tended to with earnest devotion. Tears flowed freely from many eyes. It was a day that will never be forgotten by the church, and may her elders be able to receive grace to watch fully the flacks entrusted to them as the good Book teaches, and may all the members help them to do this work And now, let me in the name of the church-

es, send you all their love for the good Brotherhood has heslowed on them, as well as on old Denmark, and also from me your poor servant. Please receive our heart-felt thanks for what you have done, and still are doing for me and my house. May God bless you across the deep, with love and fervent zeel to carry the tidiogs of Jesus to all nations, and to every the tidiogs of Jesus to an manuscript, working ond tired soul as well as us, is m
C. HOPE.

Copenhagen, June 25th.

From the Monticello Church, Ind. Dear Rothers

We hald our last appeterly conneil July 22nd. It being a busy time of the year, the at tendance was small. Brethren, I think this is not as it ought to be .- we can certainly afford to spead one day in the bouse of the I if we neglect these important duties, the Lord will sarely have as charged up with one day's work for which we will have to answer. Let us all make a grand effort to become more live in the cause of the Master.

The members here seem to be in love and union; so far as we know no one is in sympathy with the divisions that are troubling our b loved Brotherhood. Our prayer is, that all may be characterized by more forbestance.

J. A. Weater.

Why Is It?

How does it come that James A. Ridenour

presentative of the Progressives at the Ash-nd meeting, represented about one handred churches in the Miami Veller? In order to make it still strouger. John Prizzerald from one of the same churches, represents ty, which they intend to be added together in order to show numbers, while, in reality they were both representing the same.

Farthermore, how does it come that they

the three churches surround g Dayton, and when they met to organize in the city, only about fifteen were present? In the city, only about fifteen were present? In that the way they represented their strength all over at Ashland? B. A. HARSELL.

WHERE the spirit of the Lord is, there is liberty. It is not the liberty of disorder, uor as some seem to think, the liberty of a lightrunging tougue, but it is the Spirit's the spirit's freedom. If the Spirit shall make you free, ye shall be free indeed, that is free from sin. Where the Spirit abides, sin departs, the chains fall off, the heart is free. Peotal card communications collected for t department. Reperis of baptisms especially decimal

Killed in a Conf-Mine.

Many of the brethren, relatives and other acquaintances, no doubt, will be sadly pained to hear that Bro. Samuel sugged of Elk Lick, Somerse Co. Pa. was killed in a cost-mine near Salisbury on the second of this meath, ay morning, at half past nine

The following extract is out of a letter from his son written to me "On Wednasday morning father started to the mines with his partner, Geo Robinson. Soon after they got to work.

Robinson went out to get a prop. He told father not to mind about doing anything while he was gone. But it seems father got down to undermine a little A few minutes later, when Bo more. hinsou returned, he found that the coal had given way, and a mass weighing about 500 pounds had fallen on father's head. He must have died instantly: for his skull was entirely split apart, other wise he was not bruised or even t The mine superintendent says, that is head had been two inches further back he would have been asyed; but it

Little did we think six years ago, when we bade each other farewell in the Pittsburgh & Port Wayne depot at Pittsburgh that such would be the sad my dear brother-in-law. such is the uncertainty of life, that oft on when we least expect death, we are nearest to it. But death is the ordering of God, as Joh declares, "Thine han have made me and fashioned me together round about; yet thou dost destroy me; for I know that thou wilt bring me and to the house appointed for all living.

May God watch over, and bless and comfort the hereaved family, is my prayer." M.P. LICHTY. prayer.

From St. Louis, Mo. We are glad to inform you that Bro. S. Z. Sharp paid us a visit, and preached for us the night of Aug. 2; also the following night. God bless the brother and the seed he has sown. The memhere were much hoult up, and we home he will come this way again F. C. MEYERS. had seen for three years.

From Bedford Co., Pa

The church at Dunning's Creek is in love and union and the members are generally well. Wheat crops good; oats, poor: corn is suffering from drouth; is an entire failure in Bedford Co., and adjoining counties.

Bro. John B. Miller, of New Paris ope of our ministers, intends to take o trip through the West. Will start be-fore long, and expects to visit Missouri, Kansas, Nebraska, Iowa and Illinois. -Hope he may do some good to the hun gry souls, waiting for the Bread of T. S. HOLSINGER.

From Lornine, III.

The buryest is about eathered in. Farmers are busy thrashing, and many plows are running preparatory to an-other crop. Corn is almost a failure in three parts. Considerable rain during sek has induced vegetation be very thrifty. Church interest to inng somewhat since harvest a since the muddy roads have ceased. We will hold our harvest-meeting in the Loraine church, Saturday and Sunday, Aug. 10 and 20 inst. Would like if some ministers would come and help us.
H. W. STRICKLER.

From Brush Creek Church, Mo

Your good paper is anxiously look for every week; -indeed we could hardly do without it. It makes us glad to ear of the prosperity of the church at different places, with the good admoni tions that are given.

Our little church is in peace and un-ion, for which we are glad. Rrethree Kepner, J. S. Mohler and Pinkerton e to us last Saturday and Sunday and preached the Word with power and effect. Two precious souls made up their minds to anite with the church; amount to anite with the church; bane and conveyed to place of meeting, others are sear the Kingdom. Herbres and sisters, pray for us and the many

that are now in nature's darkness, that they may be brought to the light and liberty of the Gospel. May God help us May God help us to be faithful. J. S. SHARFPER.

July 31. From Onk Park, Va. Dear Brethren at Work

Each week you visit our home you the week before. Continue to carry the glorious news of a free salvation. Cry sloud and spare not! "For if the trum pet give an uncertain sound, who shall repare hamself to battle?

I think our little church here is gain ing strength slowly. We now have ser vices regularly, every fourth Sunday Sabbath-school every Lord's Day; Pray er-meeting each 2nd and 4th Sunday. Here we have lebored in the vine of the Lord since we set to work for him. Many and pleasant have been the ngs that we have enjoyed together here with God's people, but we expect to

this place to take up our shode in the Our farmers have just reaped one of the largest barvest that is on record for our part of the State; some poor land yielding as much as thirty bushels to the one sown. Brethren, pray for me that I may become better equipped for

From Locke, Ind.

The B. AT W. is still a welcome visit at this place. I hear no complaints anywhere hope it will continue to con laden with good and wholesome coun sel, ready to raise a warning voice wher ever the enemy may attempt an attack, Yours Fraternally, J. R. MILLER.

A Visit to Howard Co., Mo.

Left home Friday noon, July 28th staid all pight with Bro. J. H. Ogden. Next morning set out accompanied by Brethren J. H. Ogden and J. E. Joh Missouri River at Clesgow, about four o'clock that evening. We found two e'clock that evening. We found two brethren and three slisters,—five in all living about 8 miles Wast of Higbee where the Chicago and Alton R. R. crosses the Missouri, Kansas and Texas R. R. They were much rejoiced to see us as we were the first Brethren they

They called in a few friends and we morning at 11 o'clock, we attended a funeral discourse preached by a Disciple

About one quarter of a mile from where we stopped with Bro. Cain, the Disciples were holding a protracted meeting. We met again with them in the evening at 5 o'clock, when they is sisted on us preaching, which we are ed, and spoke to a large congregation of attentive people, from 1. Cor. 10:15. We ad four of their ministers to preach to; all were well pleased. This was the ng over held by the Brethren in Howard Co.

Next morning we set out for b and arrived late that evening, after traveling near 40 miles on horseback.— Found all well, for which we praise

Now, Brethron in the Northern District will please take a note of this. We hope ministering brethren passing through on either of the above rouds, will call and preach for the Brethren in Howard Co., Mo. I will give you the address of Brethren there, Auron Ma ley, Myers P. O.; E. M. Cain, Burton.

Now, Brethren, remember us at a grone of Grace those isolated brethren, starving for the Bread of Life. The lling, I expect to visit them again in the near future.

At the above place we met old siste Markley, who is now in her 80th year.-She was born and raised in the summer county (Fayette Co., Pa.) where the writer was born and raised.

D. PROVINCE

The Brethren of Urbana church, Champaign Co., Illinois, have appoint ed their Love-feast for September 1st.

Members and others wishing to be at our feast, are cordially invited to attend Those coming by rail will be met at Ur-

Announcements,

District-Meeting.

882, the North Missouri Dis trict, in the Smith Fork church, near Platteburg, Clinton Co., Mo.

Aug. 20, at 10 A. M., in the Washington church, Washington Co., Kan., 3 miles south-west of Washington City on the premises of Bro. John Gauby. Aug. 23 of 4 P. M. in the Wayman Vol-ley church, Clayton co., Iowa.

August 20 and 27, in the Clear Creek church, Saline Co Aug. 20 and 27, at 2 P. M., Honey Orees congregation, Nodaway Co., M

Aug. 26 and 27, at 4 o'clock, six miles south-east of Lacon, Marshall Co., Iti. eptember 2 and 3, in the Mound church, Bates Co., Mo. ept. 1, Urbana, Champsign co., Hi

Sept. 9th at 2 P. M., in Wichita district Sedgewick Co., Kan., at the house of Bro. Adam Esterly, nine miles north-east of Wichita. Sept. 0 and 10, at Bro. Eli Prank's, six miles north-west of Madison. Sept. 16, at 3 F. M., Dorchester church, at Bro. Samuel Fager's, one and one-half mile south and one mile east of Dorchester, Saline Co., Nebraska. ept. 16 and 17, Middle Creek chur

Mahaska co., Iowa. Place of meeting, six miles from New Sharon. ept. 16 and 17 at Bro. C. Cripe's, 2 miles north-east of Osceola, Mo., and one

north-east of Occesia, Mo., and one mile north of Osage River. Sept. 22, at 1 P. M., Waddam's Grove, Stephenson Co., Ill. Sept. 32 at 3 P. M., Huntington church, Huntington co . Ind.

Sept. 22 and 23, at the residence of Bro. David Zook, Pike Creek church, halfways between Chenoa and Lexington on the Chicago & Alton R. R. Sept. 22 and 23, 314 miles north-west of Libertyville, Jefferson Co., Iowa Sept. 23, at 10 A. M., State Center church six miles south-east and two miles and a baif north of Melbourne, Marshall

at 3 P. M., Lubette chucrb, Lahette Co., Kan. ept. 23, at 2 P. M., Weeping Water church, at Bro. Grove's. south-east of Greenwood, Cass co., Neb.

ept. 23, at 2 P. M., Logan church, Logan co., Ohio. pt. 23, at 2 P. M., Somerset church, Sept. 23, Whitesville church, near Flag Spring, Andrew Co., Mo.

Sept. 23 and 24, at 1 P. M., Des Moines Valley church, Iowa.

Sept. 23 and 24, Hurricane Creek, Bond Co, Ill. Sept. 23 and 24, at 10 A. M., Coldwater

church, near Greene, Butler Co . Iow: Sept. 23 and 24, in Crocket Creek church, six miles corth-east of Keots, Washington Co., Iowa. ept. 23 and 24, at 1 P. M., Rock Creek, Whiteside co., Ill.

Sept. 23 and 24 at 4 P. M., Swan Creek church, Fulton Co., O. Sept. 20, at 4 P. M., Union Center district,

Sept. 27th, at 11 A. M., at La Due, Mo. ept. 27 and 28, at 11 A, M, in the Deep River congregation, Poweshelk Co., Iowa.

Sept. 27 and 28 at 1 P. M., Yellow Cre

Sept. 27 and 28, at 10 A. M., at Brick church, five miles south of Anderson, Ind. Sept. 20th, at 4 P. M., in the Yellow Creek church, Elkhart Co., Ind., neveu

Sept. 28 at 2 P. M., in Antioch, Ind. 20, at 4 P. M., Bear Creek chin at Palmer, Christian co., Iii.: to con tipue over Sunday.

lept, 20, at 10 A. M., in the Eel River co co., Ind., eix

congregation, Kosclawoo co., Ind., etc. miles north to North Maschaster. Sept. 30 and 30 at 3 F. M., Grove church, Mismice., O. Sect. 30th, in the Dry Greek church, Lina Co., fa. Spit. 50 at 3 F. M., in the Silver Crock church, Gowley co. Kan., at the residence of Bro. Joseph Anglemeyer, and the section of the country of the sect and 5 miles south and of the Brites sect and 5 miles south.

of Windeld, Sept. 30, Saline Valley church, Ottawa co., Kun. Sept. 30 and Oct. 1, at 1 P. M , Riue River Valley chur ler Co., Neb.

her Co., Neb. Sept. 30 and Oct. 1, at 10 A. M., Harlan church, 414 miles east of Harlau, Shelby Co., Lowa. Conveyance at Harlan and Kirkanan Sept. 20. Sept. 30th and Oct. 1st, of. 10 A. M., in Indian Creek, Iowa, 314 miles south of Maxwell on the C. M. & St. P. R. R.

Oct. 7, at 2 P. M., Exeter church, at residence of D. B. Heiny, 8 miles north and 2 miles east of Fairment, Fillmore Co., Neb.

otoher 7 and 8, in the Binckwater church, Saline Co., Mo. Oct. 14 and 15 at 10 A. M., at the house of A. Griffith, three miles north-west of Carleton, Neb.

Oct. 18, at 2 P. M., at Bro. Abijah Holloway's, State Creek church, Su

Oct. 10, at 2 P. M., Middle Fork congregation, near Edna Mills, Clinton co. Ind.

Advertisements.

In this column a limited nomine of first-class advects Stouts will be inserted; nothing of a doubted Free Health Betorm Lectures.

Per. A. W and Mas. E. Tato Flowers, and Royde, Heek. They will want coveral fleethrow's places of meeting in morthern as in August and September. Fro. J. V. F. in, minister of the Rikhet Valley charely, whe then, and make all entitle unrangence sharely-bases, make appearance to, date

iption done with nestness We sim to do good worl

MILLER & AMICK, Mt. Morri



Mount Morris College,

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nd (berough in their work, men who have had from three to twenty years' experience in eaching. The observeter of the work done here will compare favorably with that of the best schools in the country, Send for catalogue aining full particulars. Address all com-Mount Merris College.

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BREVITIES.

Ptr Annual.)

Vol. 7.

Bao. M. M. Esbelman's address is Burr Oak, Jew

Buo. M. P. Lichty is spinding a few weeks

to, D. E. Price expects to take a trip to Kansaratin in the course of a few weeks.

ONE little boy down South says Sunday-schools have approved so much that they spoil the Sauday fishing. Ex two more weeks till school opens. We hope to may of our old friends here daming the coming year

THE Feast at the Logan church, Logan Co., Ohio, wil ones from mean may have the :

st man, but truth that comes from God will have the sea Do not fail to send for sample copies of the B. AT W.

SHETTHER Mills Calvert and J. H. Jellison, of Allis Prairie, Itlinois, have been advanced to the second

WE learn that Jesse Culvert has been preaching in

Buo. Sharp started West last. Wednesday, expecting stop at Waterloo, lows, a few days, and may go as it West as Dakots before les return. if rare that the growth of one's heart keeps pr

with the growth of one's means. As min inc

IF you have been doing wrong, at once make ad commerce doing what is right. By right a may convince the people that you have refor PONTLAND, Oregon, is the address of bother Aller Ives, for the present. He reacted that place the last of Jone and seems to be enjoying his new home quite well

IMPORTANT TO TRAVELERS.—Special induces to efferred you by the Burlington Route. It will to to read their advertisement to be found classified

ly seems that the Young Disciple published by Qui by and Brumbaugh Bres., at Handinghos, Pa., is giv-ing quite good satisfaction. At present, the paper has a

We present the committee appointed by the Annual Meeting to revise the Minntes are at work, at least we have heard from one who is through with the entire

Buo Dr. Flowers is planning a trip through the West specting to call at Mt. Morris and Lunaris, and will see the west as Nebraska. He is anxious to test the vic-ous of the dry atmosphere of the tar West.

THE revision of Luther's Bobbs, begun in 1863, has y

THE revision of the Unity original measure of the even finished. Of the Unity original measure of the evening Committee but fourteen live to see the revision completed. It will require, probably, two years longer, oget the book ready for the public.

Buo, S. Z. Sharp returned from his trip through Southern Hilmois August 12th. He repets the obsercace in a prosperson and generally peneratele conditions. The different elements seem to sue todecarance with each other, and by kind treatment may be retained und much

Fire, following from one of our exchanges seems hand-rentable, yet there is no telling what some people will a Accompany of Second Adventists on Texas are so avained of the immediate coming of Christ that they

Av a few more weeks till the Fall term of the Cal-Only a few more weeks that the Paragraphs of the property of the rooms of both buildings have been neally white-washed, carpetel and otherwise conveniently arranged for the students. All who are so burky as 6 art bend this season will find the place an agreeable beare never to be forgotten during all the leafs and presents of

Warrino to this office from Sinking. Springs, Ohio, tog. 0, Res. Landon West any: "I will now do whint! I mot load your paper in its mission. Let its metto to, were as a respect and as harmles as a dove." Health were as a respect and as harmles as a dove." Health were a good, and all sevens quick and we party the Good-patt in trail into all treats, and to remaind on shifty of that our Marber has said and defect."

Mt. Morris, Ill., Tuesday, August 22, 1882.

We call special attention to our list of anachlets on the fifth page of this issue.

THE Anti-mesons have raised \$1,729.55

oversed from his late ill

It's bad when a man thinks the whole world he his shoulders, and that when he ships down the universe will come tumbling after hum. When sending Stamps in a letter, never fold

the gummed sides together, as they often adhirmly by the time they reach us that they cannot be arated without duranging. Please remember this.

Ir your neighbor is a single immersionist let him see colher Exnor' article in this issue. Perhaps that for-eard immersion practiced by Thomas Campbell will re-

Bao, Sharp thinks that in St. Louis is an excellent opening for the Brethren, and that they should early endeaver to occupy the first more fully than herstoffer. Tournands of hard-working people easy as clusted privileges, and would gladly welcome the Brethren and

We fill the Home and Family Bepartment with original articles this week. We are glud that our contributors are keeping to well supplied with swars. Dut reget that they are growing a little tanks in chareful neare. Lot un have all the good church news you can find for us

PARDOX us, Brethree, if some articles written with a pencil do not appear in the paper. By the time they seech this office they are usually so dim that they can to the read with any sufficiation. Always are good black ink, write us plain as you know how, if you want our productions publish

Wirmin the instals, or seven years the number of Jewish inhibitation of the four recred titlers—Jerosialen, Hebron, Therian, and Safed in Galikes—has reconsiderably increased. In Jerusalem alone, the popular title has trice from 20,000 to 30,000 souls, the main part of the newcomers being Jens.

explain Jns. 1: 27, which reads as follows: "Pare relig-ion and endefied before God and the Father is this, To visit the fatherless and whitows in their offiction, and to keep himself amounted from the world." Some one will give the explanation, while the rest of mankind to marking what the verse teachers.

THE way to get promotion—and history proves this— is to do your week in your present place so well that you have the right to do a better work comewhere clac. The world is full of zeen who fail where they are each issurgme that their failure and discontent with their present outton me the best evulence that they ought to have comething higher. Hot no one else ever tanks so.

WILLE some are talking, and even lumenting over the "lost power," of the church, because the has no more the power to heal the sick, care the dayd or rates the blind, may it not be well to consider whether we have and we four that many use making a very unjust use of that which they have.

twin very powies, as well as machristim, to call people ignoceast, dishemat and selfati just because they happen to differ with a molout religious matters. We have as road on article, written by a would-to-selement, who were very severe language of this hird against these whose he is libering to sustruct and correct. He engels to know that their is out the user for a series. whom he is interrupt to metrust man correct. The output to know that that is not the way for a reformer to necess-plish good. Calling people ignorant, selfish, etc., only throw them further away from the buth, and tends to give them a very unfavorable impression of the reformer. Men of this knd would do well to reform thesessions

GLAKCING over one of our exchanges we happened onto an article, in which he writer severely enthried others for not labering more curricity in behalf of a higher and nobler Christian life. The thought is a good one, and should commont itself to over devoted Chris-tian, for it is evident that none of no have fully attained to that exalted life and pure character that Gospel ob-dience ought to develop, but the writer's manner of writ-ing spaided all his good intention, for in describing the conduct of others—park as good as he as, if not better stone explict to develop, but the writer's manner of well. Basso of weaking is that GeV. The walk to extractly the first of the first

It is said that the Congregationalists have four miners at work in Utah and there more on the way thither, resides twelve fice Christian schools, with saxteen teath-ten, one of the twelve being Salt Lake Academy, with

THERE IT A BEDERICH AND A PERMITTER SHE IT AND A PERMITTER AND

onaries to different parts of the world. them study more and neuch better than they used to in

BIO. I. H. COU. or United, Kansan, informs in that the chunch at that plane was in peace and hazmany till in few days ago, when five Minni elders came among them and succeeded in leading twelve away from the church. It seems strange that these others, who for years opposed ministers going into the territory of other dees uninvited, will now spend their time traveling over the country, sowing discord in the churches and coming divisions contrary to the Word. The church at Otathe was in splandful order, and why not let good ough alone?

A warran in speaking of the name Christian, in The Christian Union, says: "Perhaps it would be well enough for all believers in Joses to lay ande every other name and to be called only by such musce as are fraud to the Bible. But who will show us where we are conmanded to select jest this one out of the shany manies here are used in the New Testament by which to designate this large effices of propile? No work command can be found. And, induced, the word is found only three times in the whole Bible. Why not see well call ourselves Suists, Brethren, Believers, etc. 2—mance which are found much more frequently in the Bible, and which one much more frequently in the moor, and which are used by the Holy Spirit himself in speaking of the liliton of God."

A connessronder of the New York Errning Pos A consuscence of the New York Eventup Fact.

Me this stoy of the Gray, a benegability hispicine, who recently held in that of the A post suwargest, who was recently held in that of the A post suwargest, who was the considerable of the Confession and that the Confession and that the open men and e.g. to be led. "I can't do that, doctor," the gain replied, "Fac I can't do that, doctor," the gain replied, "Fac I can't do that, doctor," the gain replied, "Fac I can't do that, doctor," the gain respective of the Confession and the Confession an "thic the metherne, cover and all." He who have beent of the cupa of cold water will not forget feeds of kindness and charity. Oh, to hear may, at the last, "Ye have done it unto me!"

WE do not like to discounge blowny effects, es upon the part of the young, but we do find it no to declare much of the original poviry sent as for

and found them laboring and praying for higher attain-points in the davine life. Brethren John Metzger, B. tl. musts in the devices life. Berthere John Meleger, D. H. (Gless, Jehn Berthelburger, John Wei, A. S. Leze or Martin McGluez, and Daniel Vaniona are be virit them in turns and give them regelar mettings on the first gain that had shally so of each month. The buckther and sixten uncer cards Louis's up and on Timachy creeing or each week, in a private room Feld Soft, at sixter Partic, Vo. 41th Ocalys Soft, Tarry void the Serphelmon, have been been been been seen from the services of the sound of the services in that city. The weak to concernly

Some fifteen years ago, brother Quinter had a disco sion in Macoupin Co., Ill., with a learned Cam-minister by the name of L. B. Wilk-, whose le and fair manner of debating rande a favorable i

ring differing communities in Lands and Indian will also be preachers will pick at each other and at lious make more levity than

Jess after going to press last week, we received the following from knotler L. B. Pickett oncertaing the following from knotler L. B. Pickett oncertaing the choice of the fell. Moggain refund the Holy Kiv. He said when he ned bestler Miller that he proposed to withdraw that, though it was in the proposition, and he further and publicly that bother Miller agreed to it. This nother Miller desired, and said be had in the pres-ence of the Betthern eviscol to withdraw this, propos-

ence of the Brethren relaced to withdraw that propose ion. So Morgan had to make a square related to dis-case at. The debate closed one day carrier than was ex-pected. Morgan in an attempted rebuild to brother Miller on the Local's Supper sect healty mixed; he go out two Passovers, and finally got the Passover distribut-ed all through the frant of unscavened bread, and ther ed all through the first of unservence press, got N all over on the 14th day of the month, of the debate left Mos gan standing like the rai must be all looking for land. Upon the whole, we and feel that the cause extracted to brother M

tated over the hymn book question, at least the editors are. Some time ago their General Convention appointed a committee to prepare and publish a hymn and ton-lock adapted to the wrants of the Beethrehood generally. The book was accomingly prepared, our makes to give substantiated to a few parties at least, keepen a rival book was quickly gotten up by J. H. Fillmore, a noted mark writer and publisher, and put and the number in opposi-tions to the other book. The leading papers have be-come divinted and published long pointed articles in recome divated and published long pointed arriches in we ply to each other. The ciliters are discussing the pre-ceedings with a seal worthy of a better cause. To scale of the good old members things look a little gloomy, One of the agged vetcams, a prencher of wide exputi-tion, expresses his fems thus: "These was a time whom

Religious Essays.

A BRIGHT HOME BEYOND

BY CLARA R. DALDWIN.

Ne'er give way to gloom and sorrow; The sun doth ne'er cease to shipe: Though the darkest clouds hang o'er us, The anu doth brightly shine above: Ah! the darkuess soon will bauisl And the sonbeams light the gloom.

Life is but a fleeting moment, Full of cares and toils and wors Mingled with the joys of nature Bound by friendship's golden chain, Fired at by Satan's darts. Smiled npon by Jesus' love

All along our pathway finding Sunshine, clouds, birds and serpents, Thorns and flowers, storm and cale Bridgl joys and widows' sorrows: But through all these vari We may reach the goal at last

Here we may embrace our loved ones; Oh! what a joy they are to us; Who could wish for sweeter moments Than those spent with those we love; But the golden links are brittle: See them falling one by our.

An they're breaking close around as; We with dearest friends must part Ah, in this dark and trying moment, With our hearts so sorely reat We would siok beneath the burden Were it not for promise sent.

"Trust in One, you'll meet your loved ones In a brighter world above, Sayeth one who died to save o From the har of death and hell. Oh! bless the author of this promise Sound his praise through all the world. Blassed promisa to us given

Which can light the deepest gloon E'er cast o'er the human heart This light far brighter than the son, Shipeth through the darkest well. Here we meet to part again There we meet to part no more

GOD HEARING SINNERS.

BY M. MYERS.

"Now we know that God heareth not sinners: but if any man he a worshipper of God and doeth his will, him he heareth."-John 9:

WHILE we do not particularly disa gree with what has already appeared in the columns of the B. AT W. on the above text, yet we think the brethren failed to trace it to the point in ques tion or the proper depth to throw all the light on the subject, even contained in the text in regard to God hearing sinners.

A great miracle had been performed, and the mind of the object of the miracle had been wrought upon to such un extent that he became a firm believer in the one who performed the miracle, knowing him only as a man who was called Jesus; but from the nature of the mirscle, regarded him as a prophet, and when learning of his sonship to Godward, worshipped him as such, not regerding those who had cast him out of the synagogues. When a miracle was performed, the minds of the people were immediately carried back to the prophets; as when the son of the widow of Nain was raised to life and restored to his mother, the people exclaimed: "A great prophet is risen up among ue." It was a common inference or belief among the people that miracles were alone performed by the

himself by saying, "We know that God beareth not sinners." They knew this as well so the blind man, yet they accused Jesus of being a sinner without any pretext or foundation whatever. The blind man in order to refute the accusation, made use of the language of the text, and continued his speech until he wound up by saying, "If this man were not of God, he could do noth ing," in the way of performing a miracle in the name of the Lord; for he heareth not sinners in regard to work ing miracles, or in other words to grant their petitions or heed their requests in miraculous works that belong to Himself alone and his true followers thus empowered. (See Acts 19: 13.) God is ever ready and willing to hear and to heal the samer who cames with broken

JOTTINGS BY THE WAY.

heart and a contrite spirit.

DY A. W. VANIMAN.

EDUCATION. WE sometimes hear persons say that such and such a person is opposed to education. This is generally, strictly speaking, a slight mistake. The trouble is that he believes in another kind of education. He does not believe in this "Book Learning." He thinks that one ought to learn to work. This is education of practical value; sometimes even more so than the education obtained in school. While some educate the hands principally, others give nearly all their attention to educating the head. There is a middle which we can take. All should know how to labor with their hands that they can make a living in this way, if necessary.

Again, all should know enough what is contained in books to be able the full administration of the ordinance. to talk and think something besides It was called a "compend" by Cyprian, work. Often a working man becomes crippled in such a way that if he had an intellectual education it would be of Every ancient Greek writer, who wrote great service to him. With many of our farmers when they

meet at church or town or wherever it be, all the talk is about the corn, the cattle, the hogs, or something of the kind. Their education is good in its place, and of great practical value, while book learning is also good in its place. It is the intelligent farmer who makes the most money with the least labor. He works with his braips, while the other working with his muscle only, often does twice the work necessary A farmer should study the nature of his soil, what it will produce best, etc. In this, books and papers are of great value. Every farmer should take some good farm paper. I consider the Amer ican Agriculturist, published by Oraoge Judd Co., 245 Broadway, New York, to be the best paper in the land for the farm and household, Price, \$1.50 per annum. Children should not be reared in idleness, not having any education in the line of work, nor should they be reared with this plone, but should have a knowledge of other things and other people besides what they see around them.

The College campus is a beautiful sight with its shade trees and closelymown grass. We look forward a few weeks with pleasure to the time when the students will be with us. We enjoy seeing their bright and smiling fac-The school is in good hands, and prophets. This is the understanding all who come here to school will be

home that they have here. This is an seals our destiny for time and eternity. death of Christ. Pope Gregory after.

THE BAPTISM OF THE AGES. Trine Immersion the Only Apostolic and Christian Baptiam. BY JAS, EVANS.

NUMBER I. No other form of Christian baptism

balance and found wanting. All true evidence is on the side of the threefold form. It harmonizes with the revealed system of redemption, in which the Father, the Son and the Holy Spirit form the fundamental ideas, and which appear so prominently in the epistles. No apostle wrote a letter of any considerable length without exhibiting these three names as illustrating some feature of the truth as it is in Jesus. The honest writer of church history can and does trace up every other form to a human origin, and can assign to each its respective date and by whom invented No honest, well-informed historian will risk his reputation by asserting that Tertullian invented trine immersion. for he is never charged with such an invention. It was the universal practice of the church in his day, not of the orthodox portion, but also of what was called heretical. We can tell when pouring, sprinkling, single, forward and backward immersion began. Pouring took its rise in the days of Cyprian A. D. 200-258. It was administered to sick persons who could not be immersed, only as a substitute for

and was not held to he valid only in extreme cases. Chrystal, pp 63-68. on baptism, knew that chee, to pour, and baptizo, to immerse, were dissimilar in meaning. Their etymology was different. Cheo had for its object the eleement poured out. Baptizo had for its object the individual or subject of the ordinance. The water was poured, the person was baptized, hence these two words could never be confounded by those who knew the Greek tongue. highly imaginative mind, like Origon's might call a copious pouring a baptism when speaking of the alter on which Elijah caused four harrels of water to he poured. (1 Kings 18: 30-35). But it was not the act of pouring that Origen called baptism, but the result of the copious pouring, together with the fact that it was done three times

Origen, who lived about A. D. 240, and who was much celebrated for his learning, unaffected modesty and humility, was like all his contemporaries a trine immersionist, and the threefold action of Elijah struck his strong imagination as a type of the Christian baptism, and the result of the threefold pouring. Milton, the great English epic poet, who was a Baptist, thus expresses himself as to the effects of dew: "A cold shuddering dew dips me all o'er." (Mark of Cornus.)

Sprinkling, .eo, had its origin as a valid mode applicable to all conditions m France during the 8th century. The Pope granted the French church the proposes. Life is no understanding at who come ners to second will be privilege or using agriculting in cosmological the blind man had, hence be used the amply repaid. One of the grandest crution of an armed force given him to clearness and light of the order of Garl's behelf. He includes his opposers with dare say that not one half or one-third. Rome. We, too, can trace single imigration. privilege of using spriukling in consid-

have the good religious influences at mersion to its fountain head, when Eunomius denied the authority of the education that is very necessary, for this commission and baptized only in the wards at the Conneil at Toledo in Spain restored the use of the formula hut allowed or recommended single im mersion as valid in order to spite the Arrans who used the trine form. The practice of the Arian church who denied the Trinity, is a sufficient refutation of those who pretend that trine immer sion was invented by the Athanasians can claim the antiquity and divine orito correspond to their views of the Godhend. The celebrated controversy called the "Arianism" had its rise in gin that trine immersion can. Every other form has been weighed in the about the beginning of the foorth cen tury, and if trine immersion was adopt ed by the orthodox party, we are cortain that the Ariane would never have adopted the practice of their enemies. We ask, then, how came the Arisas who were not trioitarians to use the threefold action? But history refutes the false assumption. Tertullian who wrote a century before the Arian controversy expressly mentions trine immersion as the universal practice of the church

> Trine immersion is the only mode that has no origin this side of the com mission of our Lord and Savior, if it has, why casnot the many learned men who adhere to the single mode, point it out and tell us who first proposed it, and who opposed it, etc.? But we know that this cannot be done, therefore we do not ask our opponents to do what is impossible, but they should let this weakness of their cause have its due of fect on this subject. Further, we will venture the asser

tion that if the Baptist and Campbellite churches had to lay again the fourdations of their organization, that they would adopt trine immersion, and that forward too, as the mode of baptism. Thomas Campbell, the real founder of the "Disciple church," baptized his first converts by forward action, as may be seen in the "Life of A. Campbell," by Prof: Richardson; but a Baptist elder introduced the single backward mode anto the infant society, and now it is the only baptism that nearly a half million of members ever received, and to introduce the Apostolic mode would subvert the foundations of their church hence the desperate efforts made by its leaders to prop up the edifice when as saulted by the artillery of heavenly truth. They cannot change it now; all that can be done is this: when individuals among them become convinced of the truth, they can leave them, and come to those who not only practice the true baptism, but keep the commandments of Jesus and hold fast his faith and name, and are zealous for the Word only. Our labors are for such as desire to serve God only, and who keep steadily in view that the words of Jesus will judge us in the last day. We will try and remove the scales from their eyes, by applying the eyessive of God's truth, written in love, and, we hope, in the fear of the Lord. Our own eyes were closed to the truth on this subject until about eight years ago. We know the blinding effects of false teaching, its influence on our investigation of the Scriptures; but as we ourselves were

once blind on this subject, we can sym-

pathize with those who are yet in the

meshes of human tradition and are will-

iug to lend them a helping hand to

8

truth, by such statements as that, we only rely on historical evidence and traditiou. We hope to refute this asser tion by an array of evidence that will place our practice on the solid foundation of the sayings of Jesus. What if we quote the fact that for ages after t this was the only mode, does this overthrow what Jesus said? Strange assertion. We first entrench ourselves in Matt. 28: 19, and then add the pleas ing fact that every Greek scholar for 500 years so understood it, and this uoi al consent of all antiquity is evi dence that we are not wrong!! But as we have much to say on this theme we leave it for the present.

WOMEN AND WAR.

Now that the war-cloud has overshadowed the land of Egypt, and its chief city furnished fuel for the devouring flames, it may not be out of place to present the following thoughts from a sensible thinker in regard to the influence of women and mothers respecting the crimes of war. And let us suggest that there is no limit to motives which should constrain women to use their in fluence against war. It has inflicted on them a world of evils. Its enormous taxes keep millions of them on the brink of starvation. Their fathers brothers and husbands are compelled to go to the field of carcage, and leave not a few of them to want. Not a battle can be fought without sending grief through hundreds or thousands of do mestic circles.

Look at the siege of Magdeburg-at the occupation of Moscow by the French-at their career in Spain and Portugal-at the barbarities of the Prussian troops in France-at the treatment of women in every country where war rages—babes stabbed at their mother's breasts—little infants not a year old lying in the mud, disfigured by women beheaded or bayonetebauow ed-daughters dishonored at the feet of their parents.

Women can prevent war, if they will. They are mothers of men, and leave on their children an indelible impress of themselves. The hand that rocks the ciadle will be found in the end to rule the world, and the voice which whispers in the infant and youth ful ear lessons of truth or error, of goodness or of guilt, will yet give tons to morals, law to society, and character to the whole human race. We must win the young to peace, and their character is molded almost entirely by female hands. As mothers and teachers they are the chief educators of man-

But also! look at the usual training of the young, even under pious moth-What are the first toys of children? Toys of war. What pictures do they most frequently see and ad-Pictures of war and warriers What songs do they often hear, capecislly when a people are mad with citement, and blind with rage? Songs of war. Who are they still taught to bold in the highest admiration? Hooften most eagerly read by the young Tales, real or fictitious, of war and war-The glowing canvas and the breathing marble, the glittering sword and the gilded epaulette, the waving plume and the prancing steed, and all the witchery of fife, drum and buglebore, are suffered to beguile the young 13, 16.

We are aware that much is said to into a blind, wild admiration of what, prejudice the minds of many to the if seen in its true light, they would regard with almost instinctive disgust and abhorrence.

Even pious mothers will purchase feathered caps, tin swords and wooden guns for their sons, and encourage them in forming little companies of juvenile volunteers to prepare in beardless boyhoed for the trade of human butchery. Thus have Christians been scattering broadcast the seeds of war, and then started back again to see the harvest of death, which they have produced, wav ing in blood and fire all over Christendom. How came Alexander and Napoleon to be such bluedy butchers as they were? Were they born monsters? No more than ourselves. They were educated to do as they did.

On the plat of green before his father's house in Corsica, Napoleon in his boyhood was permitted to go forth with the mock accoutrements of war, aud there sport day after day with its mock manceuvers, until his boyish busom began to swell, kindle and glow with the passions in embryo which afterwards set him like a comet of wrath over a seathed and desolated continent He was subsequentently sent to a mili tary school in Paris, and there complet ed his preparations for a life of bloodshed and infamy. It was in the power of Napoleon's mother to have saved son from becoming the scourge of Eu rope. It may be in the power of mothers who read this, to save their sons from becoming similar scourges to the human race.

PERPETUITY OF THE LAW.

BY P. HOPEINS.

In many ways can it be shown from the Gospel that the law given to Israel is no longer binding. It was abrogated at the cross, from which time the law of Christ has been published to all nations. But the perpetuity of all those institutions peculiar to the Jewish dis pensation is clearly measured in the language of the law that enforced their observance. Their duration is positively set forth in the phrases, in vour generation," throughout your genera tions," etc. We here present a number of texts to which the reader's attention is invited: Perpetuity of the burnt offering. Ex.

20-42 Perpetuity of the inceuse. Ex. 30

Percetuity of the atonement. 20: 10.

Perpetuity of the Washing of hands and feet. Ex. 30: 21.

Perpetuity of anointing the priestood. Ex. 30: 30, 31. Perpetuity of the meat offering. Lev.

Perpetuity of the firstfruits. Lev. Perpetuity of the day of atonement.

Low 23: 31 Perpetuity of the oil for the lamp. Lev. 24: 3. Perpetuity of the ribband of blue.

Num. 15: 38. Perpetuity of circumcision. Geo. 17:

Perpetuity of the Passover. Ex. 12: Perpetuity of pentecest. Lev. 23:

eles. Lev. 33: 41.

"Your generations." To whom does the pronoun "your" refer? To the Gentiles? No, all know it to be the Israel ites, and it just happened so that all these laws should be thus 'mited? God must have had some object in view, and and it is a prominent fact so conspicuous that Judaizing teachers seek to avoid it. The Sabbath law is no more perpetual than wearing the "ribband of blue," the "blowing of trumpets," or the "feast of tabernacles." The Bible teaches that these are ended, then why seek to make the Sabbath an exception? Were it such, why has not Christ or his inspired apostles said so? It is no exception, for Paul plainly tells us that "the law of commandments contained in ordinances" is abolished. The Sabbath was an ordinance in this law, hence done away also. When we come to Christ we would naturally expect these generations to end so. St. Matthew testifies, "So all the generations from Abraham to David are fourteen gener ations; and from David until the carry ing away into Babylon unto Christ are fourteen generations. Matt. 1: 17 Here they are summed up. Such a record was kept by the Jews until Christ came, but now the apostle informs Christians, "But ye are a chosen genera tion, a royal priesthood, a hely nation a peculiar people, that ye should show rth the praises of him who hath called you out of darkness into his marvellous light." 1 Pet. 2: 9. The tribal distinction is not kept in Christ's church. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3: 28.

That vast multitude to be saved in the Christian age is to be gathered not from the twelve tribes of the children of Israel, but from all nations, kindreds, tongues and people. (Rev. 7: 14.) But if, as some assert, these generations are not ended, it remains a fact which no man can overthrow, that all these ordinances are alike binding: circumcision the burnt offering, and the Passover a well as the ordinance of the Sabbath Some boast of being Israelites, and tell us we ought to keep the seventh day It is true, Christians are Israelites, but in what sense? There is a broad difference between spiritual Israel and Israel of the flesh. To whom were all these ordinances given? To fleshly Israel and how could one become one of those By being born in Abraham's house or bought with Abraham's money, and this no intelligent Gentile will claim Let us not be deceived; "Having abolished in his flesh the enmity, even the law of commandments contained in or dinances," (Eph. 2: 15) "Blotting put the handwriting of ordinances that was against us (Col. 2) which was contrary to us, and took it out of the way, nailing it to the cross. "Let no man there fore judge you in meat, or in drink, or in respect of our holy day, or of the new moon, or of the Sabbath days. which are shadows of things to come but the body is of Christ."-Paul.

A shadow cannot reach beyond the hody! Then why seek for the dull shadows of the night so long passed. Why not walk in the clear saulight of the Gospel which has been beaming upon time's path-way for over eighteen hundred years.

WHEN God would educate a man, h Herpetuity of the feasts of taberna es. Lev. 35: 41.

Perpetuity of the Sabbath. Ex. 31

Rawwing all sufferings, he may know also the chernal consolidation.

TRINE IMMERSION

In the Christian Visitor of the May issue appears an article written by Mr. McVey in reply to my article of Jan. 23, Vol. 7 of the B. AT W., to which the following is an answer: As Mr. Mc-Vsy admits that history may teach and teach correctly that trine immersion was the practice of the second and third centuries, he asks, did the apostles live in the 2nd century? No; but if there was no change in the first three centuries-which no respectable historian will say-it must be admitted that trine immersion was the practice of the first century, and the apostles did live in the first century. But Mr McVey insists that if the apostles did practice trine immersion, then there are four false statements in the Bible where the apostles baptized in the name of the Lord or in the name of the Lord Jesus. Yes, they did baptize in the name of the Lord; that is, they baptized by his authority or commandment. them to baptize, then we can find how they baptized when they did it in the name of the Lord. We find how by turning to Matt. 28: 19: "Ge ye there fore, and tesch all nations, baptizing them in the name of the Father, and o the Son, and of the Holy Ghost." To prove that this sentence teaches three actions, I will give a sentence exactly similar. "Go ye and make a superscrip tion, writing it in letters of Greek, and of Latin, and of Hebrew." These two sentences are exactly alike, having one subject, two predicates, one object, with a participial adjective phrase, modifying the subject ve, and when diagramed and analyzed according to Clark's English grammar, the second seatence will read, "Go ye and make a superscrip-tion, writing it in letters of Greek, and writing it in letters of Latin, and writing it in letters of Hebrews," and as both sentences are alike, it follows that the first sentence would read, if diagramed and analyzed, "Go ye and teach all nations, baptizing them in the name of the Father, and baptizing them in the name of the Son, and baptizing them in the name of the Holy Ghost." As the command in the second sentence could not have been obeyed by any less than three actions, which would have made only one superscription, so the command which the apostles pheyed when they baptized in the name (or by the authority) of the Lord required three actions and only made one baptism. Thus we see that instead of the apostles baptizing as Mr. McVsy said-by one immersion—they baptized by tripe immersion, and instead of the Script-

ures making four false statements, it I hope the above will be sufficient to convince any usprejudiced mind that trine immersion was the apostolic mode of baptism.

was he that was mistaken.

WRITTEN PRAYERS.

Tue venerable Thomas Williams in conversation with a devoted ritualist, was discussing the subject of written prayers. This gentleman claimed that the whole Bible did not furnish one un written prayer. "No, sir, not a single one, sir." "Do you really think so?" one, sir." "Do you really think so?"
"Yes sir, I defy you to point out a single Seripture prayer that was not ten. You cannot do it." "Well ten. You cannot do it." "Well, can I ask you a question?" "Certainly you can." "Tell me, then, who hold the candle when Jouah read his prayers when in the whale's belly."—Sword and Trowel.

BRETHREN AT WORK. Published Weekly.

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R H. MILLER, JOSEPH AMICK,	Editors.
J. H. MOORE,	- Office Editor.

SPECIAL CONTRIBUTORS YOUR PAPER.

EF'lf proper credit has not been given within two or

COUNTING THE VOTES

J. H. Moone. Dear Brother:

Iz is hereby requested that on explanation be given how the vote will be takeu when the Delegates vote at next A. M. Does it take two-thirds of all the Delegates present in the affirmative? Or does it only re re a two-third majority of those delegates voting? For exemple, say there are nine hun-dred Delegates at Annual Meeting, and when the vote is taken, only four hundred vote, and they nearly all in the affirmative; now would this pass what was before the meeting? Or would it require six hundred of the nine hundred sfirmative vote? Will you please give answer in B. at W.? This will have to be decided one way or the other at next Annual Meeting. DANIEL MILLE on. Ind REMARKS .- We would suppose that two-

thirds of these voting would be sufficient to settle a question. It is not customary to count neutrals in a vote of that kind. If out of 900 delegates 400 vote for a decision and 500 sit still, of course the 400 would carry the point. bat if only half of the 500 would vote against it, then it would be lost. We want to make no allowance for newtrals. Delegates want to be wide awake, active men who will keep a careful ran of all the basiness before the meeting and he ready when called upon to always vote either for or against whatever may be under consideration. If sitting still is to be counted as votes then one-half of the delegates could sit down on the stool of "donothing " and prevent anything passing at the meeting at all.

It will be well for the brethren having charge of the next A. M. arrangements to set apart several hundred seats, to one side of the Moderator, to be occupied by delegates and members of the Standing Committee only, sn it will not be so difficult to count the votes. There will, perhaps, he not more than 300 delegates present, as many of the smaller churches will not feel able to send representatives

SECRET SOCIETIES.

Two Christian's daty in regard to them :ay be thought by some has nothing to do in regard to secret societies hut let us give the subject a little thought one say all that the Christian to do is to keep out of them? But may not reason that the Christian is the light of the world? and as such he must let his light shine on the dark works of men. whole duty to God, and onr fellows, hy It is all they letting secret societies alono? will ask of as; it is all that Satan would as We might let the wolf alone, but ed on our lambs. We will endeavor of Christ. he would feed on our lambs. We will endeavor to keep it out of the fold. Now if we could need in this, then have we done our duty? Has the world of mankind no claim up Is it not a fect that in all the quiet loveliness o our homes, organized secrecy does not let ne and nur children alone? Does it not to en alarming extent mold and shape society around no, and for us? Does it not bring us under its control and power by its use of pahlic offices, and its influence in society? tainly does, to a much greater extent than is generally supposed by those who are unin-formed on this subject. Is it not the duty of organe on man seague. On the construction of the best position of the construction of

ret organized worship, and power of the God of this world? Do we cast all the infi we might against this great wickedness? world is to be overcome by the blood of The world is to be overcome the lamb, and the word of the testimony

his mints the world, this secreey of Freemasoury in par-ticular, as it stends at the head, and is rules over the rest, and has all of the characteristic of the Image of the Roast, the number of whose name is six bundred three score and six Now if we allow Governments which are insti-tutions ordained of God; if we allow them to he officered by men sworn in secret confede against God and his Government, would w not be found coming short of doing our de I am assured that in Elkhart county, Ind. there is a balance of power in the numerica strength of the Brethren, that with their co-operation, such men might be elected to fill all the offices in the county, who are not sworn or solemnly pledged in the interests of secrecy such as are not real Baal worshipers. Now it this county were thus redeemed from the ci control of anti-Christ by such effort, who would not say that duty called for thorough action on the part of every Christian? I a again, can we do our whole duty and quietly sit still and allow the wicked to hear rule over the land? Is it not consenting to their deeds, a confession that we allow of their practices? Thus are we made partakers of their sins, because we do not give the testimony against them that we might. Do we not thus disonor God and reproach Christ? Can we not to some extent suswer our awa prayers for the kingdoms of the world to become the Kingms of our Lord and his Christ,-by attending the preliminery meetings, and endeavoring secure the unmination of office as are tree from confederated secreey, and then using all proper effort to put them into Governments are ordained of God. offices P and we want a Godly Government. Let us be up and doing.

DESTABLES. In speaking of the infinence that secret cieties and oath-hound rolers are exercising in the land, our friend Austin introduces a sub set of great importance to all lovers of liberty and instice. It is claimed by some that these ocieties have nothing to do with the affairs of our Government, and yet to us it seems strange that very few, if any, who do not belong to a secret order, can be elected to a position of special honor in our Government. We do not like to say that secret societies are at the hottom of this, but we do say that there is something wrong some place.

From the earliest period of oar history in this country, the Brethren baye never knowingly permitted members, in one way, to become connected with secret societies, claiming that it is a direct violation of the Gospel order transmitted to unthrough the New Testament As a body, we have taken a firm stand against the orders, and of course want to do nothing that will either strengthen or encourage ther in their secret anti-Christian work, but whether it would be prudent for our Brethren to ettend preliminary meetings, local conventions, etc. and help to put anti-Mesons into the field, and then labor to secure their election, in order to defeat the Masonic power, is another question that has to be considered from a different standpoint. We have ever connseled our penple to keep themselves free from the correspond tion and influences of politics, and if possible avoid the excitements attending each movments, for it is evident that it is no place for the humble and self-denying Christian, who helongs to a kingdom that is not of this world Our people have long held this view, and we think it is by no means advisable to depart from it. Some of our people vote and others do not-on this point the church has governly granted liberty, yet advised against voting where politics were involved. But to those who do vote, and feel that it is their privilege and duty to do so, it would be well for them to consider friend Austin's suggestion in that

volved in the excitament.

THERE is a noticeable disposition apparent just now to wage war on the tobseco-habit among boys. The Philadelphia Times has been crusading against the use of eigarettes, and claims to discover a diminution in the local sales of these abominations. It has printed revolting revelations of the way the paper-rolls are often filled with refuse stuhe which are collected in cities, and insists upon the trnth of its discoveries. The use of tobacco has been forbidden to the students in the Naval Academy at Annapolis, and the Military Academy at West Point, after cereful investigation conceruing the physiological effects of the hahit. The best medical savice was sought, and upon it the regulations were issued. The report of the Surgeon-General in 1869 strongly advised this action as "unquestionably the most important matter in the health-history of the students of West Point," The Principal of the Phillips Academy, at Ereter, N. H., has issued a circular to the parents of his studstating that the subject had claimed much at tention in England, France, Germany and America; that he found physicians unenimons in condemuing the use of tobacco by hoys; and asking whether they would consider the prohibition of tobseco reasonable and practicahis. A majority of the parents have replied and are, as might be expected prenimons in the desire that their sons may abstain

Now let the question in proper shape he submitted to the people, and we will soon have this tobacco using among boys, and even young men, entirely removed. Let the people at the polls say whether the use of tobacco shall be prohibited among males under twentyone, and females under eighteen years of age. Sarely it would carry by nne of the largest majorities of any question ever submitted, and the first member of nur State Legislature to introduce such a move, will beget to himself lasting honors. Let a move of this kind be set on foot and nucked and the foundation for temperance is laid. Stop the use of tobacco in this way among the youth of the land, and in twenty years from now the use of tobacco will be regarded as unpopular, and in course of time, may be entirely rooted out of the nation. If boys could be kept from this habit till after they are twenty-one years of age, very faw them would ever be induced to commence it.

Parents who use tobacco would gladly vote for such a constitutional amendment, in order to keep their children from contracting the habit, while those who are opposed to its use would vote for the amendment on the ground of principle. Certaioly there is nothing unrease

about this, and even those who new use tobacco. cannot say that it is a drave at them, as it is simply a move against the use of it among the young, where it is to-day doing so much dam age. The use of tobacco among boys has been prohibited by the West Point Military School: by some of the military justitutions of Germany, and by other incorporations in the United States, where special mental attainments are essential, and why not make it a Constitutional provision all over this growing land? Can any one give a good remon why it Second and the done? Z. H. M.

THE WINE QUESTION

Sixon the vote in support of probibition i Iows, there seems to be a little perplexity upon the part of some in regard to wine for Co munion purposes. A writer, from that State presents the question to one of our exchanges and ruceives the following reply from the edit-

The same radical difference exists there a re among clergymen and others in refer to formented and unformented fruit of the vine for Communion purposes. In some sense, but do not become mixed up and inbeen intre duced. Some brethren stoutly insist that this is not wine in the sense in which

the testimony of the Brethren against this TOBACCO-HABITS AMONG BOYS, buy ander the name of fermented wine Notwithstanding the best efforts to procur such pure and wholesome wine as may proper ly be used for this purpose, it often h that the churches are imposed upon with adul-terated and colored stuff which is not the fruit of the vine at all. One church in Iowa pro poses to defy the law, and procure at all ards fermented wine for Communion use. Thi position was taken by an Episcopal church in Kaness som after the passage of the Prohibi-tion law in that State. The rector of that church said he would go to jail if it were necessary, but he was bound to have the right was arranged without a direct violation of th law, and the good man was not incarcerated As the supply of grapes is now a matter of commerce to most parts of the country, they is little difficulty in ubtaining the pure jains of the fruit of the vine during the part of the year. There is not a word in the Bible to indicate that the wine must be fermented. These who are particular as to the use of pure graps juice can, with a few hunchof grapes, procure enough to satisfy their needs for Co mmnnion Sunday, ascasilyas they cau make a pitcher of lemonade.

We turther add, that if this juice, made from pure clean grape, is heated as d secured in air tight jars or jugs, the same as we heat and can truit, it will keep in good condition, and be ready for use whenever wanted. Some churches might try this and report the result for the benefit of others.

FROM S. Z. SHAPP

WHILE in Maconpin Co., Ill., I called on the elder of the so-called "Old Order Bretbren Was very kindly received and treated in the most brotherly manner. I found we were one in faith but differed slightly in practice. We discussed fully all the difference between us in a very pleasant menner. The elder had no objection to missionary work; he labored as missionary himself, but had no use for mission ary boards. Did not object to Sunday schools if properly conducted. Had been Saperis tendent of a Sunday-school once himself, but wanted all the teachers to be members. no objections to high schools and colleges if they did not lead to pride. He could commune with me even if I did teach in a college. He was in favor of the double mods of Fest-wash. ing because the church represented the hody of Christ, bence we should wash feet as a church and not as individuals. I asked him then whether he did not think that all the members of Christ's body were employed when he washed the feet of his disciples, and wheth er at the present time it is not the duty of each member to wash feet. He thought it was a strong argument in favor of the single mode The brothren here seem to treat with kind ness those who have erred and wandered away This is the true Christian way of treating the erring, and refrain from using any term of censure or reprosch, such as "apostatized," etc

"Chide mildly the erro

Every sin and transgression will meet with n just recompense of roward, (Heb. 2: 2) whether it he a "ring" formed by elders to do mineer over God's heritage on the one hand or a "ring" of aspiring minimisters and laymen creating a faction to support those elders and place themselves in power. When we hear political demagogues denounce those in office and authority, as corrupt, we may be sure it is ione only for effect to get those officers out of the way in order to secure their places for themselves. When there is a difficulty hetween parties it sometimes happens that there is error on both sides.

On leaving Macoupin Co., I found that my route led an near the city of St. Louis, that it would be unbrotherly to pass by the members in that city. Although only one day's notice was given, the members were pretty well repescuted in their little room twelve by sixteen feet. A spirit of samestness and solemnity pervaded the meeting. In appearance, the members are plain, the sisters wearing the

I discovered that there are sections ity where there are miles of houses chahitants have no church privileges or. The fashionable churches effects the poor from entering them on acat of the high pow rent demanded. In op to the few hundred churches in the there are 4,000 saloons and beer gardens. neor mechanics and laborers strolling the streets on Sundays are naturally into these places for a few hours' pas-Many of these men, with their families thal a plain church and a free Gaspel

sceme good Christians a spett letter addressed to Bishop Bowman ministers of the Gospel and published St. Louis Vanguard will give an idea state of the churches in that city. Here

We ask you to look at the fact that proh get more than one-eighth of the populathe carlier days when the founders of the age struggling to build the foundations

or built churches for themselves, the

on people in the eastern part of the city some sud wealthy strangers that came to the fruits of their labors, have built ves, out of their carnings, costly as in the western part of the city, ruthglling out, and on the ungodly principl night makes right, heve taken the proof the moor people's churches, torn do extern part of the city, and have built ese sequestered fands coully pagedas to their own homes, for their this convenience, andfor ungodly ore than 200,000 of God's poor in St. rights by the se-called religious, but real ngodly corporation of their churches bermore, because of this willingness se on the part of the so-called follow fichrist to reap the reward of iniquity, sice of the church base not uttered itself should against the fearful rum traffic. stering the churches and by neglect of dowing more than four thousand devil's hes to be open day and night, Lord's day antil your city, under your influence han the cities of the plain that God over suffering the venge ce of eternal fire rangestly and considerately make th

ertion to the light rejected. freely believe that the fearful moral ne as of this city and the voice of God call the ministers and churches sitting in the flaxury in the western part of this city me from their sleep, to shake themselves their pride and ungodly indifference; to ly sametified, John 7, and then to cease pray, pray and labor, until every drams swept from St. Louis, every b reformed, and places of worship to the rd become as numerous and well-patron St. Louis as the 4,000 saloons now are h which many of your church members, and danghters, are now passing to in's hell. This city is full of especially liden, dranken Methodists. May the of God now awake us all to this work era ment call, and doom to outer darkness do not come up to the help of the against the mighty. Amen.

tion, because the condemn

W. T. ELLIS. Mr. Ellis is the principal editor of the Von

We know of no place in the United States searmissionary efforts are more needed in St. Louis, and a free contribution with s effort would produce a rich harvest. en will you help? ly isritation of Eld. Menno Stouffer who

becare over the Allison Prairie church, non Co., Ill .. I accompanied him to this where we found Eld. Jesse Cal ad been holding meetings for several days good effect. A church meeting had been that and the business seemed to be of able proportions, but as we humbled to before the Lord his Spirit seemed to a snong us, and one by one the dark is ranished, and the thick gloom gave

to the sunshine of joy. As far as we

gy looking for available sites to build a could learn universal natisfaction was expressed. One of the strongest sermons I ever heard egainst pride, was preached by Bro. Calvert. The members were kindly and heartily adnonished to labor for unity with each other and the church in general, which they all gladly agreed to do. Brethren Mills, Calver and J. H. Jellieng, were advanced to the second degree in the ministry, and arrongements made to hold a love-feast which had been neglected for several years. The church seemed to hav received a new impulse, and we hope it may do much good in the future. After one meet-

ing in La Motte Prairie we returned home-A journey from North to South over the State of Illinois will reveal the immense wealth of core, live stock and dairy products in the north, corn and live stock in the middle small grain and fruit in the South, and an in exhanstille supply of coal over three-fourths of the State. The apple crop in the Southern part is very great this year.

SUGGESTIONS FOR THE SITTING ROOM

THE secret of work with mind and body lie in keeping the machine in good order. To do this, observe the following rules:

First-Amuse yourself. This is the first rinciple of good, hard work. And the second is like unto it.

Second-Don't work too much. It is quan tity, not quality, of work that kills. Third-Work mainly in the day

Night was made for sleep.

Fourth-Go to work promptly, but slowly A late, burried start keeps you fretting all day trying to catch up. Fifth-When you stop work, forget it,

spoils the brain to simmer after a hard holl Sixth-Eat regularly and slowly. Lose no meal; approach it respectfully and leave it gratefully.

Seventh-Sleep one-third of your whole life How I hate the moralists who crock over time wasted in alcep. It is as necessary for the health of mind and hody as breathing.

Eighth-Focus your brains as you would a telescope, and then adjust them to the object required. Don't use a great deal on small objects, and on the other hand do not expect great results with little effort. Butter enough for a slice won't do for a loaf.

WHAT HE WILL DO.

THE following summer anneacements of the um-seller speaks for itself. We have no doubt at he will fill his part of the contract to the letter, if natronized:

Friends and Neighbors:-Having just ope ed a commodious shop for the sale of "Liquid Fire." I embrace this early opportunity of informing you that on Saturday next, I shall commence the business of making drankards panuers, and beggars, for the soher, industrions,

and respectable portion of the community to inpport. I shall deal in "familier spirits" which will xcite men to deeds of riot, robbery, and blood; and he so doing diminish the comforts augment the expenses, and endanger the welfare

of the community I will undertake, at short notice, for a small sum, and with great expedition, to prenare victims for the asylums, the poor-houses the prisons, and the gallows.

I will furnish an article which will increase the amount of fatal accidents, multiply the number of distressing diseases, and render those which are harmless, incurable.

I shall deal out drugs, which will deprive some of life, many of reason, most of property,

defile the pure Church, end came temporal, spiritual, and eternal death; end, if any should be so impertment as to ask why I have the audscity to bring such accumulated misery upon a comparatively happy people, my hones reply is money.

The spirit trade is lacrative, and some professing Christiaus give it their cheerful

I have a license; and, if I do not bring thes ils upon you, somebody else will. I live in a land of liberty.

I have purchased the right to demolish the haracter, destroy the health, shorten the lives,

and ruin the souls of those who choose to hon or me with their custom. I pledge myself to do all I have herein prom ised. Those who wish any of the evils above

specified, brought upon themselves or their degreet friends, are requested to meet me at my bar, where I will, for a few cents, furnish then with the certain means of doing so

THE RESTORED BROTHER

A STOTED whose heart is in the work to de all the good she can for the erring ones, eneaks of one restored to fellowship, and w forther add that if we could always have such kind feelings towards those who make mistakes the world would be better off. We withhold name and place in order avoid being too per larons

Oue brother had been entired partly away from us by the enemy in the form of the I. O O. F. Association, but, thanks he to God, he made a willing acknowledgement of his guilt beyond the forciveness of the church and propsed to withdraw from the order. His case is not a very strange one, though; when we consider the circumstances under which he is plac ed, the great wonder is that there are not mor who might fall off from us, although they should not do so; but we are not all strong.

He lives in the edge of the church territory in an unhandy way to get in or out during the cold and muddy season of the year; consequent ly few, if any of the members visited him. He became discouraged, thought that he was treatcd coldly by the members, and, from appear ance, seemed to be of a retiring disposition which often prevents one from trying to be as sociable as they would like to be. Under these given metances he was led getray. The most of us are aware of the plans and de used by secret societies to draw men into them such se their good care of the sick, their chari

Our dear, old elder, speke our mind very clearly when he said, "There is some good it them; we do not doubt it, but we also have the same good and much better in the church, it we do our duty." I would add, that forceas is used in those societies never comes from the heart and neither does it avail snything in God's estimation.

Now we would further say to the leading members in the church, visit those who are in the outskirts occasionally; go out of your way to give them a welcome hand and a friendly greeting. We know from experience what it deep emotions in the heart and great love for those whom we looked up to, when they deign ed to notice us in our weakness. And when the ministering hrethren visited us, we felt more pleased and happy to meet them than we did our nearest relatives who are not members of the Brethren. We beg again of you, dear members to not forget such and let us help the weak to be strong. The enemy will watch for ne again and continually, and it is often true that we who are isolated from the main hedy nometimes become lukewarm, and thue give the

No man has a right to be a Christian minister of beams fundly with will cause the latest fundles. All of present with will cause the latest fundles. The size of the control of the contro No man has a right to be a Christian mini

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Mome and Family.

THE BUSY BEE.

How does the little busy bee, Improve each shining bour, And gather honey all the day, om every opening flower How skillfully she builds ber cell ! How next she spreads her wax And labors hard to store it well,

With the sweet fred she mak In works of labor and of skill, I would be busy too.
For Satan finds some mischief still.
For idle hands to do.

In books, or work, or healthful play Let my first years be passed That I may give for o hat I may give for every day, Some good account at last. ISAAC WATTS.

RULE AND ORDER

"Let all things be done decently and in let us walk by the same rule, let us mind the thing "-1 Cor. 14: 40: Phil. 3: 16. Rules of order are indispensible in all things.

God is a God of order and all his works are governed by order, and without order all would be chaos

Even so in religion. Without rules at order neither church nor religion could exist. It is ed that the Gospel is a perfect rule of ordor. For the means of salvation it is perfect. Faith, repentance, baptism, the Lord's Supper with its accompaniments, the atonement tification, adoption, etc., are all in the Gospel-To these nothing can be added; they are peret as God is perfect, and all the part God in Christ has to do to perfect the means of salvation is done. But man has a part to do to be saved.

Man must be a co-laborer with God. He must work our his own salvation with fear and trembling, and in this work he must use the means God in Christ has perfected in the Gospel. Bet how can he work without a rule of order? For all shall walk (or work) by the same rule; and do all things decently and in order. But as the Gospel does not, in all cases, deline the role and order of observing the commands of Christ; it is left for the church to define the order; so that all can walk by the same rule of

Paul said to Titos, "For this cause left I they in Crete that then shouldest set in order the things that are wanting." But Titus has not written the rule of order he set up on the Isle of Crete. But there is no reasonable doubt but the churches in that day copied the rule of order of observing the commandments, one from the other.

Paul said, "And ye became followers of a: and the Lord." "For ye, brethren, been lowers of the churches of God, which in Judes are in Christ Jesus." 1. Thess. 1: 6, 7; 4: 14. Phil. 3: 17.

This thought is heautifully portrayed in the song of Solomon, "If thou knowest not, O thou fairest among women, go thy way forth by the foot-steps of the flock, and feed thy kids he sides the shepherd's tents."

Thus, no doubt, rule and order in practice was observed among the churches till the Corinthian church became progressive and depart ed from the order delivered them; not only in the order of observing the ordinances, but in marriage, in sectarianism, in going to law, brother with brother before unbelievers, etc. etc. These disorders and departures from good order, Paul corrected and said, "The rest will I set in order when I come.

ority to make rules of order, to observe the forever ands of Christ by the same rule?

We believe washing the saiute' feet, in con pection with the Lord's Supper and the Communion of bread and wine, is a command of Christ, and there should be but one rule of order in observing it. And it is not walking by the same rule, where one branch observes it in one order, and another in another order. The fact that different orders prevail in different branches of the church, is conclusive evidence hard the description of the church, is conclusive evidence imore loud. The rate descended, the floods for that God's spiritual but always strive with ly help that the Gospi does not give an order that came and beat upon these houses. The river man! Look at your life in its relations to him beyond.

will not admit of different constructions being drawn from it. And THE CHURCH not to walk by the same rule, the branches, have ssamed to make their own rule and order of practice, and thus appear to be independent Congregationalists, and the churches na longer walk by the same rule.

I know, free agency is clamored in this mutter; but in this it will be es it is written,
"Many men of many minds," so many churches of many orders. I admit free agency, as far as we have the right to exercise it. But in this like the clamor for a free press, there is a limit to both. In the heat of last Fall's political campaign, an editor in one of the adje counties, under the delusion of a free press, felt.at liberty to assail the character of one of the aspirants for office, and has now the pleasure to pay a \$3,000 penalty for the use of his free press. So with free agency, - it has its

To illustrate, I am free to choose to go to Baltimore by railway or by the turnpike in my own conveyance. But if I choose to go by rail, as soon as I enter the company's coach, I am no more free to dictate the order of travelog. I am under the rules of the company governing the order of travel on their road.

So I am from to change whether I will be a embor of the church or not; but as soon as I we chosen the church, I come under her ule and order, and am no longer free to do as I please, but I am controled by her rule and order of government; and it the church had n order in observing the commands of Christ; all could not walk by the same rule; and nothing would be done decently and in order.

THE FOUNDATION OF A SUC-CESSFUL LIFE.

Two mon once lived in the same town. Rack had inherited a large fortune, which they could spend as they pleased. They planged many ways of enjoyment and at length each concluded to make choice of a place where he could build a house to reside in.

The one soon found a place and concluded to build immediately. It was a beautiful place. There was a broad, flowing river on one side of him and on the other side his view opened into the valley that was formed by the winding of the stream. He had a skillful man to design his house, which was very extensive and occupied a wide space of ground. It afforded every onvenience that man or woman could desire, and looked more like a palace than a dwelling. This man was very much pleased with his situation. The soil of the le so light that it cost the workmen but little lahor to lay the foundation. There was much sand mixed with it, and the house was soon bailt, and the man took possession of the same.

The other man finally found a place to erect a house; but it was not so beautiful a place the other, nor did it afford the comforts of life so much as the other. Yet this man had more "Brethren, he ye followers of me, and mark forethought and wisdom than his neighbor.

them which walk so, as ye have us for an ex-The people thought he made choice of a strange position, for the soil was such that the tools the workmen would sometimes break in the effort to dig a foundation; nevertheless he would not give up his plan.

"It is very true, it is a rock," he would say; and your labor will be slow and difficult, but it will pay you accordingly, only press on and in the end you will find that it was worth the toil."

So by his solemn promises he induced them to so on with the work. At last the house was finished, and he also took possession of the me. He made an enterteinment and invited all his poor neighbors; also those who had taken part in the building, who had made the walls so thick and erected them on such a sure Who can, therefore deny the church's auth- foundation that it seemed as if it could stand

> It so happened that the other man had an entertainment the same day, and invited all his wealthy neighbors and friends. Both houses were filled with invited guests. It was a beauiful day; not a cloud to be seen. But suddouly dark clouds began to gather in the heavens. Both men went into their dwellings with their guests and closed the doors

The rolling of thunder was heard and grow

rose over its hanks and rushed over the plain. and to eternity, and with both worlds bet-Those on the rock felt no fear, for they knew having defined one order for all the branches there was no danger, because their house was built on the rock. But, slas! for those on the plain! Their house was built on the sand, -The waters soon rose against its walls; it rocked to end fro, and in a moment's time the house fell with all its inmates, and when the tempest was over, nothing was to be seen of that elegant mansion, while the house that was built on the rock was secure. No harm befell that building

I went the young readers of this paper to give this story an application to their own lives, since they must be engaged in the construction of a character in this world and in the world to come. Dear render, your actions are to compose its

naterials. This will give its form. It will be good or evil, according to their quality composed of virtuous and good acts. It will afford you comfort and contentment in this life in the life to come a home with the Savior; composed of wicked angodly conduct, it will give you shame in this world and eternal punishment in the next

How important, then, that every young man and woman should lay a solid foundation to the structure they intend to holld! I cannot believe that a sensible man or woman intends to build a had character. Yet many who intend to be right in the end, begin by indulging in had habits which they intend to quit some future day. This is building on the sand, and before they are aware of it, the building is beginning to rise and every had action adds to its dimensions,-the foundation is not sound!

What then is the true foundation of character? Where is that foundation that will afford a good place for a virtuous life, a good support for a good and noble character?

To this important question I will snewer in the language of old Bro. Paul: "Other founds tion can so man lay, than that is laid, which is Jesus Christ." This means that everything good and noble in humon life is a saving faith in Christ. Without this we have no promise for the future. But with it, - true to the teachings of our Divius Savior, we may be sore of making life a succes

The advantages of a religious life are not considered enough by many persons. They come to the conclusion that the Christian has no erjoyment. But they are sadly mistoken there. Although we are sometimes misrepre sented, abused, and the finger of scorn pointed at us by some senseless, ungodly persons,— that is nothing to what Christ and the apostles endured. You are living in a land of Bibles whose inhabitants are influenced by the teachings of the Scriptures, and you can realize that if you seek the kingdom of God and his rightcousness, all these things shall be added unto

So many things, now-a-days, are a tempta tion to young people. The various amuse ments, fashious, etc., and even the fatal winecup, are temptations, at times hard to overome. But religion is better. It is far better and more profitable then all the please the world, and there is nothing in the world that can be compared with religion; and if you want to make life a success, you must seek reigion at the cross of Christ.

In conclusion I will ask you a question " Dear reader ought you not to lay a founds tion of evangelical piety? I appeal to your consciones, with your reason and consciones, the side of religiou. I plead with you to come to Christ; a higher voice than mine cells you! A still smell voice steals into everyone's heart often in the night season, after you have been making merry with your friends, and are then left quite alone. Sad thoughts come over you That still, small voice tells you that you must die. Are you prepared? What if God should call you away; would you be prepared to meet him?" Such thoughts trouble you, after all, and you lay, tossing about on your couch, wishing for the morning.

Is not this true, my unconverted friends. I baliave it, for your humble writer has experienced the same, and I have con that subject with many that are out in the cold world and they tell me of the many calls they had. I will advise you all to take heed that you do not despise this appeal, Romemyou, make up your minds to may your found tion upon the Rock of Ages, which is Chi-Jesus, our Lord and Savior.

NO SCRIPTURE FOR EXPELLING

LOTTIE KETRING

It appears from the reading of the P. C. § ome of our Progressive friends have lately i covered that we have no Scripture for exp ling members from the church. What as will they discover? Is it possible, brethand sisters that our fathers and forefathers and not understand Scripture! Now 1 de tijs the Scriptore is so plain that the wayfari men, though a feel, need not err therein.

Now, to the law and testimony. Matt tells us in the eighteenth chapter, verses 17 at 18, "If he shall neglect to hear them, bell nuto the church; but if he neglect to hear it church, let him be unto thee as a heathen up and a publican. Whatsoever ye shall bind a earth, shall be bound in heaven, and while ever ye shall loose on earth, shall be loosed;

John 20: 28 tells us, "Whosesoever size; remit, they are remitted unto them; whose over sins ye retain, they are retained." Paul, in Rum. 17th, says, "Mark them white

sure divisions and offenses, contrary to hade trine which ye have learned, and avoid then." New, Paul says, "Mark them." Who is We understand it to app do this marking? to the church of Jesus Christ? Who is to b marked? Such that serve not our Lord Jun Christ but their own belly, and by good wat and fair speeches, deceive the hearts of the simple. In the last days "meu shall be loss

of themselves, covetous, proud, high-minis

disobedient, unthankful, unboly

Now, must we keep all these in the church with the hars and drunkerds and when mongers? Paul says, "Put away from youth wicked person. Know ye not that little less en leaveneth the whole lump." 1 Cor. 5: 6.-"But come ye out from among them, and i ye separate, saith the Lord." "But then the sin, rebuke before all, that others also me fear." 1. Tim. 5: 10. I do think that the above Scriptures are so plain, that any use ber who loves the parity of the church, then der of God's house, cannot fail to see the sull ority vested in the church for expelling men bers, and her duty to-do so.

D. D. HORNER Jones Mells, Pa.

LOOKING UNTO JESUS.

What a blessed model of perfection Circ tions have to look upon when almost penu ed to grow weary in well-doing, our ministr carried back to the time when one who re subject to like passion as we are, had come vercome the world.

Paul, when writing to the Hebrew brether exhorting them to faith and patience, it them: "To look unto Jesus, who, for their that was set before him, endured the cras despised the shame and is set down at it right hand at the throne of Gad "

Although centuries have possed, since the prious advice was given to the Heb ren, yet the same blessed privilege is still e tended to those who are willing to accept and he profited thereby. The Christian will in this world and traveling up the path of lihas many temptations offered him, which embraced, would be utterly deluding.

So many things are daily presenting the selves to test the faith of those who are tries to follow Jesus, and O, how sad to see the ome will be overcome, and instead of looking unto Jesus and imitating his example, they ersuaded to look nuto something or s of so much less importance. Jesus says, "Lo unto me and be ye saved, all ye ends of the earth." The true follower of Christ closes ears and turns his eyes from the deceitfulse of the onemy that is trying to capture his po

Naturally, what will persons not do in ort to obtain those very things which the Christi so much disdains? What have they not do Hundreds of and hearts can noswer this al have listened to the Ismentations of the rot ies of pleasure and popularity, when all eath ly help must fail and there is no ray of hop

It might be asked, "Who are Christians, at these things have no influence over them? they not apparently persons, just us sinsare? Yee, but sinful desires have passed at and, behold, all things have become new. ist "look unto Jesus" obey his commands here is where they obtain their strength, this source they gain their power to ove es the world. It is sometimes said of the able followers of the Word of God, as they plooked upon by some who seem to be wed-do the fashions of this world, "How comand insignificant they appear," and many is traly refined persons say so? Not by any it the people of God for faithfully complywith his holy Word.

If if we could only realize how much we ar absning our influence in the cause of Christ a we turn away from duty, we would caralv be more faithful if it would demand nitte on our part. For surely the depths the the wiedom and goodness of God ar chensible. Should the child of Goo the affairs of this world too intricate for and the children of Satan growing wise a those of the light, he looks unto Jesu lor, who is ever able and willing gude the feet of his saints and who will at sound to him a crown of righteonaness Men of art have, in order to be perfect, sto of models of excellence. So Christians will In their cross heavy and their trial or they look to Jesus, who endured th us and despised the shame. Are they temptoth the pleasure of this world, they think

the Savier to whom all the kingdoms of this diend the glory of them were offered and wherely he rejected them Thus they look from eartbly glory to that non exceeding and eternal weight of glory of to that inheritance which fadeth not away or cheerfully forsake earthly pleasures for on that are smiritual and eternal, saving y

Who will count the billows past. VINA ELLER

MATRIMONIAL

BOADWATER-DRURY. - At the resi time of the bride's father, George Drory. July 18th, 1882, Bro. D. Broadwater of Fillnose Co., Minn, and sister Mary Drary, o PHILIP WORKEAN Lans Co., Oregron.

FALLEN ASLEEP.

RNER -In the Indian Creek congrega Ste, Westmoreland Co., Ps., July 16, Bro. William Horner, eldest son of sister Polly Broser, aged 37 years, 10 months and 26

Decreased was subject to falling fits for than twenty five years, and finally died that disease. He was a very pieces boy, a

** Hennett, J. A. Marray and A. D. Christ-st the County Line church, Aug. 6th to a **Recoggregation. D. D. Hosnes.

[2].—In the Dallas Center church, Dallas C., lowa, July 26, edd Bro. Henry Eby. He was buried on the 28th ult., attended Is large concourse of neighbors and friends. had relected Joh 14 as a text to be used a

ON.-In Greenland, W. Vs., July 7, sister waces C. Lvon. (Age not known to writ She has left a husband and six children

alarge circle of friends and relatives, but test our earthly loss has been to her a tly gein, an everlasting inheritance of the in light. She is gone. Her couthly ox-sis now ended, her sufferings are over can now cherish in sweet remembrance many pleasing proofs of peaceful obedience the will of her heavenly Father. She has an affectionate and diligent wife, a true 7, a kind and tender mother. Her funer is was reasoned on Sanday to a large be "For I am now ready to be offered, and lime of my departure of my departure is

Correspondence.

Building for Eternity

To a Mother and Daughter in Israel:

It was not accidental that incarnate Daity was a Carpenter. By Him "the worlds were framed." By the Word all things were made and God and the Word are synonyms. God is the supreme Architect. We are made in his image and must needs build, "He that huilt all things is God." Heb. 3: 4. He builds huilt all things is God." Heb. 3: 4. He builds patiently, slowly, without noise. In this, too, we must be like God, if we are to build into bis character and peace. God may quarry his stones by terrific earthquakes and bring down his towering cedars by furious cyclones, as beat out his gold under falling mountains, but the temple goes up in silence. This is the way of the Divine Builder, and it must be ours, it we would be an babitation of God through the Spirit." The closhing of crow-bars and the din of bammers and the heavy blows of sledg-es that are now ringing and booming through the temple of the Most High, is the work of Apollyon. Emuanuel is the true individual Temple. He is the type of all spiritual huild-Temple. He is the type of all spiritual build-ing. He is the Model that by in the Dirim mind from all Eternity. "As He is, so are we in this world." I. John 4:17. Mightly prepa-rations are needed to "hring into the world the first-legotten of God." The Elect Foonia-tion Stone had to be quarried out of the depths of Eternity, out of the very heart of the Infinite Father, and out of the innermost heart of humanity. O to know the "mystery of godli-ness," the Christ of God; this is wisdom indeed the wisdom that caves, because it assimilates to the All-Holy. A prodigious commotion an

awful thunderings and lightnings preceded the

falling of the Great Rock of Eternity into the

No ear, save that of God beard the upres

sly and bow silently did the Omnipotent

ing of the Temple of the Holy Ghost in the in nermost of the Virgin Mother. How marvel

world, but the coming was "without ohse

Builder gather in atom by stom, and construct fibre on fibre, out of the body soul, and spirit of the virgin's substance. The greatest wor in the Universe and of the ages, and how nois less and hidden! While angets were stunned with amazement at the infleshing of the second person of the Holy Trinity, the world knew not that God was illustrating the central prin ciple of the new and everlasting kingdom for the guidance and salvation of all coming gen-erations. "This is the Lord's doing, and it is marvelous in our eyes," but it is the grandest and most vital truth of the Gospel. "In the beginning was the Word." Had we all thus been generated, all thus began our higher had we all been quarried by God's hands, and sledged and dressed and squared by His workmanship, there would be less noise and confuburch. But so many come in with the rough ness and angularity and dirt of the quarry still upon them, "washed to fouler stains" by the symbolic laver, that we must have committeeasons at work, year after year, bringing down their hammers with a will to knock off the protuberances of pride and obstinesy and sell doletry so that it is not easy to find a close secret enough to shut out the clatter and tu-mult that helong to the mountains far off from Jerusalem and not to the sanctuary of the Holy One of farast. "A meek and quiet spirit is in the sight of God of great price." To be Christ-minded is to be dead and voiceless in the reals:

of the Adamic life What the Holy Ghost did for the Godman he does for all the God-born, as regards the fundamental fact of being. The work is slow and silent and mysterious, but not unfelt nor unpharmed. It is the office of the Holy Spirit every element to His ends, and prepent all externalization from carnal impulse. This alone can give us a Christ, and this alon builds a Caristian. All else is "wood, bay, and builds a Christian. All else is "wood, hay, and stubble," and will be consumed in the great day of testing. The practical denial of this trath is demanation. Its theoretical denial is the source of the schism and chaos that is now shaming us before men and augels. We want liberty that God denied to bimself in the flesh, which he cannot grant witnout self-stultification. Did God widen his platform in the is earnation so as to allow to the firsh the privilearnation so as to allow to the fives the privi-eges now chimed, he would undelfy himself and turn the universe into u Hell. He kills, utterly kills, before he inbreathes the Christ-It is the resuscitation of this sore

oisoned life that causes all our trouble. The possible the case cases at our troops. The idolatry of self and the idolatry of symbols are the opposing forces. Tradition is a good vahicle but a poor Gospel. The progress that outstrops God in the fiesh, and takes a part of human nature into its own charge, gronounc-ing it "a delusion, a hallucination," that Jesus shoold superintend the whole, never build: God's temple. That which made Christ makes the Christian. "Both he that sanctifieth and they who are sanctified are ALL or one: for they who are sanctified are ALL or oxx; for subthe cases he is not sahamed to call them brethern." Heb. 2: 11. Any other genera-tion is hastraty. Mary's voluntary metal states had something to do with the inner life of Emmanuel. Were it not to, the incaration had not been real. But God took care to select a virgin indeed, one trained to holy habits of thought and festing, where spiritual movements were in line with the spiritual movements were in line with work that was going on in her womb by the lime and solemn truth comes out beautifull in the words with which she accepted the D in the words whe wants see which see with proposal. "Behold the handstaid or the Loan, BE IT UNTO ME (ACCORDING TO THY WORD." Luke! 1: 35. This is the root-fact of the incarnation and of redemption. Without this no Godman can be built. Redemption means the wedlock of the Divine and human. God made the corporeal part of man of earth, and vitalized it by his own bresth. Then he made a more refined hu-manity out of this in the person of Eva. And last of all, highest and most ethereal, God Himself became a man, not from the dust, not from Adam, but from Mary as nearest to the Divine and most remote from dead matter. I must get one side of his dual constitution out of humanity in its best and mos refined form. This demands the utter self-sur render of the virgin. Here we come again or the ground-truth of the Gospel. To withhold the little finger, or a single hair, or a shor-latchet, or a thread of garment, and say this is my own, to commit it to the sovereignty Jesus is "a delusion, a hallucination," is not Christian. All or nothing is the sine que non of redemption. So did Jesus, and so must all that are His. The reservation of a button, or the least thing capapie, in soul or body, quarreling with God and prenouncing him " austers man." It is equivalent to saying, give Thee all but this, and this, and this. The tantamount to a denial of the claims of Jesus to universal dominion. He that is a co-worker with God, building in God's order, and by God's Spirit, will be, in principle and conscious by as completely in God's moulding as any child is under the organic and vital sovereign ty of its joint parentage. We can no more dress as we please than think and feel and de-

nge may one to show that God supplassized a single principle in the revelation and administration of the law that has been abrogated in the incarnation. What he has given us is a Then the exterior will all mean Christ for it is impossible to externalize what is no first a principle or impulse of the inner life. must as a unatter of absolute necessity be "for Jeaux' sake," or from an impulse and for a purpose untagonistic to His life and Josus sake, or from an impulse and for a purpose and ann. No middle ground here. There is nothing in human nature not comprehended in the Divine Incurnation. This radical, essential truth roveals the pitiful humiliaion and distortion and unloveliness of the re Fein of the day. What bideous dwarfs and ligion of the day. What bideous dwarfs and cripples in our own Brotherhood. Buptized, communing in the sanctuary, bearing the name, and perhaps wearing the fleece; but steeped in worldlines, selfithness, money-greed, unrestrained indulgence of aspetite and ust, gnawed with ambition and the love of po and nower, exhibiting in many ways the most despicable meanuess, pluinly revealing walk through the world gaudy dry goods ad vertisements, standing oftener and with deepe stisfaction before the mirror that reflects the t to catch and fascinate the eyes of the world then to please the pure, all-scrutinizing eye of Jehovah. "Debold, I make all things new," "He that is in Christ Jesus is a new creature: old things have passed away, all RESOLVED, that the absent things have become new." Nothing remains ed when they return.

sire as we please. We must please to do thu and so seconding to the dictate and purpose of

the new life imparted by the incoming of God in regeneration. God builds the dress as well as the character, for that is the representative

of this. In the final and perfect dispensation

have just such a cot and such a color of gas ment; the principle was clearly revealed in th

earlier economy, and is valid to-day. I chal-

the same. God in the flesh gives a new meaning, a new direction, and a new aim to the to-

tality of our nature.
"Ye are God's building," and thus be builds and never otherwise. What accords not with this, is our own and must perish. Smoking and chewing and laying up treasure on earth, and seeking our own glory and making a god of our belly, or giving the flesh the reins in any our selly, or giving the flesh the reins in any form, are not Christian, hecause all these are against the will of God as expressed in organic law and the incarnation. But the moral qual-ity of physicologic violations is very different from fashionable display in attire. And it may he noted at this point that sack-cloth and camel's hair wrappers and leathern girdles and sneepskins, and the plainest possible exterior, sneepskins, and the planest possible exterior, may be the expression of the same principle that underlies the most flashy, silly, pride-gratifying apparel. This is not meant as a colore to the peacocks of the church, but as a reminder of the innate tendency of human na-ture, to forget the thing signified, by unduent-tention to its symbol. When God rebnilds hutention to its symbol. When God rebuilds hu-manity, He builds in the will, the conscience, the intellect, the affections and everything to which these stand related. He must have uncontested possession of our entire self. for Jesus' sake," nothing with a lower motive, None but a blind or hardened person will gainsay such a self-avident truth. It is upon the complete demolition of the old that G the new. To hold anything aloof from the regnancy and disposition of Jesus, and to preregnancy and disposition of Jesus, and to pre-nounce his universal direction and dominion, "a delusion, a hallucination," is to build under another architect, by another spirit, for other ends, and with other results. So much of the ends, and with other results. So much of the pretended progress of the day is more talk, empty rhetoric, and vain, bloated, intellectual display and abulition of passion, that I feel more like praying, "Patter, forgive them; for they know not what they do," than dealing in severe criticism. And not a little is said on the so-called conservative side of which I am "The Kingdom of God is not meat and

"The kingdom of God is not meat and drink, but rightnouncess and peace and joy the Holy Ghost." There is so much earth-grown, combustible material all through the shattered building, that we need not go out of snattered outsing, that we need not go out of one gable into the other to find worthless, fire-doomed stoff packed in between the living stones. It is a matter of prime importance to us all that we learn God's method of huilding, us all that we learn God's method of huilding, the law that governs the divine human founda-tion and all the stones vitalized and heautified by his Spirit, so that all the edifics may be compacted and cemented and finished in the element of the Incarnation, being assured that element of one incarnation, being secured that whatever is not for Jesne' sake. He will not own, because it is not from his life in the flesh; and other life unto salvation there is none. Silently and wisely, like God, symmetrically, equitifully and radically, and comprehensively

as He builded Emmanuel, so let us vidually and cornerately, for the Elernal Ages "Every man's work shall be tried by fire." fire of Golgothe, which will leave nothing but Christ and Christian. C. H. Barshauger.

Work of the Elders in Ashland City, Oblo

Shortly after the adjournment on the 29nd we consulted, and appointed I. D. Parker and E. Fike to visit all the members of the Ashland City church, and ascertain their standing, and they reported the following result to ti church on the 25th, at a council held in I. D. Parker's house, viz: twenty loyal and ten neu-tral upon the following point,—they could not see their way clear in giving their voices to dis ing willing to abide the action of the church and not to fellowship disowned members; four teen were still disloyal, as was found at the council on the 22nd, and disowned; eight were silent, and a few absent.

INASMUCH as certain members could not see their way very clear in giving any expression in what they would do in the case of fellow-

in what they would do in the care of fellow-shipping H. R. Holsinger, therefore RESOLVEN, that the Ashland City church cannot hold them as members of the German Baptist church, until they make satisfaction to

INASMUCH as certain members could not see their way clear in giving their voice to expet those from the church who followship H. R. Holsinger: therefore

RESOLVED, that they be held in full fellow ship with the church upon the condition of the promise made to the church, through the mittee that visited them, not to fellowship H. R. Holsinger or of her expelled members.

INASMUCH as there is some church property, in the shape of books, d money and notes calling for money; the notes representing money belonging

to the Hetterick fund; therefore, RESOLVED, that we appoint I. D. Par-ker and E. Fike to request the disowned members to deliver up all the books, money and property to them as a committee; they being subject to further or ders from the church or their rep atives; and as the notes are in the hands of a loyal brother, we requested him to hold them subject to the order of the Ashland and Maple Grove churches:

from whence the money was obtained.

INASMUCH as a number of the loyal
metabers were assembled in council as stated above, they resolved that the Ashiand City church is disorganized from this day, and the old lines re-cetablished between the Ashland and Ma-ple Grove churches, subject to their wish and ratification, and all certificates given in the name of the Ashiand City church after above date are void and not to he received by the Brotherbood of the German Baptist church; and Prof. Huber's letter of an earlier date to

he refused also. There were thirty-two loyal members in the Ashiand City church, twenty-two

ed and a few absent. The Asbiand and Maple Grove churchapproved the work of the adjoining elders and received those members back into their folds that were loyal.

I. D. PARKER, Moderator W. SADLER

Cidings from the Mield.

Postal card communications selicited for the department. Reports of haptisms especially desired.

From Woodland Church, Ill.

We held our council-meeting Aug. 5th Everything presed off pleasantly. The waters again being troubled, a young brother was received by haptism. The into the church yesterday by Christian day following being Sunday, we repairthe water, where a sister was bu ried with Christ in baptism, and arcs to walk in newness of life.

EMERT ESHELMAN.

From Covington, Ohio. Perhaps a short piece of news from this part of the Brotherhood would not

The members, so far as I know, are in love and union. We have services every Sunday. Bro. Shomber, who addressed us to-day, selected the beautiful subject, "Love of God." We felt greatly benefitted. - Last Thursday was our council-meeting. Bro. I. J. Rosenberger, who has been spending several days here, was with us. We decided to have a harvest-meeting next Tuesday.

Our Sunday-school, I am sorry to say, is not so well attended as it might be, at nevertheless we are confident a great deal of good is being done.

We often have to think of the many happy hours spent in the Mt. Morris day-school and prayer-meeting. God sione knows the amount of good accom-plished during the last year. We feel a deep interest in the school, and hope God may continue to add his blessings EVA SEELLENBERGER

From Dry Creek, Linn Co., Iowa.

Bro. E. Crongier, a mute brother, is low in the last stage of consumption, and his days on earth will be few. Sixter Stamy, our Sunday-school tendent has her sorrows in waiting on her two mute brothers. But one has gone home and the other won't be long.

From Ellsworth, Wis.

I presume a word from Pleros Co., Vis., might be of interest to some of

We met in church-council Aug. 5th .-Everything passed off pleasantly, and it was decided to have our love-feast Sept. 16th. Had meeting next day, and tried to speak from Rom. 0: 16. One appliattended to next Sunday. A cordial in-vitation is extended to all who may come, and especially are ministers re-quested to be with us. Any one coming quested to be with us. Anyone coming from lilinois, lows or Minnesots, will please drop me a postal and I will meet to at Red Wing, Minn.
S. H. BAKER.

Prom Madison, Kan

The members of the Verdigria church are still doing what they can in the cause of the Master. One more precious roul added to the church by haptism last

lay. Praise the Lord. We have changed the piece of b communion from Bro. Eti Frank's mes Yearout's, one mile north-west of Madison and will be conveyed from there to place of meeting. remember us at a throne of grace. We would like some true ministers to come and labor for us. God protect and bless the Brotherhood, CRAS, M. YEARGUT

From Belleville, Kau

On the 27th of September, at 4 o'clock In the evening we expect to have our Love-feast. Meeting will continue over Sunday and will be held at Bro. Wm.

Gooche's. Brethren and sisters in the Rust, that been intending to make us a visit this Fall and look at our country, will We often think of you all back in the East, and of the many pleasant times we have spent together, and wonder wheth er we will ever be permitted to surround

the Lord's table together again. We would like to see all who desire to he with us, to come in time for the feast and stay for all one meatings. We are much to encourage us. Souls are being brought into the fold. Brethren are coming from the East, expecting to take their home here. We have very ned society; splendid crops; also expect to do some work towards building our

ionse soon, es we now have ion. MARY HILLERY. alce location,

From Dunkirk, Ohio. Again do we rejoice to see the results of Christian labor, in witnessing sinners coming home to Christ. One lady made the good confession and was received

> S. T. BOSSERMAN, Notice.

I call the attention of the officers of the Ornhan's Home enterprise of Mid dle Indiana, and all friends of the cause to the fact that precious time is being lost. Many are inquiring "what has be

come of the Orphan's Home." what has? Some say, we have already lost authoription money by not properly attending to the matter. Some are ready to work, many are anxious to see the work moving on, will we not bestly elves? Surely we will. Call a meeting at once. The officers should all

blest solicitor and get the work under way again; appoint collectors and more olicitors, if need be-and we will yet complete the work so nobly begun.

From St. Lawrence, Dakota. St. Lawrenco, Hand Co., D. T., is a very pleasant and quiet, little villag situated on the banks of Turtle Creek

and rapidly developing in size, there be ing a number of private dwellings and public business houses erected since

The country in this vicinity, at preent is beautiful and interesting to the traveler, presenting a variety of scenery. Here a bill, there a gulch and now and then a lake, sparkling with clear water, abounding in a good supply of fish,—a free gift from God to man and woman

The soil appears to be very product ive, as the rich green color of corn and other cereals shows. Large potators and other vegetables denote richness nd depth of soil. People in this vicin ity are very sociable generally. ethren living here yet to our knowledge, but hope, in the near future s may decide to move here, organize churches, creet bouses of worship and preach the Gospel. Other denomina-

ns have already accomplished this, CATHARINE HURSH. From Corone City, Mich.

The Newhaven Church was again made to rejuice, when on the morning of the 13th inst. the congregation wassembled for worship, a young wom mude it knows to the brethren that she wished to be received into the church by baptism. She was baptized the same afternoon. ELEAZAR BOSSERMAN.

Ånnonncements.

District-Meeting Sept. 1st, 1882, the North Missourl Dis

trict, in the Smith Fork church, near Platteburg, Clinton Co., Mo. Love-Fensts.

Aug. 26, et 10 A. M., in the Washington church, Washington Co., Kan., 5 miles south-west of Washington City on the premises of Bro. John Gauby. Aug. 25 at 4 P. M., in the Wayman Vai-ley church, Clayton co., Iowa. August 20 and 27, in the Clear Creek church, Saline Co., Mo.

courte, Sainte Co, Mo.
Aug. 25 and 27, at 2 P. M., Honey Crea congregation, Nedaway Co., Mo.
Aug. 25 and 27, at 4 o'clock, six miles south-east of Lacon, Marshall Co., Ill.
September 2 and 3, in the Mound church, Bates Co., Mo. Sept. 1, Urbana, Champaign co., III

Sept. oth at 2 P. M., in Wichita district, Sedgewick Co., Kan., at the house of Bro. Adam Esterly, one miles north-east of Wichita. Sept. 0 and 10, at Bro. James Yearout'a one mile north-west of Madison, Kan. Sept. 0, at 3 P. M. three mile of Monsfield, Piatt co., III.

Sept. 16, Elisworth, Pierce co., Wis. Sept. 10, at 3 P. M., Dorchester church, at liro, Samuel Pager's, one and one at Bro. Samuel Fager's, one and one half mile south and one mile east of Dorchester, Saline Co., Nebraska. Sept. 10 and 17, Middle Creek church, Mahaska co., Iowa Place of meeting, six miles from New Sharon.

ept. 16 and 17 at Bro. C. Cripe's, 2 miles north-east of Osceola, Mo., and one mile north of Osage River.

Sept. 22, at 1 P. M., WadJam's Grove Stephenson Co., 10. ept. 22 at 3 P. M., Huntington church

ept. 22 and 23, at the residence of Bro. David Zook, Pike Creek church, half-ways between Chenoa and Lexington, on the Chicago & Alton R. R. Sept. 22 and 23, 3½ miles north-west of Libertyville, Jefferson Co., Iowa. opt. 23, at 10 A. M., State Center church

six miles south-east and two miles and a helf north of Melbourne, Marshali

co., 10ws. lept. 23, at 3 P. M., Labette church, La-bette Co., Kan., lept. 23, at 2 P. M., Weeping Water church, at Bro. Grove's, south-east of Green wood, Cass co., Neb. ept. 23, at 2 P. M., Somerset chorch

Wahesh co., Ind. ept. 23. Whitesville church, near Flag Spring, Andrew Co., Mo. ept. 23, at 4 P. M., Nishna Valley church, Fremont co., Iowa. ept. 23, at 2 o'clock, Indian congrega-tion, Fayette co., Pa.

Sept. 23 and 24, at 10 A. M., in the Coal Creek church, Fulton co., Ill., at their meeting-house, 4 miles west of Norria ept. 23 and 24, at 1 P. M., Des M Valley church, Iowa.

ept. 23 and 24, Hurricane Creek, Boac Co, Iii. ept. 23 and 24, at 10 A. M., Coldwater

church, near Greene, Butler Co., Iowi Sept. 25 and 24, in Crocket Creek church, six miles north-east of Keets, Wash ington Co., Iowa Sept. 23 and 24, at 1 P. M., Rock Creek, Whiteside co., Ill.

Sept- 23 and 24 at 4 P. M., Swan Creek oburch, Fulton Co., O. ept. 26, at 4 P. M., Union Center district, Elhhart co., Ind.

Sept. 27, at 4 P. M., Believille ch Kan., at Bro. Wm. Goodae's. Sopt. 27th, at 11 A. M., at La Due, Mo. Sept. 27 and 28, at 11 A. M., in the Deep

River congregation, Poweshelk Co. Sept. 27 and 28 at 1 P. M., Yellow Cre Sept. 27 and 28, at 10 A. M., at Brick

clurch, live miles south of Ande sept, 20th, at 4 P. M., in the Yellov Creek church, Elkhart Co., Ind., seve miles south-west of Goshen, Ind. Sept. 28, at 2 P. M., in Antioch, Ind. opt. 20, at 4 P. M., Bear Creek church at Paimer, Christian co., Ill.; to con

tinue over Sunday. lept. 10, at 10 A. M., in the Eel Riv congregation, Kosciusco no., Ind., six miles north of North Manchester, ept, 29 and 39 at 2 P. M., Grove church,

Minmi po., O. Minui eo. O.
jopi. 30th, in the Dry Greek church,
Linn Co., fa.
sept. 30 at 3 P. M., in the Silver Creek
church, Cowley co. Kam., at the residence of Bro. Joseph Anglemeyer,
about 6 miles east and 3 miles south

pt. 30, Saline Valley church, Ottawa Sept. 30 and Oct. 1, at 1 P. M. Blue Riv-er Valley church, near Garrison, But-

Sept. 30 and Oct. 1, at 10 A. M., Spring

Run church, Fulton co., Ill., six east of Prairie City.

Sept. 30 and Oct. 1, White Cloud con

gation, at Jacob Shar miles east and one mile ham, Nodaway co., Mo.

church, Saline Co., Mo.

Oct. 25, at 2 P. M., Bethel, (Montgom co., Ind., near Ladoga.

In this column a limited number of first-class adve means will be inserted; nothing of a dechilat

Advertisements.

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more Co., Neb.

of Carleton, Neb.

gan co, Ohio.

Mount Morris College

THIS institution has enjoyed a to Sept. 30 and Oct. 1, at 10 A. M., Harlas success under its present Sept. 30 and Oct. 1, at 10 A. M., Harina church, 45 unite seat of Harian, Shebby co., Iowa. Conveyance at Harian and Kirkman Sept. 20.
Sept. 90th and Oct. 1st, at 10 A. M., in Indian Creek, Iowa, 834 miles south of Maxwell on the C. M. & St. P. R. R. The Summer Term of 1882 has a r attendance than any previou that it costs less to setend achoal here many other institutions.

\$120 per Year In odvance, page for boarding to room and tuition, and by plain much is saved to study The teachers employed an

Shamberger's, five mile north of Graand therough in their work, men w had from three to twenty years' exp Oct. 7, at 2 P. M., Exeter church, at residence of D. B. Heiny, 8 miles north and 2 miles east of Fairment, Filtteaching. The character of the here will compare favorably with the best schools in the country, S October 7 and 8, in the Black water containing full particulors. Ad-Oct. 14 and 15 at 10 A. M., at the house of A. Griffith, three males north-west



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CHICAG KANSAS CI



The Brethren at Work,

BRETHREN AT WORK.

(Single Copies

Mt. Morris, Ill., Tuesday, August 29, 1882. No. 34. Brethren at Work.

BREVITIES.

Per Annem)

Vol. 7.

GENTRUDE is the munic of the heart when its chor

Boo R. H. Miller returned from Missouri to his be

A Resistant proverb says, "One pound of learn

Bus Enoch Ety expects to be at the Harvest Meeting a Corry Grove Sept. 2nd and remain till after the 4th receiving quite a number of new subscrib The names are coming in quite encoungi

Reo. Americk went to Henry, Mamball Co., 111., last to hold some meetings with the Brethren at that

We are now prepared to fill more orders for the Minis, breing just received another lot. Price 10 cts., or

A 11TTLE education tands to make fools of some a let dearling deep of the foundam of knowledge will re-

The number of people is not small who are contented with a steader stock of piety while claiming credit for bing the best kind of Christians.

Unxo Simon's Complete Works have been translat

of into the English, and can be had of the Herald of light Publishing Co., Elkhart, Incl.

schilden at Salt Lake, all because of the ignorance smertition of Mornion porents.

Bee. Sayler's article, "Vain Works," should have up

crions for the Ministerful list, in the Breth

Almanae, should be sent as early as possible to be & Brumbaugh Bres., Huntingdon, Pa.

Da. Davis, of Chicago, says that it would require the

be foot in the Nishna Valley church, lows, fo is 21rd, has been indefinitely postpoored, while the rat Elk Bun, Augusta Co., Va., has been changed to t. 23th to Oct. 21rt.

vin the western part of Kansas. In many place thing has been burnt up. The Maple Grove

people feet of it rains; they feet if it don't rain, o

r is like a light put on a cork and put out

ed to rebeve the distress in Ireland by

p returned from Waterloo, Jown, last Tues

Axy one having all the numbers of the Gospe Prencher up to James 1881, and wishing to sell the will please address S. J. Harrison, Lanark, Ill.

The editor of the Blosese's Own, a most oper, says: "I want to say something; don't loops. Girls, walk erect. That bend is killing yo

IMPORTANT TO TRAVELERS.—Special inducement re-offered you by the Builington Route, It will pay son to read their advertisement to be found elsewhere

Bao, Geo, Stump, of German, Ohio, unfortunated pumped from a train in rapid motion, and got served injured. Buttler George is sough needed in the churc-med in his Stundy.

Over one hundred Love-feasts will be held in the va-ous parts of the Brotherhood this Fall. Can we not ave a short account of each one to publish? Our read-

Buo. M. T. Buer, of Mapleton, Kansus, expects be commence by missionary work in Southern Kansu-shortly, and is now prepared to receive calls to that of feet, that he may lay out his line of work as early as pos-

Remember that the page of the Berthard AT Work from now to the end of the year is only 50 cents. Many are responding to this liberal offer, and many zone would do so if only informed of it. Please call on your friends and have them subscribe.

TRERE are a few members living at Marietta, Wash negton Co., Ohto, who would like to have some of our ministering brothers visit them, but do not know to whom to write. Some of the brothers in Ohio will please stend to their wants. Address, William Tameett

of the death of Senator Ben Hill, of Georgia, who died from a camer on his tengue a short time age. Hi in-temperate use of the cigar in believed to have caused the Cancer. This statement is given by one of his most

min. There engals to be in each town an undertainer who makes and forcept for unit plane whatest colliss which could like solid for \$10 or \$12, and would be more durative than the finney can lot that coof from \$10 to \$500. It is used ably to see that our dead are buried devertby, but exitering many cance: I must not one. Then the friends of the affected family to set want to est the friends of the affected family to not want to est the ring retained from Westerley, Jones, Just Timepolarizations to one different from Westerley, Justine Justine

English by a learned gentleman living in Austria, and is expected to be ready for the press before long. It is to be published by the Herald of Troth Co., Elichart, Ind.

The life of the Christian, said Lother, consists in pos-course pressure. It is one thing to say "Christ is a lavior"; it is quite a delivered thing to say, "He is my laver." The devil can say the former; the Christian locatte that

Asset to exace.
It is said that John Bandelph arose in the American
Scaabs and dystelning Minosil' up to full height, cried
out with a shrill voice: "Mr. Charman, I have found
the philosophic is stone that turns overything into gold—
joy as you go."

When before hot an immense rain felt in the wester When before but my immense rain left in the western part of Tenny, design moth damage for submod property. It mixed there days must three mights, and in plots where man is dellent account to fill, it looked his ea mi-land ten. The flood council the destruction of thous-mant of permits degravished could be seen in lexupy pilled and the mixed property of the part of the part of the point has a unmost operation for that part of Tenny.

is nows to us. We have not seen the "challenge" yet. Perhaps it will come around one of these days Our people cannot well "fail to respond" till they get an

TERE Passistive containes the following sensible pains region: "Some of our ministers makes a great ministers in their summer of attacking cvils. For instance, when some of the tenter of sizes become no little to facilities on the content of the passing of the content of the content of groing to them and bindly telling time, they last havin and bindlevers imanare reports them in the public naturally. Soch a course may in como instances improve the extensa, but never reserve the cruss. The following from an exchange contains a thought that it unlike the well for course of our ministers. Tue Prantite contains the following sensible

CANNEL LET Collected stabilities show that there as notify one million more sales is the United States that fornible. This would strye as an important augustrate against the necessity of polygany, strying nothing of the critis otherwise growing out of it. It may be forther attacked in consentation would be consens stabilities that the New York Son points out some carious facts in the lithwholes of the sees in only and country populations. It reliablies of the sees in only and country populations.

ONLY one more week and a day, from the date of the soun, Bill the school opens here at the College. The percent at present are excellent, much better the later year at this time.

Many of the full students are returning, said a great many new can be a very limit of the control of the contro

Ou n people need not suffer the need to be carried away with the excitence that is likely to prove not of the Wonan's Selfinge contributant will mal probability by a submitted to the popular vale, for a candidational nameabanet, is some of the State; in fact, we need not take part in at if we do not take part in at if we do not take part in at if we do not form one things are catain, we cannot consistently go against it willows quickled principles of wellowing many against the long exhibited principles of our charrels, unless we take the position that meither bestehar nor varieties should have anything to do with the voting business, which by the way is a view that is con-sistent with nove-solitant principles. In Christ there is neither scale nor fermule, but we are all one, hence vot-ing privileges in our church have been grunted to the sistens the same as to the besthrow. A sixter's vote constrour people, and should continue to remain a Some people are always inclined to look to this life for

whatever rewards they may receive. Here is an asstance that short-stee swands they may receive. Here is an asstance that short-stee kandiess to strangers, unexpected reward even in this life, and an afterwards courtesy upon the part of others for which there will be no reward in the or that which is to come: title of max which is to come: "Some thirty years ago, Mr. Green, an onisible gentleman, seeing a rither shab by old man looking for a cent in a charch, opened his pow door, technosed to him and placed him in a comfost ubble come, with prayer and symm books. The old gentleman, who concludy noted the name in those latter. successing of a gentleman manned Wilkinson be had become entitled to \$30,000 a part. Mr. Wilkinson was a solicity old man without relatives. Green's not pressuad him in his favery he impaired about him, and found that he here the highest character. There was a marricleasty controls hospitally in the matter of pews for come tance after that bequest, but melondy yet not \$50,000 a year for some time after that bequest, but melondy yet not \$50,000 a year for a seat."

This following from bother Sharp reached on too lab for the last page, hence we succet it here:—
In taking a tour among the charches we concluded to top at Waterloo, love. We had not told any one of

Religious Essays.

EXPOSTULATORIO.

BY JAS. Y. HECKLAR.

Mighty Immanuel! look from above us Down on thy people, thy chosen elect; See how they grovel in feuds and confus How they are carnal, which has its effect. See how thy people have lusted for stations High in the church where no cross would

How they have turned with their hearts into

Back to the flesh-pots, no danger they fear. Savior of sinners, thou always refusedst Every presentable toy of renown, Choosing to suffer the pain and the anguish

Rather than lose thy reward and thy crown. Every believer converted to Jesus Will become humble and changed in his

Wrong he will suffer instead of requiting ather than fail for the cross is his part Souls, in the past, that in earnest were plead-

ing. Now are so drowsy and almost asleep, Seeming as if they were left of their arm Since, in the conflict no longer they keep Some for Old Order and some for Progressi Out of the church both their parties will go Hurling anothemas back on their mother,

Like children, determined their wild outs to Spirits rebellious, despising dominio Raging and fosming like waves of the sea, Threaten alarming, interest convulsious,

As when in heaven they could not agree Painful experience has taught us a less Which in the future we strictly should heed Always to bring the transgressors to trial Or, to take counsel as they have agreed.

God does not favor the arrogant children Who from their home with derision will go Hating their mother and spitting upon her, Breaking her rules their resentment to sh Oh! how the mother is grieved at her children Who from their home so persistently stray Mocking her connests and railing upon h When they, with pleasure, her words should

obev. Honor and fame are the glittering prize Worldly ambition and wealth can bestow: Lofty positions and petty promotions Lead from the cross into dauger and wos. Shipwreck of souls is the guardian for hono Freely conferred on the brethren who fail.

Eury and jealousy follow promotions Where unanimity does not prevail. Order and law, and a stringent observance,

Are the decrees of the Rulers on high. Shameless tranggressors like rebels and traitors Traumle on laws and subjection defy. Hard accusations and exaggerations

Mole-hills to mountains developed in mist, Darken the vision, obscure the dimension And hide from perception the truths that

Savior of sinners, look down from abo On the distracted affairs of thy church! Send us hamility, self abuegations, Till with the cross for thy way we may

nish Old Order and banish Progre

Such as they call, and they ery for to-day. Humiliate us and draw us together, Help us to search for thy will and thy way

REPENT, AND BELIEVE THE GOSPEL

BY GEO. W. GRADY

THE divine injunction, in the above heading, is one among the most important in the Bible. Indeed it embraces nearly the whole sum and substance of the conditions of salvation. It is what the church has been trying to get the world to believe and to do during these eighteen centuries. There are so many different sects of Christiaes, and as many different creeds, that I chall not attempt to enumerate them. My object in writing this article is to look at it as it is looked at by us as a church.

without a careful observance of the same we have no promise of salvation. We believe in a full conversion, and a heartfelt realization of the same, which includes repentance, faith, and baptism by trine immersion, and the reception of the Holy Ghost, the observance of the ordinance of God's house, the anointing of the sick with oil in the name of the Lord, together with earnest prayer and fasting; the kiss of charity, non conformity to the world, non-swearing, non-combatance, and true and unfeigned love of the brethren. Upon thes principles we as a church are united. Now we are pained at heart to see so much wrangling and difference so unnecessarily going on in the church, where there is so grand a union of Gospel principles. Throughout the entire jarring and discord that has been disturbing the peace of the church, my pen has kept quiet upon the subject, but I cannot refrain from making a few remarks. Looking back, upon the past year, we see a band of God-loved members separating themselves from us; though they believe in the same God. the same Gospel, given by the same Jesus, and the same principles of doctrine that we do, they have withdrawn from ns, and why? Simply because the great body of the church did not follow their peculiar notions of church government. On the other hand, we find another persuasion of our fraternity, pulling in opposition to the church. Like the Old Order Brethren, they believe and practice the same doctrines that we do, and yet in the very face of A. M. they would denounce its acts as pernicious and sinful. These brethren in their baptismal vows promised to live in obedience to the church so long as she keeps house according to the God, (or at least I presume so) and it seems to me, to say the least, that this extreme is too far from being charitable, to speak so strongly offensive to the great council of the Brotherhood. the late Ashland Convention is not a bold opposition to the church, then I fail to understand its mission. I do not censure the actors therein, but I fail to see the wisdom in the proceedings. There may be honesty of purpose in some of the Progressive brethren, but I fail to see the loyalty to the church. Oh! yes, you say; loyalty to the Gospel and indifference to the church. will do, brethren, provided the church tells us to do something that that precious Oracle does not forbid, then you can see very plainly that if we refuse to ebey it, we do wrong.

We are united upon the teachings of

What was passed at the late Annual Meeting that is forbidden in the Script-The church, established by Christ and his apostles, is authorized to keep house; and the Savior eaid, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Now, if the church has upon it these duties to be performed, is it not left with the underishle right to do these things by the safest and best means just so that it does not transcend its charge There are three decisions of the late

Annual Meeting that our Progressive Brethrea hioge upon:

The acceptance of the Berlin

ommittee The Mandatory Act.
 The decision forbidding members

to speak or write reproachtully of the

Let us notice the 1st. Although i the Gospel, and tenaciously hold that have for the past year been a exreful reader of two of our periodicals, and have tried most enrnestly to find out the full proceedings of the Berlin Committee, I have never been able to acquire anything like a knowledge of it; therefere I have nothing to say with reference to this point. Of the 2nd, I have already remark-

ed, and only add, "In the multitude of counsel, there is safety."

Passing to the 3rd, I wish to ask, What is in this decision to which Christians ought to object? Can it be supposed for a moment that it should be right to speak repreachfully of anybody, and especially of a member, yea, of the church of God, which is as dear to him as the apple of his eye? Were it not better to keep silent than that the stone which the builders rejected, should fall upon us, and grand us to powder? We can scarcely pick up a paper containing on article written by a Progressive, that does not in some way or other intimate that Conservatives are opposed to higher education, high chools, colleges, and Sabbath schools, when they are earnestly fostered by them. Why is it that brethren will persist in misrepresenting the loyal element of the church? It is true, that the Old Order Brethren may have gone to some extremes, but why blame Conservatives for it? Brethren, can we cry, "Gospel liberty! God-given liberty! Gospel! Gospel! And nothing but the Gospel!" and make such misrepreentations? Can we believe the Gospel and call one another fiends? "Oh! consistency, thou art a jewel!" Remember, I beseech you, the lan-

guage of our Savior: "Take heed, that ye despise not these little ones." u.In. asmuch as ye did it unto these my little ones, ye did it unto me." "It must needs be that offences come, but woe unto him by whom the offence cometh. It were better for him that a mill-stone be hanged about his neck, and he be cast into the sea." Then again, hear the apostle: "He that hateth his brother is a murderer," etc. "If ye love not your brother whom ye have seen, how can ye leve God, whom ye have not scen?" Is it not a shame, a blot on the fair name of Christianity, that members of the same church should come out in such language against brethren, whom we should love as ourselves? "Put up now thy sword in its sheath, for the place where thou standent is holy ground." I will conclude by saying, let us

watch and pray, that we eater not into temptation, and that our differences and troubles may cease. I do hope that none who read this, may be offended at my remarks, for God who knows my heart witnesseth that I am laboring for the good of Ziou, that her walls be not thrown down, but that they may be strengthened and enlarged. "Be thou faithful until death, and I will give thee a crown of life," says the GREAT 1 AM. Let us rally around our standard. Louis

"Proise Him ye martyrs of our God, Who from His alter call. Extol the stem of Jesse's rod

And crown Him, Lord of all," May we all rest awaetly in eternal seace, while the unuumbered annals of eternity shall continue to roll.

BEWARE of inquisitiveness; do not seek to know what does not concern not yet appreciate my mission, but The

VAIN WORKS

Matt. 7: 22.

SY U. P. SAYLER "Many will say to me in that day, Lord Lord, have we not prophesiod in thy manage and in thy name have cast out devile? and in same done many wonderful works

THE time, "in that day," evidently is the day of judgment. That day will be a revealer of secrets, as well as a day of disappointments. Here we have a band of active, and no doubt zealoge workers. Much stress is laid, by some on workers. They have church work ers, missionary workers, Suaday-school workers,-yes all kinds of worker And these, for all we know, may have worked in all these works; and free the account they render of themselves it seems they were successful worken They told the Lord that they had prophesied and in his name they had cast out devils, and they had determany wonderful works in his sans Whether the devils they cast out were such as Christ and the apostles cast out or whether they were the spirit of the devil working in men all manner of sin, is immaterial; they knew they wen devils, and that they had cast them on in his name, and that the works the had done in his name were simply was derful, and they were many; for all of which they claim recognition. Bu all the recognition the Lord has done for them is, "I never knew you, depen from me, ye that work iniquity." though these had prophesied (presched) cast out devils and done many wer derful works in the name of the Led yet were they not blessed of the Lord because they worked not under his government ner in his ways, but in ways of their own.

"Alsa! alas! how many preachers as there who appear prophets in their rel pits; how many writers, and other evan gelical workmen, the miracles of whose labor, learning, and doctrine we almire, who are nothing, and werse thu nothing before God; because they pro-fess not his will, but their own! Whit an awful consideration, that a man of eminent gifte, whose talents are some public utility, should be only as a war mark, a finger-poet in the way to etc nal bliss, pointing out the road to oth ers, without walking in it himself."-

Why is it so? In every age of the Christian church, hypocrites have s pired to her ministry. And what is i that these hypocrites will not do in the name of Christ and his holy religion Witness the religious farce of Guitess the assassin of President Garfield, h was under religious instructions of preacher in a branch of the Methodis church named Hicks. And while this impenitent assassin stood on the trap of the gallows with his hands tied behis him, this preacher held the Scripture before him, while the impenitent mor derer read in application to himsel Matt. 10: 28-42. And "When the condemned had els

ed his Gospel reading, Mr. Hicks 12 folded Guiteau's dying prayer on the was written on foolecap, and was held before him by the preacher, who slift ed the pages as the man read."

"My dying prayer on the gallows Father, new I go to Thee and the Sar ior. I have finished the work Thou gaveet me to do, and I am only to happy to go to Thee. The world doe knowest it. Thou knowest Thou did

inspire Garfield's removal, and only good has come from it. This is the hest evidence that the inspiration came from Thee, and I have set it forth in my hook that all men may read and knew that Thou, Father, didst inspire the act for which I am murdered. This government and nation, by this act, I know, will incur the eternal enmity as and the Jews by killing the man, my Savier. The retribution in that case divine law of retribution will strike this ustion and my murderers in the same way. The diabolical spirit of this nation, its government and its newspapers toward me, will justify Thee 11 cursing them, and I know that Thy divine law of retribution is inexorable. therefore predict that this nation will go down in blood, and that my murdereis, from the Executive to the hangman will go to hell. Thy laws are inex orable, Oh Thou Supreme Judge! Wee asto the men that violate Thy laws Only weeping and gnashing of teeth awaits them. The American press has a large bill to settle with Thee, rightmes Father, for their vindictiveness in this matter. Nothing but blood would satisfy them, and now my blood be on them and this nation and its official. Arthur, the President, is a coward, and so ingrate. His ingratitude to the men who made him and saved his party from overthrow has no parallel in history; but Thou, righteous Father, wilt judge him. Father, Thou knowat me, but the world hath known me not, and now I go to Thee and my Savior, without the slightest ill-will toward a human being. Farewell, ye mea of earth."—Morning Herald. Baltimore, July 1st.

Thus prayed this hardened impenitent man. And the paper on which he had written it while in his cell, this preacher held it up before his face so that he could read it. I presume the wicked man would have his self-will way in the matter. But no man of God would ever so defile himself before God and the world as to hold in his hands, before the face of such an impises man to read, such ungodly impreca

THE ANTISECRET MOVEMENT.

THE National Christian Association will be held in Batavia, N. Y., Sept. 19th to 14th, 1882, beginning on the evening of Tuesday the 12th. time and place have been chosen for their historic associations, it being the fifty-six anniversary of the murder of Captain Wm. Morgan by the Masonic lodge, for the first publication of its setress in this country. An imposing gravite monument, surmounted by a statue of Morgan, the whole about thirty eight feet high, has been crected is the Batavia cemetery. The unveiler of this monument, to the memory of a martyr for the right of free speech against the unlawful and corrupting outs of Freemasonry, will form an athis been erected at great expense through the contributions of thousands who love and pray for this reform. The contributors will wish to see the tealt of their work in its magnificent Proportions and finished state. Scores of the veterans, whose experience of be early days of the Anti-masonic reform is yet the most vivid in their

Weed, of New York, is expected among rule regarding Christians praying with Able speakers have this company. been engaged, whose elequence and anthusiasm will add greatly to the inter- Garfield it prayed for him as such. It est of the convention. And hundreds was assumed that a Christian people of men and women, who have braved scorn and insult, and even persecution for the truth's sake, will be there to consult for the future of the reform, and be cheered by each other's presence. The best arrangements possible will be made for entertainment and reduced railway rates, of which future

notice will be given.

J. B. McMichael, Pres. of the Nat'l Convention. HENRY L. KELLOG. Secretary.

FASTING AND PRAYER.-The Board of Directors of the National Christian Association recommend to all the friends of the reform, that Friday, the 8th of September be set apart by them, either in a public or private manner, as a day of fasting and prayer for the removal of the lodge system; that this cyil agency and false worship be cast out of the fellowship of the Christian church everywhere, and that its social and political power be east down and broken in pieces, and especially that the approaching National Convention be a time of great spiritual power and of victory for the troth. And they further recommended that, on the following Sabbath, Sept. 10th, ministers of the Gospel be requested to preach upon this topic to their congregations.

REMARKS.—The above we publish by request, thinking it would prove interesting to our readers to know that there is at this time a strongly organized movement in this country against eecret societies, and that the meeting at Batavia, N. Y., is an outgrowth of that movement. It would perhaps be interesting and even painful to listen to the sad stories told by aged veterans who experienced the terrible excitement that grew out of Morgan's abduction and murder fifty-six years ago. We are glad that our people are in no way connected with Masonry, and oppose it on Gospel grounds, believing that it is an anti-christian institution, having neither Christ nor Holy Ghost in it.

THE THEORY OF FAITH PRAC-TICALLY ILLUSTRATED. (The following was offered to the Weshing

[The following was offered to the Washing-ton Post as notice of a very well-written pa-per signed "Gail Hamilton" in the North American Review,—reproduced in the Post— on the religious, medical and legal aspects of President Gariield's death. The Post declined the paper and the writer sends it to us. -En.] TRENCHANT, hold and brilliant as i the paper of a critical writer in the North American Review, on the as pects of President Garfield's death, re produced in the Post, one position is taken, which, on soher reflection. we think the writer will probably see to be untenable and unjust.

It is that as the whole country pray ed for the wounded President's recovery he did not recover, and the assurance that the prayer of faith should save the sick, ought henceforth to be yielded up as, if not untrue, it is at least of little Will the writer in the Review affirm

that if one exception is found to a rule it is untrue? Is there any rule in the memorics, will be present to recall the grammar of any language which is fin," etc.

[out and leave a final testimony for wholly without exception? It is true Illad ti

and for each other. And when the whole country prayed for the suffering were praying for a Christian ruler. His membership, regular attendance and communion at the Christian church until he was shot, justified the general conclusion that he was, strictly speak-ing, a Christian. It was not until Mr. Blaine in the memorable words used in his funeral oration lifted the veil that we learned that the President "had fellowed with quickening steps in the paths of exploration and speculation so fearlessly tredden by Darwin, by Huxley, by Tyndall and by other liberal scientists of the radical and advanced

type. It has been the subject of general remark and commentary, as observed in the article referred to, that in the eighty days of his illness, not one word has been reported of any invocation of God's mercy or of Christ's meditation. No bed-side prayers, no reading of the Bible, no interview with the paster or other brethren of his church-in fact there was none such. If divine mercy is to be arraigned for the failure to an swer their prayers, let these things be remembered. "God is not mocked, whatsoever a man soweth that shall he also reap."

But let us render justice to St. James' rule. All will sgree that a promised blessing is not to be expected, except on compliance by the suppliant with the conditions prescribed. The published quotation from St. James is so partial and mutilated as to obscure its meaning. In full it reads thus: (ch. 5: 13-16). "Is any among you afflicted? let him pray. Is any sick among you? let him call for the elders of the church, and let them pray over him with oil in the name of the Lord; and the prayer of faith shall save the sick and Lord shall raise him up, and if he have committed eins they shall be forgiven him." Now, it is not claimed that these terms and conditions were complied with. Now then can any complain that the promised blessing failed and God's word was broken?

Bible readers may remember a more pertinent parallel and one every way vindicatory of the divine benignity, in the instance of King Hezekiah's rescue from impending death, in answer to the prayer of the sufferer himself-it is recorded in 1 Kings 20: 1-6. "In those days was King Hezekish sick unto death and the prophet Isaiah came to him and said unto him, "Thus saith the Lord-set thy house in order for thou shalt die and not live. Then he turned his face to the wall and prayed unto the Lord, saying, I beseech thee, Oh Lord, remember now how I have walked before thee, in truth and with a perfect heart and have done that which is good in thy eight. And Hezekish wept sore. And it came to pass afore Isaish was gone out into the middle court that the word of the Lord came to him, saying, Turn again and tell Hezekiah, the Captain of my people-Thus saith the Lord, the God of David thy father: I have heard thy prayer, I have seen thy tears-behold I will heal thee, On the third day thou shalt go up unto the house of the Lord, and 1 will add unto thy days fifteen years, and I will deliver thee and this city out of the hands of the King of Assy-

dah, who shall say that his prayer had not been answered?

The reader will not condemn us that in this humble defeuce of God's way to man, we do but give heartfelt heed to the Divine admenition-"Let God be true though every man a liar." "God rules in the kingdem of men" as well as in the household of Faith. When will men learn this wholesome truth, and that God is no respecter of persons?-A. B. M. in the Millenarian.

FAITH AND HEARING. DY R. W. STRICKLER

"So then faith cometh by bearing, and hearing by the Word of God."-Rom. 16: 17.

THE apostle Paul says, "Faith comes by hearing." If so, it does not come by the reading of newspapers, magazines, ner trashy novels. If it did many who are now weak might be very strong, and many more would be fast growing to the full stature of a man in the gift. But "faith cometh by hearing, and hearing by the Word of God." Perhaps the reason our faith is so weak is, we do not feed it and nourish it by hearing the Word of God. We read and hear man's words and neglect the words spoken by holy inspiration, and hence cannot know what he has spoken. And if we do not know what he has said to us, we cannot have faith in him, for faith is believing what God has de clared. He that believeth not has made God a liar. 1 John 5: 10. How many men to day are manifestly making out God a liar by distelleving or doubting his word? They disbelieve "the record he gave of his son."

Again, they say, he promised us life conditionally; that is, "if we love him and keep his commandments," no difference whether we do these things or not; his love is so great that he will look over these things. Others say he has promised great things, and I don't believe he is going to keep his promise. Now suppose we should promise something to a man, and he should come and say, "I know you have promised this and that, but I don't ex pect to receive any such things." would be very doubtful whether he would get much from the persons who made the promise, and whom he thus insulted. So he who makes God a liar by unbelief, seeks and asks in vain while thus resulting him, their blessed Lord and Maker. Then it is evident we shall never come very near to God till we cease doubting his word. We may sometimes come to our fellow-men doubting, and may succeed in concealing our doubts, but with God it whall not be so. The great God knows every doubt within us. He knows every question or thought that is in our mind Man lost his situation in Paradise, Eden's blessing, and lite itself by dis believing God, and now the only way back to life and peace is to retrace his steps and believe God insomuch that we obey him in all his commandments Man fell by disbehoving God and believing Satan, and he can only riagain when he has learned to dispose of Satau, and believe in God with all his heart. O! man, have faith in God

He who expresses in his conduct jus ria," etc.

Ilad the late President imitated the beautiful of all works; the good man colog generations. Hon. Thurlow that St. James lays down the general royal example of the godly king of Ju. is, in his way, the greater of all artists,

BRETHREN AT WORK. Published Weekly.

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VOUR PAPER.

MISREPRESENTATIONS.

Some of the popular religious journals in this country are doing the Brethren great injustice by their way of accounting for the reent troubles in the church. They even go so so far as to assert that musical instruments the cut of clothes, shape of the sisters' bounets etc., are the things over which our people are contending with a zeal worthy of a better cause, and then censure us most severely for nut giving attention to matters of more importance. Now these papers do not see matters of that kind in the official papers of the church, nor do they find them in the proceedings of our late Conference; they are questions andaly agitated by those not in sympathy with the church, and published by them in that way before the world, so that other papers outside may have access to material by which we as a body may be misrepresented.

The music question is not troubling our churches, nor has it been for years, except perhaps in a few localities where there may be a local dissatisfaction. Neither are we having much trouble over the dress question; on this subject our people seem pretty well agreed. There is no contention among them in regard to the shape of the honnet, etc., nor is there likely to be. All of these things going the rounds of newspapers are misrepresentations, and start from unreliable sources. We hope that some of the public journals

will use a little more caution in this respect and not sim to inductive present condition o the church by what may appear from the pens of a few dissatisfied persons who have no o section with the church whatever. A few apt writers and a half-dozen complainers, with a nedium through which to make their grievances known could make the spostolic church itself look rediculous by magnifying the conduct of Peter in denying his Lord, the con tention between Paul and Barnabse, and the mandatory proceedings of the council at Jer usalem, with various other things that they might easily harp upon if they would use but half the ingenuity and skill resorted to in order to misrepresent the church, her claims and proceedings. By the reading of some of these exticles a stranger would conclude that the Brothron ere on had no was the corrupted Christianity in the dark ages. It is painful to read such things, and we hope to on less of it in the future.

EARLY INCIDENTS Muon of my carly life was spent in what

as formerly called the "far West," where the findships and privations of frontier life had to ha learned and endpred. The breaking out of the late war found me o

boy among the hills in Cedar Co., Mo. In the month of August 1801 it was thought nasafe to remain any longer, hence preparations were immediately made to start for Illinois. The journey was a long, tedious one, attended with uch suffering. We however succeeded in reaching Adams county, Ill., the former home and battle-ground of Eld. Geo. Wolfe, long uce dead. It was our good fortune to be in his presonce quite frequently, and listen to him ples of peace, there is a constant tendency in and unjust, and therefore hold that it is the and when followed by eis courses the ide

expound the Scriptures, or narrate some inter entine incident belonging to his early life.

The good old man at that time lived in the roay and of the farm house occurred by his son David, who was also a minieter, and a man of much influence and energy. The building was large, nest, and commodious, but at the rear and stood a well-preserved log house, onto which the main building was joined, and which we presume had been built by Eld. George Wolfe in an early day, at least it was many years his home. He had one large counfortable room with a good fire-place, in which he always kept a brilliant lire in cool weather, and on damp days. His companion had preceded him to the other world, so that he spent much of his time alone. Many times have I stepped to the helf open door to get a glance at the venerable old man, as he sat in his old arm-chair gazing steadily at the fire. He seemed as one waiting for the hoat to strike the other shore Here he sat, day after day, thinking as only aged people can think and meditate. were too dim to read much, and he was too heavy and feeble to travel with comfort, My last recollection of him was in a trit

from his home to a Love-feast in Hancock Co. some forty miles north. Quite a company of us arranged to attend the meeting, and grandfather concluded to go along. On the way we took dinuer on the bank of a small stream the woods, and while eating he addressed the sisters thus: "Well sixters, I am glad that we have such good-looking sisters in our company; you look like Christians ought to appear plain and neat." He was a great admirer of plainness, but always thought that members mosht to fully understand their own duty in that respect. In appearance, Bro. Wolfe had something

about him that was grand. He stood perhaps six feet in height, broad shoulders, and weighed over two hundred pounds. His head was very large, forehead lofty and gently retreating, eyebrows greatly arched, and beneath large piercing eyes, that never failed to attract attention. He was a man that would have attracted attention in any company. He was one of nature's great men, eminently qualified for the widest range of thought, and the most influential skill in leadership. As a thinker he had few equals; as an expounder, he would command almost universal respect, and impress you with his superior, yet massuming greatness. His very presence, and manner of address, inspired an audience with confidence. In the community where he lived his name and good deeds will never be forgotten. His life and adventures, if properly written, would make one of the most interesting biographics over published. J. H. M.

THE DOCTRINE OF PEACE.

Nor long since we listened to a serv preached on a Sunday efternoon, that contain ed more of "our glorious old flag," our "hero on the battle-field," "the blood our fat! shed," our "lamented President," and what was done by our "revolutionery fathers," than it did of Jerns Christ, the anostles and the Gospel of prace. The speaker said nothing in regard to putting up the sword, nor did he tell the people that "the nutions should learn war no more." He spoke nothing about heating the swords into plow shares and the spears into pruning hooks. Not one word was said about "Peace on earth, good-will toward men." In short, we noticed un absence of all the Bible references to the question of peace. There was nothing in the sermon to discourage war may sense, but a constant reference to what had hern accomplished by the warriors of the past. The sermon was preached by a fine man, of good standing in his church and community, but like most of the ministers of the day, he gets much of the war spirit in his aermone. and the tendency is to educate the meanly in that direction. Instead of preaching that Christianity is an era of peace, that all differences should be settled according to the princi-

the direction of hero-worship. Much is said of duty or every Christian minister to dis the blood our fathers shed, and not enough of war, and preach the doctrine of peace the blood that may be spared in the foture if proper efforts are made by inculcating the principles of peace. Too much is said about making Presidents, Governors, and Congressmen of our sons, and not enough of making good honest, humble Christians of them. The nother is often told that for all she knows she may be raising the future President of the United States. Of course she has cense enough to know that the twenty millionth pert of a chance is rather uncertain business for all the mothers in America to depend upon. She knows that very few mothers ever had the chance of raising a President, and she forther knows that some of thom were not overly much credit to their mothers after they were raised. It would be far better to hold out different inducements to mothers. Let them be taught the importance of raising good Christians-men that will make good kind-hearted husbands and fathers,-men who will live holy, useful lives, such as will be a credit to the family, community and nation. Hold out induce ments that all mothers can have a fair chance

of realizing and enjoying. The ministers of Christ should not encourige war, but peace and good-will towards men. Let them show up the peaceable nature of Christ's kingdom, and instruct the people in the principles by showing them how they can settle their differences in a peaceable way if they will consent to do so. Make less use of war incidents, and talk more about the princiules of cavilization. We hear men preach so much about the Revolutionary War and the late Rebellion that we sometimes conclude that if these two wers had not taken place they would scon run out of something to talk

Ministers are taking hold of the temperar

question manfully, and doing their utmost to make it a success on every hand, and it is evident that their efforts in that direction arhaving a telling effect on the minds of the peonle all over the land. Now if these ministers. who claim to be the ministers of Jesus Christ. the Prince of Peace, would teach and preach the doctrine of peace, what a change of sentimeat it would ultimately make on the public mind? Let them preach peace and disc war with the seme zeal that they manifest against the liquor traffic and we would see a era of peace rushing in, that would astonish the rest of the world. And why not inculests the principles of peace? War is cruel at best. It is expensive. It fills the best of homes with unhappiness and makes widows and orphone on every hand. To say the vary best of war, it is a very low grade of civilization, and tends to greatly lower the moral culture of a natiou. War tends to develop the baser passions of man's nature, and increases crime on every hand. Yes, is there any good reason why men of education, reason and high moral miture should stend up and shoot at each other? Is there any good reason why their wives and obildren should be made to weep and suffer ples of non-resistance and non-law using because of this attempt to kill each other Do not the nurer and better parts of our nature revolt at the very idea? There is no glory in war conel to the greatness and glory of peace. Should not every Christian love peace? Certainly they should. Well, why not preach it instead of war and bloodshed? Why not hold up the example of Wm. Penn before the people? Why not tell of the pesceable habits of Christ and the apostles? And why not tell of the principles of peace so carnestly taught by all the primitive Christians? We further add, that if the hard, dangerous part of the fighting, in our ware, had to be done by the public men who work up these troubles, there would be but little blood-shed on battle-fields They work up the difficulty, or at least they have it in hand, and then call on the poor. In composition, into. Gr. Gr., p. 192. hard-working men to do the fighting, whill un active verb its invariable meaning is inte they thouselves get all the glory. We pro-

nounce such work unchristian, un

THE MOTTO "Wise as a surpent, and harmless as a dos-

is what Bro. Landon West said last week. should have for our motto. This, in comtion with our present motto, "Set for the fense of the Gospel," should certainly or mend itself to every member in our fraters It is our duty to preach the Gospel, to del and expound it in all its parts, but while do so we should be "as wise as serpents, and harmless as dover." An improper handling the Gospel may sometimes bring a credit upon it, and tend to weaken its inf smong the people. A good thing may a times he presented in a way that will make renulsive. We once heard a very able m ister preach the truth on the design of Chhaptism till the people became disgusted. & arguments were the best we ever heard, hi making a hobby of that one subject togood honest thinkers against him. for a defense of the Gospel, but failed to be the needed wisdom, hence the failure. The is danger of us making cough failures to The present condition of the church deare special wisdom and kindness. We in our m zeal for the cause should not violate the saprinciples of the Gospel. We fear some there principles are being violated who opposite elements are engaged in law-suits defense of church-property. They can agree to walk together any longer, hence a arate, but not in peace as did Abraham ; Lot, but separate, to appeal to the law of F land to settle a disputed question betre them in regard to the ownership of a musihouse or two, which like the rest of earthly possessions, will soon pass or while we must go to the jadgment to rean account for these disputings and lawse Brethren, there is certainly a fault among when we do such things, or allow them done. Have we not long been preaching that is wrong to go to law one with enother? He we not long been telling the public that it far better to suffer than to violate these sice principles of non-resistence? How d look, when glancing over our large dailies see notices to the effect that the hithertone able and opiet Donkards, who were no known to make use of the law, are now all an uproar over a law-suit in regard to the church property? We ask in all candor who er this does not look as though we had su dered our non-resistant principles, and are a going the way of other churches? would Paul say to us were he here. tainly would say, "There is utterly a among you, because ye go to law one with Why do ye not rather suffer on rather suffer yourselves to be defrauded? No ye do wrong, and defraud, and that your be ren." 1 Car. 6: 7. 8. 1 tell von breth when we do such things, we are not set for defense of the Gospel, We do not man the wisdom of the serpent, and all knews we are not as harmless as the dove; if we we we would much sooner suffer than go to h It would be far better to lose all than trample under foot our long established p

THE BAPTISM OF THE AGE

Trine Immersion the One Apostolit Baptism. NUMBER 111

WE have, we think, proved in our last at ele, that "the name of Jesus" alone is the which all things required of us are to be This is expressed in Greek by the use of proposition en followed by the dative case for onomute," "in the name," is the lenger the original to represent authority. The mula in Matt. 28 does not represent out but relation or transition. Bullion thus fines cis; primary signification to, into, we from without to within; the opposite of

not in. Baptizo is au uctive transitive

nassing from one to another; for example in Rom. 6th Paul says that "we are haptized into Christ, into death," and in 1 Cor. 12: 13, "into one hody." Here is the idea of passing out of the world into the body of Christ, out of the life of the old man of the flesh into death. Why should we understand the commission Monently? Would Jesus tell his disciples that "all authority (exousia) was given to him," and then direct them to haptize by a threefold authority? But to haptize into his Father's name, did not conflict with all things being done "in his name." In the obedience of faith we pass into the paternal relation. It is the prentiar design of the Gospel to make "son and daughters of God." The household faith is "a house of sons," Heb. 3: 6. Now are we the sons of Hod." 1 John 3:2. are baptized into this filial relation. also become related to the Savier, or to the We are in him, are haptized into him, his death, and also into the spirit of Sonship, through which we can call on the Father. We are in the Father, the Son and the Holy

The ancient writers so understood the com mission. Tertullian says, "lastly commanding that they should hoptize into the Father," etc. The Apostolic cannons thus describe baptism; "Do ye, therefore immerse thrice-into one Father and Son and Holy Spirit, according to the will of Christ by the Spirit." The was equivalent "name of the Father" to the Father himself, as may be seen by such passages, "Blessed be the name of the Lord, that is the Lord bimself." "The name of the Lord is a strong tower," that is the Lord is a strong tower. We see the ancient writers used the name of the Father, and the Father himself as interchangeable The preface to the commission asserts the one scoreme anthority of Jesus; the words following express the relations into which we are brought by haptism. It may be objected that several meets use the proper formula, "into the name," and yet practice the single immer But this prises from the fact that they practic ed the single immersion before they studied the Greek text of the commission. A. Campbell tecame an immersionist, and was haptized by a Baptist elder. Perhaps if he had been left alone a little longer, he might have learned the trath. His father, Thomas Campbell, immersed the candidates in a river by plunging their heads forward under water, as may be seen in Vol. 1 of Richardson's Life of A. Campbell. Mr. Campbell has written some excellent things on the Commission. He under stood the grammar of it better than the learn ed Dr. Conant. Campbell was the most acute grammarian; Conant the best logician. The former said that the Commission was elliptic: and when all the words were supplied, it would read, "haptizing them into the name of the Father, and of the Son, and of the Holy Spirit." This was round grammatical analysis and if be had been a good, henest, legician, he ought to have been a trine immersionist. Mr. Campbell always taught that three names were in the Commission indicative of three sublime relations into which believers are introduced. Theoretically, there was no difference between A. Campbell and the Brethren. Had Mr. C. received baptism from the Brethren instead of the Bantists, be could have carried his theory into practice. But he was misled by the Baptists, and when he learned what the Commission tageht, it was too late to reform the practice. Dr. Count admitted that if the Commi sion were allintical, trine immersion would in evitably follow. His logic was better than his knowledge of analysis. Still he was a man well-versed in language, but he stood high in a aret who were committed to single immersion and his lofty spirit could not see what those ands of bonest people have seen

The first congregation of English Baptists to the world organized in 1683, having John Spilshurg for their minister. They adopted

hody would have been trine immersionists. Theoretically, A. Campbell took a step in ad-

with them. We sometimes pity the shifts that some leaders make to sustain a human practice. We ity, ardent desire, and earnest, unfaltering hear some denying that three names are in the Commission. But a child can read Pather, Sou, and Holy Spirit there. The denial of three names is a species of Sahelianism, which taught like Swedenborg that the three names were, in reality, but three attributes of One Personality; the Pather, the Son, and the Hely Spirit were all embraced in One Name; hut even if this were true, three attributes would remain, having distinct names. If we were commanded to be baptized into the Pow er, and into the Wisdom, and into the Holines of the Father, even then three actions would be necessary, for these attributes are distinct one from another. But how much stronger is the language that demands an immersion into three who cannot be confounded with each other. The Father slone, the Son alone, the Holy Spirit alone, does not save. The love of the Father flows to us in the channel of the Son offered for us, and the result of the work of Jesus is the gift of the Holy Spirit. TXT must be in these three persons, powers or attributes, or whatever men may call them. R they what they may, we must be immersed into each of them. He who is thus immersed hos complied with every jot and tittle of the Commission. He who does not, is compelled to be always apologizing for the defective manner in which he received it. Denial of facts, false criticisms, and forced constructions are his only weapons of defense. As an immersionat only he can quote ancient suthority, but as a single immersionist, ho has a wonderful con tempt for ancient authority. Suddenly he be comes a Bible man only. He will listen to nothing outside of the Scriptures. He feare the "practice of all antiquity," and preto dictate how trine immersion should have been taught. If Jesus had just said, "immerse them three times," he would have been satisfied. A father told his son once to go and bring an apple for each of the company. There were three persons present. The boy ran and brought just one apple. The father demanded why he had not brought three instead of one the sen replied, "You did not say three apples." "But," said the Father, "you knew that there were just three persons present, and I required

"THIS ONE THING! To a Saint at Ladoga, Indiana:-

an apple for each."

Youa letter is refreshing, principally because it ovinces the sublime principle by which your life is governed, vis.: the devotion and self-sacrifice that makes the cross the center of the Christian system and Christian Nic. There are thousands who name the name of Christ, and many of them are no doubt real Christians, who dislike the stringency of the cross when applied to their own infirmities and defections. They cannot hear to have their corns tramped, or in plain phrase, the depreciation of habits to which they are addicted, although squarely antagonistic to the eross, is effensive to them. They want to be et alone in their particular indulgence. Ho that spares himself at the expense of the Crucified makes a sad and fatal mistake. Such persons can hardly be said to live by principle at all. They may be very strict with then solves and others where sacrifice in gain, and ouches no sere spot in their own temper and enduct, but their darling pleasure, their ingrained lust, must not be brought to the test of Golgatha. This fundamental, all-regulative principle, which is the Alpha and Omega of Christianity, is constantly evaded at our councils, unconsciously no doubt, and things settled and confirmed, and other things allowed, or left untouched, which the one principle puts in the came general category. This necessarily creates confusion and dissifaction,

hetter, Dr. Conant with the entire Baptist shedding the light of the Incarnation on the spiritual roots of the details of daily life, among which are many things which thou rance of the Baptists; practically he remained never consider in what relation they stand to the "great mystery of Godliness, God manifest in the flesh," Only where there is deep sincerstruggle to overcome whotever impedes the development of high Christian character, will the revelation of our imperfection and error be

One dead By will cause the apothecory to stink; but the olfactories of many are so obtues that they will hardly smell a dead dog The soul needs the body to attain its high end and takes the body with it in its ascent Godward and to abuse the instrument is to infringe on the Divine purpose in relation to both sou and body. If the evil moral effects of tobacco through physical deterioration would be seen and felt and acknowledged by those who use it, we would have tremendous wrestlings, even to hip-luxations, in order to become Isrnels in the war against the besetting weed. As it is those who are enslaved by it remain miserable. degraded, self-despising Jacobs. No really caus person can be a slave to any self-created by and never be conscious that he is under the dominion of the flesh. Many are morally debauched by this unchristian habit without being aware to what extent it is the cause of their unsuccessful fight with the flesh and the devil. This is equally true of excesalimentation, and pre-eminently true of the perrersion of the sublime and sacred function by which God perpetuates the race. These physical facts touch the very basis of morals as re lated to our organic constitution. The Holy Ghost has respect to physiology and hygien and personal habits. Thought and feeling and imegination are not equivalents of material ce, as our infidel scientists claim, but our moral character and religious expression will acvertheless take color from our physical constituents. He who makes a Ged of his belly, no matter in what form of exess, gives the Holy Ghost a poor chance to incarnate God. Paul says in plain terms, even weeping, that they are the enemies of the cross of Christ, whose end is destruction, Philipp. 3:18, 19 One of the saddest defections of the church of God is the depreciation of the sacredness of the hody. We are too apt to forget our original dignity, and that the Word was made flesh that very God was humanized, and that His use of the flesh is the Model for all esints. This is the radical, absolute truth, and admits of no exception. He that allows appetite, whether natural or factitious, to override his noral rights and demands, shames the Divine JAS. EVANS. lucarnation. He that employs any physical function for purely self-gratifying ends, killing his soul. These principles k applications, including the totality of our being, and the complete, multiform expression of life. To attend to ordinances and conventional nueges, is right and essential as a religious shell, but the hernel is nothing less than "Christ in us the hope of glory," making us in very deed temples of the Hely Ghest.

All truth is true, but no truth is truer, than the words of Christ when He said, "My yoke is easy, and my burden is light." It is made o love, wadded with love, padded with love, and is Love all through and all over. To love Him is to be ready for all most noble sacrifice, and high endeavor, and great achievement. flesh lusteth against the spirit, and the spirit against the flesh, and our character lies in the predominance of the one or the other. Rath cannot rule. Flesh, corruption, death, second death, eternal death. Spirit, health, heauty, life, eternal life. If we have had our eyes open during the last five years, we have seen hor much can be done in an humble, quiet way for Jesus and by Jesus; and how little is in the end accomplished by noise and bluster and selfwill and self-confidence, while the cross and the Crncified are scouted or forgotten. Noth ing counts as gain in the end but the re ation of all things for the excellency of the knowledge of Christ Jesus our Lord. Suprome consideration of self in ony torm, is sure to culminate in loss and sorrow and self-reproach A siege of forty days in the wilderness, when the strong betteries of hell are opened, and the single immersion, probably losing generate of the precision of the ancient from immersion. The single immersion is a construction, and the same of the precision of the ancient from immersion with the littly to thank us for exposing his estudy nod exhibition, if we infinitely wish his loss were the Lordin in the indistinguish of the same of the precision of the ancient from immersion with the littly to thank us for exposing his estudy nod exhibition, if we infinitely wish his heavest will flow, the man and remember without the littly to thank us for exposing his estudy nod exhibition of the point—"in written," with the heavest will force, the man and remember with the little probability of the same of the probability of the probability of the same of the probability of the probability of the same of the probability of the probability of the same of the probability of the probability of the same of the probability of the probability of the same of the probability of the probability of the same of the probability of the probability of the same of the probability of the probability of the same of the probability of the probability of the same of the probability of the probability of the same of the probability of the probability of the same of the probability of the probability of the same of the probability of the probability of the same of the probability of the probability of the same of the probability of the p

WRITTEN," "IT IS WRITTEN." None but a Spirit-taught soul could have selected those passages and given them the application so finely pertinent to the occasion. enw what was in them, and was silenced. sever offered the same temptation twice. triple onelaughts were specific, and the repulsions were specific. In them we see all sin, and all victory. The Trinity of Heaven and the Trinity of Hell met in that fell encounter, The flesh suffered for the august ends of the incarnation, and gathered new glory by suffering. Ecce Homo, Ecce Dens-homo. Ever God-horn, God-owned, God-configured soul is shle to say-

"Critisted I AM CHILLED Symmetrically for a too fine greatly linth sufficiely. Lo, with no sunning words! would entire ye. I have no hoose and no frie all but Christ. While so has fell the Spriit of the Highest Control conferend nor death Him nor deep; Yes, with only veloc, O would, though thou de was a that sufficient years that sufficient years and that sufficient years. "Curust! I AM CHRIST'S, and let the Name of Here is the meekness of true wisdom and

the humility of true courage, and the glory and riches of true sacrifice. This is God in the flesh, and the sublime attainment of gennine Christianity-righteousness, peace, and joy in the Holy Ghost. This is possible for all saints but only for saints, and such we may all be. C. H. Balsbaron.

FALLING AWAY.

Wrum hesitation I venture to ask you to give me ourplete engesis on the thought conveyed in Heb.

i. In it pearble, should I, or any one, "fall away,
rnew our fellowship with Go4?

EVIDENTLY, the writer is speaking with spe al reference to the Hebrews to whom he writes, who had tasted the Word of God. and "the powers of the age to come"-the Chris tion are-and had been made partakers of the Holy Spirit, but who were in danger of being drawn away from Christ, back to Judaism. To go back to Judaism would be to declare Jesus an impostor, to count the blood of the cover nant an unholy thing, and to do despite to the spirit of grace by denying his miracles, and helying their own experience of all the con verting, sanctifying and mirsculons powers which the spirit had conferred on them. "Falling away" of Chap. 6 and the "sinning willfully" of chap. 10, clearly relate to apostasy; and in apostatising they would be cut off from all hope of salvation; for (1) in renou ing Christ there would be left no sacrifica for sin; and (2) the renouncing of Christ atter all their knowledge and experience, would b such a sin sgainst light and knowledge, and would so violently wrench their moral nature, as to destroy its integrity and incapacitate it forever after for honest dealing with trath and render it impossible to repent. The impossibility is an impossibility to renew them to repentance, just as a perversion of the powers of vision may be carried so far that it is possible to renew the eye to correct vision

While the language refers directly to the Rebrew Christians and their danger of aposts sy, it is impossible that a similar result may come in any case from a deliberate rejection of Christ. See 2 Thess. 2: 9-12. It is possihle to trifle with truth, and reject it, until it no longer has power with us. The truth leses not its power, but the perverted mind loses its power to apprehend it, and the perverted heart is no longer capable of feeling its force. If we 'fall away" in the sease of that phrase in He brews, it will be found impossible to renew us to repentance-because truth and grace will have exhausted their power on us; there is left no better Savior, no clearer truth, no richer grace than that which we have deliberately bengungeren

A MAN cannot calculate the good he is doing by the numbers who follow after bim. Many church members have more faith in their preacher than they have in Christ; oud some preachers think more of their own actoriety and glory, than they do of the glory of God A prescher ought to be a pure, good man. He ought not to be a man of hobbies, a man easily offended, but he ought to be a man patturned ifter Christ. He must be this much or be cannot be an acceptable minister of Christ. Let

Young and Family.

GOING DOWN TO THE GRAVE.

Going down to the grave, with no hope in thy heart, That thy God well receive thee, all gealt as thou art, Lafe's mashine extinguished, with fattering treat, in durkness and doubt, going down to the grave.

O! turn to thy God, who dwelleth on high! Come tresting His word, and then shall not die Going down to the grave in the blackness of night, No star-beam of love from the Father of light;

No Good and no hope, where Oh! where is thy stay? Thy Sevier long plending turns not yet away; His and eye will pity, His strong arm cun save; Why then in those own strength go down to the

Thine hours of gay pleasure on long will be o'er When thy prayers shall be lost in eternity's grave, Selected by Clara I', Kreps

SAW HIM DO IT

BE sore your sin will find you out," is a truth which young offenders, as old ones, sometimes forget. A hoy-pilferer of Socremento. bne day last February had to be reminded of it by a big dog. The Record Union relates the incident as it occurred in a store on I street Several boys had gone into the store to everaine the valentines displayed on the counters in tempting array. They were rather rough-looking, and as soon as he could leave other customers the merchant hastened toward the hove

A large dog of Newfoundland and St Berpard breed was lying on the floor near them The boys soon concinded that they did not want to purchase, and were about to retire, when the dog arose, and barred their passage to the door and growled threateningly This surprised the salesman, who had never

before known the animal to show any disposition to attack a person without any apparent

He accordingly spoke sharply to the dog. and on his still continuing to menace the boys and show by his manner that he was opposed to their departure from the room, his master nedered him to the back part of the store and started to enforce his order, when he espied a package of valentines sticking from the pock-

et of one of the hoys. He immediately seized the youngster and searched him, and found that he had stolen and stored away about his person a good supply of the tempting valentines.

On the property being taken away from the boy, the dog appeared to be perfectly satisfied. and gave the matter no further concern,

It would be a work entirely without suc fol result for any one to attempt to convince that merchant that the dog did not know when the boy stole the valentines that he was steal ing, and that it was his duty, as a faithful servant of a kind master, to do all in his power to prevent the loss of his property. And who shall say that he is not right?

PROHIBITION IN MAINE

NEAL Dow writes to the New York Trib as follows: "Three-fourths of our territory is now practically free from the liquor traffic, so that the Portland Press said a little while ago: In a large part of any territory an entire ganeration has grown up practically unacquainted with the liquor troffic and its effects.' Our State is now more prosperous by far than i ever was before. The liquor traffic now lin gers here on the sly and on a very small scale and is confined to our larger towns and cities from which it will soon be expelled by certain nendments to our laws that are necessary to that end. The whole face of the State h been wonderfully changed for the better by the policy which has so largely driven the liquotrailic out, thereby saving to the people the wages of their labor and the profits of their iness, which now go to build up and stim ulate every legitimate industry. Formerly the valuation of all our property of every kind was spent in strong drink in every period of less than twenty years, making Mains the poorest State in the Union, while now it is one of the tricts in many States not yet having prohibition, where the liquor traffic is under the ban of the law, by virtue of local option or of special enactments. The same thing is true the dominion of Canada, and in England there are more than 1,400 parishes under prohibition. while in Scotland, Wales and Ireland there is prohibition for Sunday, and the policy of prohibition is rapidly extending in the United Kingdom"

"THE HEAVENS DECLARE HIS WORKS.

As we walked forth to meditate at eventide, lo, a bright image was mirrored in the clouds. a visage that seemed divine, and another fol lowed after, the lunar queen; and another hard by, a perfect human form, in the hand a shepherd's crook; and yet another hied in the dusky distance, the skulking wolf and savage hear m the forest wild, and then arose as if out of the watery deep a mouster buge, which was quickly met as if from the far-off deserplaius by apparently a rearing lion; these pass ed away and all seemed clear again, until as if from the declining suu, quickly loomed into view still another giant figure, a perfect likeness of the scarlet woman from whose flowing train were evolved the mythic lorms of the fabled does of old O. the invisible nowers the angels bright

Wnat transport thrills theinmost soul to know that the seven spirits of eighteen hundred years ago, are still now, even now living, breathing, speaking Ones, who still fashion by by their immortal hands the ethereal vapors of the sky into shapes that flash conviction apon the throbbing heart, of the costatic presence of the Son of God and the respins nowers of Spropage

Mt. Morris, Ill.

OUTDONE BY A BOY.

A LAD in Beston, rather small for his age, works in an office as an errand-boy for four gentlemen who do business there. One day the sentlemen were chaffing him a little about being so small, and said to him:

"You will never amount to much, you can ver do much business, you are too small. The little fellow locked at them.

Well," said he, "as small as I am, I can do omething that neither of you four men can "Ab, what is that?" said they.

"I don't know as I ought to tell you," he eplied. But they were anxious to know, and urged him to tell what he could do that neither of them were able to do

"I can keep from swearing," said the little fullow There were some blushes on four manly tac-

s, and there seemed to be very little anxiety for further information on that point,

DO RIGHT.

Our Brothren preached to-day from Acts 10th chapter, using Cornelius' baptism for the basis of their remarks; proving by the Gosnel, that morality alone will not save us; but by beging all the commands of God, as found in the New Testament. A Christian man is always a moral man, and may the Lord help our elf-satisfied moral men and women to see that it takes obedience and morals to make Christians. If they are so good, as moral men, what bright lights they would be as Christians, also They could then help some of the weaker one We are to receive all things with thanksgiving; therefore let us be careful that we do not make use of things that do not helong to us. I fear we do many things that we cannot ask Ged's blessing upon. Perhaps i we would ask His blessing on those we charge such high interest, we would think of the many blessings he has bestowed upon us, and that He says, "help bear one quother's burdeus." Can we consistently ask God to bless the fruit of the vine, when made into a beverag which will perhaps furnish the old drinker his am, and give to the young the taste that in after-years will be a curse to them? It is a poor tonic that destroys more than it cures.

How thankful the young mother is when she sees her little child take its first step, and

in mind and body; and she thinks to make it more beautiful by dressing it in fine clothes, trimmed with laces and ruffles; it is then put forward to be admired and soon becomes u bold than modest, very vain and proud of self. When the child grows up it remains as it was taught when young, very vain and prond of self. The parents then weep and pray for their wayward child to repent and come to the

church; not thinking that they will have to give an account for the pride they instilled into the child when young. It is as sinful (perhaps more so) to put on our little children things that are not needful, as to put them on ourselves. Solomon says: "Bring up a child in the way he should go and when he is old be will not forsake it." We all have faults, and let us help one another to overcome them, that we may stand more united. Let the watchmen on the walls of Zion ery aloud, that Satan may not find us slack in obeying anything Jesus has commanded us to do.

May God bless the labors of our faithful brethren and sisters, that they may stand firm on the rock Christ Jesus, is my prayer. P. JANE BAD

Panther Creek, Ia.

FINGER MARKS

A MAN hired a mason to do some work for him, and among other things to "thiu-whiten the walls of one of his rooms. This thin whiting is almost colories until dried. The gentleman was much surprised on the morning after the chamber was finished, to find on the drawer of his deak standing in the room, white (the county-scat of Lake Co.) with about 200 linger-marks. Opening the drawer, he found the same on the articles in it, and also on the pocket-hook. An examination revealed the same marks on the contents of a bag. This proved clearly that the mason with his wel hand had opened the drawer, and searched the bag, which contained no money, and had then closed the drawer without once thinking that any one would ever know it. The "thir whitening," which hapened to be on his hands did not show at first, and he probably had no idea that twelve hours would reveal his wickedness. As the work was all done on the afternoon the drawer was opened, the man did not come again and to this day does not know that

them. These may be almost, if not quite, invisible at first. MATRIMONIAL FRANTZ-ROESCH .- Aug. 6, by Eld. S. P.

Mathoney, Mr. Jouathan Frantz and Miss Catharine Roesch. Mr. Fruntz is from Illinois and expents to return with his bride soon. He is a nephew of David Frantz of that State, and both are memhers of the German Baptist church,

FALLEN ASLEEP.

DRURY .-- At Portland, Oregon, Oct. --, sons of friend George and Kate Drury, aged respectively, 15 and 12 years. Disease diph-

The subjects of our notice mere on way to Orogon and sickened and died before they reached their destination. The parents buried one at Portland, Oregon, and the other rests in our little graveyurd at this place, Masel, Line Co., Orugon NORTON .- In the Anticch church, Ind., sis

ter Mary Norton, oged 66 years, 7 montias and 29 days. Disease, cancer. n young man is the only near relative that she left behind. Funeral by the writer from Rev. 14: 13. I. B. LAIR DOWNY .- In the Manor congregation, Wash-

ington Co., Md., July 7th, 1882, sister Ellen Downy, aged 26 years, 6 months and 16 She united with the church in 1870 :

ived a very consistent life. She was afflicted or years with heart-disease. Her sudden death was expected, and yot it falls very heavily or or surviving friends. May we prepare to meet her in a better world. Her remains fowed by a large number of people to the Ma-nor cemetery where her body now rests in state in the Union, while now it is one of the soom it commences to talk. The mother knows place. Occasion improved by Eld. Daviel most prosperous. There are a great many dis-

Correspondence.

NORTHERN MICHIGAN

Some Interesting Facts Regarding the Country and the Principal Towns We left Allegan the 20th of June to make refessional and pleasure tour as far as Harber Springs. The first place we stopped at was a small village known os DEER LAKE,

in Lake county, 15 miles north-west of Reed City on the Manistee branch (change cars of Multon Junction) of the G. R. & L railroad, Here we sejoyed the hospitalities of our old friends Mr. and Mrs. A. E. Brown, late of Co dar Springs. Mr. B. is well known as a first class mill-wright. At this place he has super, class must wright. As the place of the reals intended the building of two very fine multi-five artising lamber and shingles. The proprie tors own very large tracts of pine laud vicinity and do a forge amount of bu employing about 80 men.

This village of 200 inhabitants, two year ago was a wilderness, situated in the midst of very heavy pine forests. We were well pleas ed with the good order, moral habits a dustry of this little city, no saloons being allowed here; good living wages are paid men and steady employment given; good, pro ducing farms are within two miles of the town Seven miles beyond this point is LUTHER

inhabitants. These two places are not yet troubled with physicians, but need a good one, and would recommend a physician of good abil-ity to settle at each place. The next place we called at way CADITAG

a city of 2,500 inhabitants, a very smart, a business place about 1200 feet above Lake Michigan, with cool air and cool nights. Astimatics are benefited here, but those troubled with catarrhal complaints or weak lungs, had better stay away. The town has some 10 or 12 saw-mills, employing several hundred mee, —each corning from 82 to 83 per day, with good, plain board at 84 per week. Plenty of husiness here, and good hotole, the one we his acts are known to his employer. Beware stopped at,-the McKinnon house, being firstof evil thoughts and deeds! They all leave class in every respect. Rheumatism, neuralgis and catarrh troubles prevail here. Our next their finger-marks which will one day be revealed. Sin defiles the soul. It betrays those aton was at who engage in it by the marks it leaves on

(county-seat of Kalkeska county) also a new place, of 1,000 inhabitants. This is an active susiness place and well laid out, containing broad streets, well-built business blocks and a umber of fine residences. The soil in the vil lage and for two miles around, is quite sandy The water is soft and very good. Out a few miles there are many good farms, producing miles there are many good farms, producing corn, wheat, rvs, oats and potatoes in abandance, and the farmer here feels as sure as in any place in the State of being protected from frosts,

late or early.

This place is about 800 feet above the lake with pure sir, no swamps, and beech, mspl and other timber in abundance. This is a very good locality for invalide, as the air is pure sweet and bulmy, and free from the extremes o lake breezes. The nights are cool, and one sleeps well, enjoys a good appetite, and finds plenty to eat. Our old friend, Mr. Lappin is plenty to eat. Our old friend, Mr. Lappin is keeping tise Exchange hotel, a first-class house, where polite attentions are shown the

Of the citizens of Kalkaska we can truthfully say they are courteous, polite and generally intelligent. The pisce contains a first-clas-union school, good churches, active go alses business men, (some quite wealthy) two well conducted newspapers, one large brick block we good halls, and everything complete for a ittle city. Next year they will build a new court house and jail worth \$15,000, to \$20,00 Of all the localities along the line of the G. R & I. railroad for a sanitarium for invalids this is our choice. The water is soft — a sure ex emption from kidney troubles—and this cauno be said of Peteskey and Harbor Springs, as the water up there is hard as lime can make it, and hundreds are complaining of kidney troubles in and about those places. A word to the wise i

Wild laude, well watered and timber be bought around Kalkaska for from \$6 to \$10 per acre, and it will cost from \$15 to \$30 per per acro, and it will cost from 810 to good post acro to fit it for the plow. The first orop will pay all expenses of clearing and feucing. —
School leads can be bought near the county.

sent for \$4 per mere, half down, balance on long time at 7 per cent, interest-the best of land If you are near a saw-mill, you can make you pay for clearing your laud. Manle log ong bring 84 per 1000 feet in the le delivered at the mill. All wanting to locate in a new country, can have an 80-acre farm in good shape, with houses and harns complete, in

Railroad lands are about \$7 to \$9 per acre one-fourth down, balance on time at 7 per cent interest. But it is a good idea, if you have little spare money to buy second-handed, as there are plenty of chances, the owners

look well; corn two feet high July 10, and p tatoes in blossom. Potatoes yield from 200 400 hushels per acre, corn 50 to 100 hushels of ears and wheat 10 to 40 bushels; the average last year being about 15 bushels to the acre god the quality excellent.

You need not fear about the sandy soil soon ning arhanated; we saw fields that had produced eight successive crops, all good, yet strange to tell no subsoil has yet been found, ofter discing from 60 to 80 feet. In selecting lands anywhere north, keep clear of rock elm and low lands. Get on the table or high lands as they are supposed to be protected from

ined here nine days, and kept busy investigating and getting at the facts for the benefit of all who may feel interested in this one of the hest counties in Northern Michigan for business and new settlers. There are

and we will mention a few. Dealers in lumber and shingles ask an extravagant price, holding jumber at from \$4 to \$40 per thousand, shingle from 83 to \$3.50 per thousand. Not much change for a poor man. Brick cost in Grand Rapids S7 per thousand and the railroad com pany will charge about the same for freight, thus you will pay \$14 to \$15 per thousand for

brick to build chimneys with. This state of things every consumer feels struge and hope to see it remedied ere But your dry goods, groceries, hard ware, etc., are nearly as cheap as at Grand

Rapids. Our next stopping-place was in the brantiful and thriving village of

-best &fines will a forther up the road and con teining 500 or 600 inhabitants. At this place there are saw-mills, a handle factory, good stores, two very elegant church edilices, well attended, a first-class hotel, the "Mancel House," a newspaper and every husiness, calling or profession. A large blast turnace is also being built here, and the settlers will get a good thing from the sale of charcoal. Thi place is not more than two years old, and i ent out of a very heavy heech and maple forest A mile cost is a very fine plat of table land, 2 It is said this part miles across cast and west. of the country is quite free from frosts, being 200 feet higher than lands around and is an excellent fruit region. Peaches have not yet timber sells readily. Price this village, and m 85 to 88 per acre, according to loca tion and quality, and chances to buy are good The water is hard. All crops look well and are erowing fast. This whole noner country seems to be pota-

to's paradise, thousands of carloads being sh south. They sell up here at from 40 to 7 You can obtain from three pecks to one bushel from ev-What do you, southern Michigan farmers think of that? Immense yields of potatoes are produced north of Big Rapids, of the finest quality, giving a handsome income to the pro

Our next stopping place was

HARRON SPRINGS. a beautiful little city of 1,000 prople-the old home of the Indiant. They are very unhas they dislike civilization and modern impa They are very unhappy ments, and they wish the pale-face had never come there. The Indian will eventually retir from this part of the State. We remained here live days. We saw many of the new sett-lers, living from 6 to 12 miles north, and they talked encouragingly of their prospects fo making good paying farms. The timber i ing purposes, and there are many brooks and fine springs. Small fruit is bundance, such as wild strawberries, Apples do well, but pesches have other grain Wheat, corn and The soil is a rich, eandy loam farmers report all their crops looking well .ster is good and in some places springs of soil water are found. The snows are very

deep, sometimes four or five feet in depth, but usually not more than two or three. It com-mences falling in November before the ground freezes, and the winters north of Petoskey are four weeks longer than at Grand Rapids. — When the snow goes off, about the first of April, the farmer can commence plowing or finish digging his petatees, if the early snow caught him before he finished digging. This part of Emmet county is said to be settling up

A person coming to this country must make up his mind, he will have many things to con tend with, and endure many privations. Some seasons the mosquitoes, sand-flies, deer-flies and ing to sell for various reasons. Around here guats are quite unbearable. Muny apply a mpound of essence of pennyroyal and glycerine to their faces, to prevent their being cater You must have a good deal of patience to stand all the termentors, and these with thin skin, irritable temper and a disposition to see hard words, had better not go up to north-

ern Michigan. At Harbor Springs we found an intelligent and industrious class of citizens, some fine residences, two new church edifices, end the old Indian Catholic church, surrounded with many Indian graves, which will ere long he removed. The bluff is from 60 to 70 feet high, and on it are erected nearly 100 residences, overlooking the valley below, the bay, the Lansing resert, and acress four miles to Petoskey. grand and sublime scene.

We here met our old friend, Charles Cashev. late of Allegan, who has in his employ 35 men, putting up cottages for the Lansing and Pres-His hands and head are brimful of business.

Within two weeks thousands of pleasure chers will rush here to see what there is in northern, cool, invigorating air and change of To see old Mother Nature as she is scenery. up north, will do you good, if you don't stay toe long: I think two weeks is long enough. It you stay longer, you are liable to attacks of phononatism, neuraleis, catarra, etc.

The husiness men of Herbor Springs at wiel and courteous, and ready to give you any information they have. We suggest, if you re e there that you reside on the bluff, as yo will get purer air and water. One thing newcomers are troubled with at Has ings, is diarrhoa. Whether it is the water sudden changes, or free use of fresh lish, we are

We found here the usual amount of sickness and chronic diseases. We were not favorably impressed with any of these resorts, or along the immediate influences of the lake or bay as a location for a sanitarium for any term of dis se, excepting hay-fever and come forms of asthms. We had no svidence that in Peteskey Harbor Springs, or along the water courses are the hest places for health-seekers. We man appealed investigations at various points, esp ally Petoskey, Harbor Springe and Charlevoix, as to the advantages and disadvantage of a residence north. The truth is rheumatism nearaless and catarris, etc., are on the increase and many are complaining of that were not afflicted with them before coming here to live. Head, throat and lung disease: are common, and grow worse instead of better at Peterkey and Harbor Surings. The ever changing temperature, varying from 40° 100°, will kill anyhody. Unless he is made of iron and India rubber, he cannot stand it. — Don't he deceived by the books and ramphlets gotten up by speculators.

Petoskey is a place of 2500 or 2000 peor all push and go ahead-made in a night, like as' goard ensentation. Think of residence lots selling for from \$200 to \$2000, in and undeveloped country! At this rate they will soon excel Boston or New York in prices. If I can guess, property will be cheaper trockey 20 years from now than at present. -Romance runs high up there, and millionaires by the hundreds (in their minds). Five cents worth of intoxicants will make

I suggest to all who have the northern fever, put a couple of hundred dollars in your pocket nd go and see. Make a full investigation, pro and con, before ever moving your family. Don give up a certainty for en

I have tried, in an humble way to give som faint idea of northern Michigan. gentle bints I bid your numerous readers adicu

DR. A. W. FLOWERS. Allegan, July 24, 188

Wirnour curnestness no man is ever gr Without cornectness no man is ever great or does really great things. He may be the clevrest of men; he may be brillian, enter-taining, popular, but he will want weight No soul-moving picture was ever painted that had not in it the depth of shadow. An Answer to Some Opestions

I was also edopted by Francis M. and Rober ca Snavely, at three years old; am now twelve They are new my ps and ma. I, too, atte Sunday-school and preaching every Sunday. I have also a good pa and ma, but grandpa Lye says he was more selfish than Ida Cripe or s ither, for when he was a little how, he thought

he had the best pa and ma in the world. give my name after I answer, or try to answer ndle of Questions. What was the first command at God?-

there he light." See Gen. 1: 3, 2. What was the text of our Savior's first sermon? - Blessing; blessed. See Matt. 5: 3

Why were the Louites scattered over the responsibility resting upon us in bringing ur face of the whole earth? - Because of trans gressien.

4. In what famina did momen eat their ow children?—Sameria. See 2. Kings 6: 24-29. What king of Israel built an ivory house Ahab.-See 1, Kings 22: 39. What is the longest word in the Bible?

-Nebuchadnezzar. Who mortgaged their land for corn?fail to find the word mortgage in my Bibl

What was the height of the giant Goli ah?-Six cubits and a span. See 1 Sam. 17 Ten souls went down to Egypt: how meny came out 430 years afterward? -66 went down, (see Gen. 46: 25) and 600,000 came up beside women and children. See Ex.

12: 37.

10. What two prayers were answered before the petition was concluded? See Acts 4: 31 and John 12; 28. 11. What two men were prophesied by

hame centuries before they were hern? - Cvrus; Isnish 44: 28; also 40: 3, John the Bep-

12. What were the names of the three andsomest women in all the land? - Jemi ma. Rezia and Keranhannuch. See Joh 42: 15 What kings were driven from their do

s by hornets? - See Ex. 23: 28. What Bible character was called a ring - Paul; see Acts 24: 5.

15. Describe, in five words, a journey every Christian has accomplished. - Passed from death auto life."

Where was the voice of God heard first 16. by human ears? - See Gen. 2: 7, 8. In the Garden of Eden.

Where and of whom was it said, they had turned the whole world upside down? Thesealonics, of Paul and Siles. Acts 17: What was the length of Noah's ark?-Three hundred aubits

What miracle was performed by the ut terance of one word? — The desi were made to hear. See Mark 7: 34. The word was Ephphathei.

I would like to hear from Ida, as to the con rectness of the answers. My name was Delils Ruchel Forney and now it is Della Rebects

Scavely.

I don't know whether the good editor of the B. AT W. will pay any attention to such stuff or not. It won't surprise me much if it gets into the waste-basket. Della R. Snavely.

Hudson, Ill. Certainly the editor will pay attention to uch things; for he thinks children are the nic est people in the world; at least they do les harm than older persons. What would this Chambers world be without children! I would not want to live in it. But I notice that you say, "good

editor." I would like you to carefully exar the Bible in regard to the propriety of calling people good. Do not stop at that passage where it says, "There is none good; no no one " but examine other places where the word "good" is used, so as to be able to look at both sides of the question.

From Peoria City, Iowr Thore Brothrens

As we have just completed a few v ard labor in the harvest-field, I feel like writing a few lines this beautiful Sabcath morn

ing It is not that I feel myself able to write so is terestangly but I feel like throwing in my lit the mite, so by chance there might be a thought dropped that would do n little good. As we made our way around the harvest field, and I naw the many golden sheaves lying over the field, I thought of the field of souls ing ungathered to waste upon the plains. should interest every one of efforts to soud out lab pers into the field? What a work to be done, and how many are sitting upon the stool of do-nothing? Yes, very many of our able ministers are sitting idle, in-

stead of being at work. Awake, my desr brother, to a sense of your duty, go the highway and hedges and compel them to come in, ever remembering that when a soul is won by you, it is a star in your crown that will shine meet brilliantly. Indeed you have many trials and difficulties to undergo, many disadvantages to lebor under, but without labor there will be no crown. And, too, my dear six ters, we have a work to perform; we can all be preachers. We need not go out public to do our preaching as our dear orrethren de; but we can preach right at home. Those of us who have children, we have a work to perform. well done, it is a great work, I fear, not many of us can realize the great

our children. Plesse let me call your atten-tion to Bro. Harshbarger's article, headed, "Dressing Children." Reed it agoin and again it is werthy your notice. Let me say to all, "Labor carnestly in the sume of our Master and will be rewarded sc-

cordingly. May God bless and save as all, is LIVER HILLARY my prayer.

From New Haven Church, Mich

We have some more church news from

the New Haven church, Mich., in the vicinity of Fenwick Station, Montcalm Co. The brethren have been having meeting every four wee for the last 18 months, for the benefit of brother and sister Suyder, who are the only members living in that part of the country. They are trying to let their light shine. Old father and mother Beam live in this neighborhood, aged, respectively, 68 and 64 years. The old lads has been very feeble for a long time, so that she has not been away from home for eight years. These two old persons learned about the doctrine of the Brethren. They also the B. AT W. to read, and comparing our doctrine with the Bible, they became much interested in the welfare of their souls, and last Winter they requested the Brethren to have meeting at their house, which request was complied with. Since that time they have made up their mind to come to the church, but some of their neighbors held forth the idea that the woman could not be haptized up account of her infirmities, which caused her to put it off for some time, but a few weeks ago, she made up her mind to obey her Master if she died in the

in their neighborhood to be on the 6th of wants known to brother and sister Sayder that they wished to be received into the church at our next meeting. As it would be with great difficulty to take the woman away to a Communion meeting and they were very enxi-ous to comply with all the ordinances of the ouse of God, they requested to have a small Communion at their house. So the proper ar-rangements were made, and on the morning of the 6th mst., in company with Eld. Daniel Chambers and others, wended our way to the place of meeting, 21 miles distant. ed in time for meeting, met a respectable cou gregation and tried to hold forth Truth, from the text, "He shall tell thee what thou oughtest to do." Acts 10: 6. This was followed by a few appropriate remarks by E d.

Enowing the time of the next appointment

At the close of the me-ting it was and ed that the ordinance of haptism would be administered that afternoon in Clear Lake. Alter the meeting was dismissed, two, a man and his wife, came forward, desiring to be received into the church. They were then told to meet se at the residence of those old persons, above referred to. The arrangements were made known to the congregation. A little after three e'clock the people began to assemble at the appointed place, and we found the cants all fully determined to do the Master's

The old sister was carried out and pla our spring-wagon and we all started for Clear Lake, distant about two miles. All passed well, in due time we arrived at the water-While haptism was administered, there was quite a crowd of interested spectators look ing on, many of whom had never seen the like before. Some were expecting to see the old sister expire in the act, but this proved sgain that God's commands can be complied with under various circumstances and with perfect

Returning to the house, we then eugag Returning to the loues, we taken eighted to do do ordinances, as they were instituted by the Lord. I believe we all left it was good for us to be then, and that deep impressions were made. Others are near the kingdom; and we hope the Lord may hier all his people.

REALEAR BOSERMAN.

Cidings from the Hield.

Postal card communications solicited for the department. Reports of baydisms especially desired.

Please rectify mistakes in my article in the B. at W. Instead of saying, "they suffered that bad woman Jezebel to teach and seduce his servants to with-draw from the church, to get away from this had moman levelal" say"ther mif fered that bad woman to teach an duce my servents to commit fornication but Jesus did not tell his servants to withdraw from the church, to get away from this bad woman Jesbel." Also rectify, instead of saying "the death of Satan," say, "the depth of Satan." M. EMMERT.

From Bourbon, Ind.

Our harvest-meeting was held in Camp Greek church, Ind., Aug. 6. The ministers present were, Daniel Shively, of New Paris, Elkhart Co., and Joel sly, of Osceola, St. Joseph Co., Ind. The attendance was large and the meet asant, being addressed ras very ple by Daniel Shively in the forenoon and Joel Shively in the afternoon. The people were well entertained, and all en loved the associations of each other. G. B. SHIVELY.

From Lenn, Ill. Don't formet to be at one feest Send

22nd, and remain over Sunday, especial ly ministering brethren. One was baptized yesterday; a young brother six years old ENOCH EDY.

August 21. From Westphalia, Kan.

Yesterday was our meeting-day at the Maple Grove school-bouse, near the cen ter of the district. One came forward and requested to be baptized, and after meeting we retired to the river-side where the solemn ordinance was performed heneath the rolling waves of the Pottowattomie, and we hope the sister may hold out faithful and be a bright

and shining light. IRROR T SHITTERS AND August 14.

From Mt. Etpa. Jowa.

The Etna church, lows, is not in a osperous a condition as it might be-We have our trials and temptations to contend with, but we feel like the apostle Paul that these light addictions work for us a far more exceeding and eternal weight of glory. When we are tried in the fire, if the gold or our reli gion proves genuine, it only shiper

I said, the church here is not in a prosperous condition. I mean, there have been no accessions to the church some lively members who are laboring for the good of the cause of Christ, for that the good old ship may be kept sail-ing in the right direction, that she may continue to sail towards Mt. Zion, that the right direction, that she may contin-ue to sail towards Mt. Zion, gathering

Bretbree, you that are traveling to nd fro, from East to West and West to East on the C. R. & O. R. R. please store off at Corning, give us a call and preach some for us. You can have conveyance by notifying some of the Brethren, may, A. F. Thomas, of Mt Etna, and you will be gladly received and kindly cared Fraternally, J. M. MANGYINED

From Madisonburg, Ohio,

Dear Brethrey at Work. Our council-meeting convened has

ly number of members present of our the surrounding churches. All business the realizand on Frairie street, near th peased off quietly in the forencon. Im-mediately after dinner, Bro. D. Little and wife were alvanced to the second degree of the ministry. After this sel-emu work was performed, E. L. Yoder's

noring the decisions of Annual Meeting.

So he was permitted a fair trial wed to make his own defence which he had written, and read without bes interrupted, in about one hour. Bre. P. J. Brown also assisted him in the de fense. But! alas! we think they were

ably met with a culm but firm view by our Brethren; but Bro. Y. is no more of us: thus giving another lesson how eur able brethren can fali the common errors of the world. Brethren, let us remain steadfast.

From Gambier, Ohio.

Bro. I. D. Parker, from Ashland, Ghio ame to us Aug. 12th, preached two in teresting sermons Saturday night and Sanday at 11 o'clock. Had very large and attentive congregations. Bro. I. D. Parker's kind and sociable way of meeting every one, shows to others that he hes all well, both rich and poor, makes many warm friends. We hope to see the day when many around Union Grove will units with the church. We think if the brethren could preach here regularly, they would soon build up a

church here. His next appointment is in four from the time he was with us. We hope ray that God may bless bim v his family with health and strength that he may be able to neet us again at the appointed time.

Fraternally, K. Dial.

From Plattsburg, Mo. In commany with Bro. D. D. Sell. I left here last Saturday morning for the Wakendaw church where we intended to attend the council held by the A. MCommittee. We dropped in on the Log Creek church brothren. They were as sembled in council. This is Eld. C. C Root's congregation. Brethren A. H. Hamm and Martin Brenneman were elected to the deacon's office. Then followed their D. M. business. One sent. Delegates, C. C. Root and Z. Her

ricks. In praise of the Log Creek breth ren we will say we were much pleased with the order and spirit manifested at this meeting. Never saw more union From there we went into Ray Co., or anday. Held two meetings in a grove Large crowle and mod interest Prop e we went to the Wakenda church and there hamply, made the secusint

The A. M. Committee's work was well received, and, we think, will do much good. Fraternally.

From North Manchester, Ind. Had Thanksgiving meeting to-day. Had good and wholesome council from brethren J. W. Metzger, Neal and R. H Miller in that, bow we as Christian should dispose of our surplus or abu ance, etc. Hope the members will all heed the good counsel and by by in the treasury as the Lord directs, so at His coming we may have plenty and to give those who may lack. Health good; fruit scarce; crops good. Thanks to God, the

August 19. D. S. T. BUTTERDAUGH

From Silns Gilbort

ce August 24, 1881, we have had a year's journey that has been plear by letter large, with some near the kingdom have had the pleasure of worshiping with the Brethren in the surrounding districts. They seem to be doing go service for the Master and their congregations are generally large and atten

A Sad Accident.

Oh the 15th, John Sherman youngest daughter Catherine of about nine Summers, went to Eikhart on busi old graveyard, was struck by an engine going East about 12: 15 P. M., and tatal ly injured, dying a few bours after wards. The girl was not fatally injur ed and is able to be about again. The wagon was completely demolished, the harness tore, though the horses w sive party; also for working in opposi-tion to the Bretbren's principles and ig-exreful in crossing tracks. People should be

P. H. KURTZ.

Announcements.

Sept

ler Co., Neb.

Love-Fensts

ept. 1, Urbana, Champsign co., Ill.

Sept. 2. at 2 P. M., four miles south-east of Adair, Adair co., Iowa. September 2 and 3, in the Mound church Bates Co., Mo

Sept. 9th at 2 P. M., in Wichita district Sedgewick Co., Kan., at the house o Bro. Adam Esterly, nine miles north cast of Wichita.

Sept. 9 and 10, at Bro. James Yearout's one mile north-west of Madison, Kan Sept. 9, at 3 P. M. three miles north-cost of Monsdeld, Platt co., 11l.

Sent. 16, Ellaworth, Pierce co. Wis. opt. 10, at 3 P. M., Dorchester church at Bro. Samuel Fager's, one and one half mile south and one mile east of

sept. 16 and 17. Middle Creek church Mahaska co., Iowa. Place of meeting six miles from New Sharon. Sept. 10 and 17 at Bro. C. Cripe's, 2 miles

north-east of Osceola, Mo mile north of Osage River Sept. 2l. 2 miles porth of Panera, Guth-

Sept. 22 at 10 A. M., in West Otter Creek church, Macoupin county III. Sept. 22, at 1 P. M., Waddam's Grove, Stephenson Co. 10

Sept. 22 at 3 P. M., Huntington church Hentington co. Ind.

Sept. 22 and 23, at the residence of B David Zook, Pike Creek church, halfon the Chicago & Alton R. R. Sent. 22 and 23, 31/rmiles north-west of Libertyville, Jefferson Co., lawa

Sept. 23, at 10 A. M., State Center churc six miles south-east and two miles and a half north of Melbourne, Marshall

Sept. 23, et 3 P. M., Labette church, La-bette Co., Kan.

Sept. 23, at 2 P. M., Weeping Water church, at Bro. Grove's, south-east of Green wood, Cass co., Nob. Sept. 23 at 4 P. M., Elkhart Valley

Sept. 23, at 2 P. M., Somerset church, Wabash co., Ind. Sept. 23, Whitesville church, near Flag Spring, Andrew Co., Mo. Sept. 23, at 2 o'clock, Indian congrega-

tion, Favette co., Pa tion, Fayette co., Fa. tept. 23 and 24, at 10 A. M., in the Coal Greek church, Fulton co., Ill., at their

Sept. 23 and 24, at 1 P. M., Des Moines

Sent. 23 and 24. Hurricane Creek. Rond Sent. 23 and 24, at 10 A. M., Coldwater

church, near Greene, Butler Co., Iown Sept. 23 and 24, in Crocket Creek church. y miles north-east of Kecta, Wash, ington Co., Iowa, Sept. 23 and 24, at 1 P. M., Rock Creek,

Whitesule on . Hil Sept. 23 and 24 at 4 P. M., Swan Creek church, Fulton Co., O. Sept. 26 Irving Creek church, Dunn co.

Wis. 6 miles south west of Meno Sept. 20, at 4 P. M., Union Center district Sept. 27 and 28, Dallas Center, Ic

Sept. 27, at 4 P. M., Belleville church Kan., at Bro. Wm. Gooche's. Sept. 97th, at 11 A. M. at La Due Mo. Sept. 27 and 28, at 11 A. M., in the Deep

River congregation, Powesheik Co. Iowa. Sept. 27 and 23, at 4 P. M., seven mile north of Beatrice, Neb.

Sept. 27 and 28 at 1 P. M., Yellow Creek

Sept. 27 and 28, at 10 A. M., at Brick church, five miles south of Anderson, Ind.

Sept, 20th, at 4 P. M., in the Yellow Crock church, Elkhart Co., Ind., seven miks south-west of Goshen, Ind. Sept. 20, Irish Grove, ten miles north of Sept. 29, at 2 P. M., in Antioch, Ind.

Sept. 20, at 4 P. M., Bear Creek church at Palmer, Christian co., Ill.; to con tinue over Sunday.

Sept. 20, at 10 A.M., in the Eel River congregation, Keetlusee co., Ind., six miles north of North Manchester. Sept. 20 and 30 at 2 P. M., Grove church Miami co., O. Sept. 50th, in the Dry Creek chur

Sept. 50 at 3 P. M., in the Silver Creek church, Cowley co., Kan., at the resi-dence of Bro. Joseph Anglemoyer, about 0 miles east and 3 miles south of Winibald.

00 st 2 P. M., Walnut Level church Wells co., Ind.

Sept. 30, Pairview church, 21/2 miles ille, Appanoo

Sept. 30, Saline Valley church, Ottawa Kan. 50 and Oct. I, at 1 P. M., Blue Riv

ept. 30 and Oct. 1, at Arnold's Grove, Carroll co., Ill. ept. 30 and Oct. 1, at 3 P. M. Borr Onto many other institution burch, Kan, 2 miles north of Guid Rock, Neb

Sept. 30 and Oct. 1, Falls City church, Neb.

spt. 30 and Oct. 1, at 10 A. M., Harian church, 4½ miles east of Harian, Shel-by co., Iowa. Conveyance at Harian and Kirkman Sept. 29.

spt. 39th and Oct. 1st, at 10 A. M., in Indian Creek, Lowa, 3½ miles south of Maxwell on the C. M. & St. P. R. R.

Sept. 30 and Oct. 1, at 10 A. M. Spring Run church, Fulton co., Ill., slx miles Run church, Fulton east of Prairie City. Sept. 99 and Oct. 1, White Cloud congre-gation, at Jacob Shamhergor's, five nalles cast and one mile north of Gra-

ham, Nodaway co., Mo. Oct. 7, at 2 P. M., Exeter church, at resi-dence of D. B. Heiny, 8 miles north and 2 miles east of Fairmont, Fil-

more Co., Neb. October 7 and 8, in the Blackwater church, Saline Co., M

Oct. 14 and 15 at 19 A. M., at the hor Oct. 18 at 2 P M at Bro Abilah Wallo

way's, State Creek church, St Kan. Oct. 10, at 2 P. M., Logan church, Lo gan co., Ohio,

Oct. 19, at 2 P. M., Middle Pork congre gation, near Edna Mills, Clinton co.

Oct. 10. Turkey Creek church, Eikhart oo., Ind., near Gravelton. Oct. 20, at 4 P. M., Monticello church

Oct. 20, 21, 22, at 2 P. M. Mt. Etna. In., 10% miles north of Comine Oct. 21, at 2 P. M., Moseow church, Elk Run, Augusta co., Va.

Oct. 21 and 22, at 10 A. M., Beaver Run, Mineral co., W. Va. Oct. 24, at 10 A. M., Wolf Creek church, Oct. 24 at 4 P. M., Salomony church

Oct. 24 and 25, at 10 A. M., Silver Creek church, Ogle co., III, Oct. 25, at 2 P. M., in the Upper Still-water church, Miami co., O., 15 miles

Oct. 26, at 2 P. M., Bethel, Montgomers

Oct. 23, at 2 P. M., Bethel, Montgomery co, 1nd., near Ladogs. Oct. 27, at 3 P. M., Nettle Greek church, near Hagerstown, Wayne co., Ind. Oct. 27 and 23, at 10 A. M., Ninescah church, 4 miles south of Nickerson, Man.

Kun.
Oct. 28, at 4 P. M., Macoupin Greek church, Montgomery county, Ill.
Oct. 28 and 29, Marion district, Granteo., lnd. Stop off at Landisville.

Advertisements.

In this column a limited asymber of first-mone will be invested; nothing of a character will be admitted.

Young Disciple and Youth's Advance, A JUVENILE WEEKLY.

Cents Por Army As the shows investige have now been

Midated for the purpose of lessoning the the number of our papers and exucent and we will give you a juvenile weekly, th will be worthy of want unmost. We wake specialty of supplying SUNDAY-SCHOOLS and will be pleased to introduce it into every tebrol in the brotherhead. Sample conice as terms to subsols sent free on application. All other Sumbay-subsol supplies can be orde Brough us. Address:

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Brothren's Eurel

MILLER & AMICK

Mount Morris College.

THIS institution has enjoyed a mondestsuccess under its present managemen The Sammer Term of 1882 has a much larger attendance than any provious, correspon arm. Nuch of this success is due to the fac that it come less to aftend achool hero, than

> 8120 per Year, In advance, pays for boarding, furnished room and tuition, and by plain dressing very such is saved to students

The teachers coupleyed are notive and thorough in their work, men who nd from three to twenty years' experience teaching. The character of the work done here will compare favorably with that of the est sobools in the country. Send for calalogue containing full particulars. Address all con-

> Mount Morris College. MT. MORRIS, 16.1.



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thorical and best route between soints in Northern Illinois, Id comp. Nebrooks, California, John Colombia, India.

COUNCIL BLUFFS, OMAHA,

North-Western Dining-Cars. North-west of Chicago Pallman are so all Night Trees. or upon Taket Agents colling you indeed or read Examine them and rafture to hay to got read over the Chicago and North



75.000 P The Brothren at Work,

BRETHREN AT WORK.

-- Surpres "Set for the Belease of the Gospel"-Philippines 1; 17.5% -- ac-

(Single Copies No. 35.

Losso Baren, towards the latter end of his life, said out a little snattering of philosophy would lead a man

that a little smattering of philosophy would lead a minute atheirm, but that a thorrough knowledge of it would lead a minuted acid again to a first cause, and that the first principle of right reason is religion. A RECENT visitor in Utah says a good word for the Mornton women. She declares that outside of their re-lagious convictors, the women of Utah are emphalts in their condensation of wrong, and that their votes had banished the liquor saleons. She saw no drunkraness

True is what Mr Mengan has to my about his debate with brother R. H. Miller. We clip it from the St. Lou-

This is not as boustingly as Mr. Morgan wrote just

The Primitive Christian says: "There is a brother Bring about six or verce nulles from Hautingdon who frequently malls to form on Stunday meeting to charch. He always comes in time for Sunday-school. Recently he told us that the Sunday-school did him on sunch seed as premoting. That is not the way the monority of our contained freely our we have conceived single why all do not feel a little more that way. In the Bible classes the truth is often presented as electly as it is from the stand. By this we mean that the manner of preventing the truths of the lesson by the baselier and different mem-

were restored, it would be almost weeth whale for them to proat facingly what I am now respirations; That it all. The experience of that rishiful servant of Chart is what bundred of other ministers burne of the under-lar circumstanger. It is the theology of the heart that is rescaled in the perchasing of the pulsar. It is the visit theology of a living, personal Serror, the Sun of Man, the Sun of God, that a needed in the experience of all Cantrious Rev.

Mt. Morris, Ill., Tuesday, September 5, 1882.

HAPPINESS consists un netwity. Such is the o

I LONGED to be as a flusse of five, continually glowing in the Drains service, preaching and building up Christ's singdom, to my intest, to my dying host.—Brainers.

Who is wise? He that is tenchable. Who is mighty is that company lumielf. Who is righ? He that is patential. Who is honored? He that knooceth others

IMPORTANT TO THAVALERS.—Special insincements to offered you by the Burlington Route. It will pay on to read their advertisement to be found elsewhere in

Bao. Miller promoves to write out the leading argu-nersts used by him in his discussions in Microusi. This will be quite a treat to our readers, and we presume it

LYMAN Abbott Mays, "The Herodians (of the New Continued) were the politicians of the first century. Like all politicians, they knew nothing of panciples. They were go would only by policy."

Tars edject of our church papers should be to provide each other to good works; to awaken a deeper inter-si-fer the course of the Master, to knit our minds and heusis-more firmly tegether in Christian union. But they, loke our chyes, can be used on a power for good or evil. And as quick as we can tell n man by the moment of his oral

commend her? If not little/noise over: "The sum as the gas of a chain, the cost of a perfect your bare majority and of a chain of a cost of a perfect your bare the majority of the cost o

NEXT precious souls were received into the Mt Ven on clearch, Va., by baptions, quite reveally.

What a world of trouble, time, and nerve caused in disputing and fighting about trifle

Our relator, J. H. Meore, wife and chaldren are this week visiting the parents of siter Moore, who reside in Duringping Co., this State. During his absence, becelve M. P. Lichty will fill the collional chair.

INFIDELY reports nothing that is bad. It only ridicules and denounces all that is good. It was down — it ness constructs, it desires — some innerfaction is attacker religion, has difference adoptine calculation.

We recently heard the remark that "the Gospel should be run on humaness principles." How would it do to re-verse it and say that haveness should be transacted on

Bno. D. N. Workman's Open Letter, in this issue will throw considerable light on the condition of affair around Ashband. Reports from other correct corrols tale his statement concerning numbers expecially.

This meaned dog on earth will make up and own a man for his antiter when kindly treated and spoten to. But what logic can be inferred when zera persistently return to obey and recognize a kind, loving, compassion-nte heavenly Father.

Sixon the wearing of sevels is going out of fighteen in England, we may look for many of the church mem-bers in the popular denominations to conclude that the

A Pen Picture—Behold that finally others the grandpassets, the parecks, children and grandchildren are at 'conts' with each other; or where they all use of peace with send other; on the one band is letter has room and the control of the control of the control of the same and the control of the control of the facility, the claume, and the State.

Sire is not in the applicite, but in the abovement of a collection problem, There were in Centra dil the natural applicites of mind and body. Reducation and friendring were darn to Him; so were sumplet and life. Henger, pum, d ath, He could feel them all, and absunk from them. He suffered, being tempted from the forces of desire. But there was obesidency at the expanse of ter-

Tun Chiengo Tribune says: "A remarkable scene was wilnessed at the Faith-Care Camp-meeting at Old Oreland Bearl, Mo, a short time since. More than 600 invalids presented themsels at to be cared of their do-us-

Source of our correspondents untel photon occuse us for ensing from their netwer present references to our clears the readilet. We derive to say as lattle of these things are possible, and have been typing to sailed a-sing correspondent to the sail of the sail of the con-lings of the sail of the sail of the sail of the sail things are possible, but it is very very difficult to omit everything at the blass also perceds force must allow our backness some apportunities at least to convect fuller statements that are lowing circulated to that the cause may not be too presulty injured; Inserver we surged to correspond the table that they earlied problemates in the may use the two mariley fragonet, because we suggest by convergence that the convergence of the convergence

Vol. 7.

Par \$1.50

BREVITIES.

Sour people can tell a talechood by simply a

Two were recently added to the church by bug

GREAT manabers from Holland are conigrating

A RUSBAND and wife were received into the W

Two were recently received into the Wyandot of Ohio, by haptim, and two more by letter.

How the evil spirits must have a time of rejoicing to set the confusion that they caused to be brought about in the examp of the sames!

ino, S. P. Maint states in a letter that the Brethro

It is most true that a natural and secret hatred an Locates to do so you please in the church, indeing by

The sisters, who raised money at the Annual Meeting for sister Hope, will find some encouraging words for them in brother Hope's letter on another page.

los, lowa, are going to attend school at the Mt. Morn College this Fall, and perhaps longer.

tandeth still. The greater the bottle Sno. Janob Lute, brother to Erm, is going to atten

Theme is but one way to heaven, and that is narrow use can find it unless they look in the salley of humil

Religious Essays.

WIDDER GREEN'S LAST WORDS.

"I'm goin' to die," says the widder Green, I'm going to quit this earthly scene; nin't no place for me to stay In such a world as 'tis to-day. Such works and ways is too much for me Nabady cou't let pohody he. The girls is flounced from top to too that's the hull of what they know The men is mad on bonds an' stocks, Swearin' an' shootin' and pickin' locks, I'm real afraid I'll he hanged mysell Ef I aiu't laid on my final shelf There ain't a creatur but knows to-day I never was lunatic any way, But since crazy folks all go free I'm dreadful afraid they'll hang up me There's another thing that's pesky hard-I can't go into a neighbor's yard To say, 'How be you?' or horrow a piu, But what the paper 'Il have it is We're pleased to say the widder Green Took dinner a Tuesday with Mrs. Keen Or. 'Our worthy triend Mrs. Green's gone Down to Barkhamstead to see her son. Great Jerusalem! can't I stir Without a-raisin' some feller's fur? There sin't no privacy, so to say, No more than if it were Judgment Day And as for meetin-I want to swear Every time I put my head in there, Why, even 'Old Hundred' 's spiled and done Like everything else under the san; It used to be so solemn and slo Praise to the Lord from men below, Now it goes like a gallonin' strer, High diddle, diddle! there and he respect to the Lord above No more'n of he was hand and slo With all the creatures he ever n And all the jigs that ever was played Rut I !- " wan what! I'd like it some Out of his grave would come al An' give us a stirrin' taste o' fire-Judgment and justice is my desire. Toint all love an' sickish sweet That makes this world or t'other complete, But law! I'm old! I'd hetter he dead When the world's a turning over my head; Sperits talkin' like 'ternal fools, Bibles kicked out o' desstreet schools Cyary eretures murderin' round -Honest folks better be nuder the ground. So fare-ye-well! this airthly scene, No more ye'll be nestered by widder Green."

BEHIND THE DESK AND BEHIND

THE TABLE. BY C. H. BALSBAUGH.

To a Young Ministering Brother:-You with the tongue of flesh and I with the tongue of iron. in the sanctuary, behind the table, to five or six hundred. I in my lonely chamber of suffering, to how many I know not. It is the saddest and the gladdest work on earth to preach the Crucified. How little most people know what the Gospel of God incar nate means, We may preach with all our might, if we only let people's sins alone. To reach into a brother's mouth and haul out his quid, or jerk the cigar from between his teeth, or crush his pipe beneath your heel, is generally to be called Beelzebub. The mass, even of the church, are content with generalities and platitudes. Deep, thorough preaching that rips open the soul to the core, laying it naked before the cross, is seldom tolerated. A ministry, whether with pen or tongue, replete with the elements of the highest spirituality, finds weak support. But Christ will still be Christ, and only Christ, no mat-

and habits and indulgences which the carnal mind loves so well. If I were more concessive and compromising I would have more friends, no doubt, and increased facilities for my work. would be desirable, but truth and conscience take precedence. My first question is, what is the mind of God as expressed in the incarnation? That once settled. I ask leave of no man to utter the thought of Jehovah. I want no other "declaration of principles." My mission is to preach the cross, not as this or that creed affirms, but as it stands explained by the life of Immanuel. From this standpoint I am a fool to many, and many are to me-what they are. But the one, a'l-inclusive fact of the Divine Incarnation must determine my thought and expression, my whole conception of Christianity, so help me God. To the natural man, in the church no less than out of the church, this is an offence and a stone of stumbling. And this God-declared, God-revealing truth I will presch while strength remains, even if I get clubs and brickbats and mud in abundance as my payment from many. There are still souls in Sardis who strive to keep their garments white, and they will bless the Lord for my silent but pungent pen ministry. Carbuncles cannot be lanced without pain and steach. Anathemas have significance only when their power is their truth. Let Shimei curse and rave and throw etones, the day of retribution will surely come. David could not think of Lextshonis, hecause he thought of his sins. And so the sense of our utter unworthiness keeps us humble and quiet, giving blessing for cursing, showing in this as in all else that the Divine incarnation is repeated in us. We shine, if Christians, because God's light is in us. This is the best testimony for Jesus. Religion is not all ordinance and dress and preaching and talking; but from Alpha to Omega it is life, the very life of God in the flesh, and that our own personal flesh. Dress and symbol and tradition and mandatory get all their value out of this fact; and without this all else is sham and shame. He that is born of God will have the nature of God and his life will develop in the mold of the incarnation. Personality for the sake of personality is deviliam. Christ is not divided. It is self-will and carnali-

ty that run into schism. Preach and live Jesus, and nothing but Jesus. All the truth you get out of a hlv, or a brier, or thistle, or raindrop, or sun ray, or zephyr, or cyclone. is so much knowledge about the Logos Study the Bible, and this means study the Universe. Suns and stars and rocks and mountains and oceans and rivers and sand-grains and motes and atoms are God's alphabet. Study the Book, the great book of God's thoughts. is fuller of honey than Samson's dead liou. Plain, direct, poworful, it is sharper than any two-edged sword, cutting and piercing and cleaving and sundering as few ambassadors dare in these sickly, squeamish times. If you preach like Peter and Paul, and the early Christian heroes, you will make the gates of hell tremble, and set on fire huge piles of wood, hay, and stubble in the mystical temple. If you want to preach to good purpose you must study. The Holy Ghost does not inspire lazy peo ter how scribe and pharisce and priest ple. He helps those who help themselves and sanhedrin mutter and threaten and If you want to mow down sin you must

inclinations, to the conventionalities your pockets. Preaching means work, work, pray, pray, study, study. We must not ask the Holy Ghest to do We tor us what we can do ourselves. must remember the answer of Christ to the devil in the wilderness, "thou shalt not tempt the Lord thy God." It is folly and sin to jump from the pinua-cle of the temple, and ask God to keep us from dashing to pieces. If we want bread we must pray and work for it. We get wisdom on no easier terms. James and Paul do not clash. Jss. 1: 5. 1 Tim. 4: 15, 16. Jesus Christ con firms both. John 5: 38 and 4: 10, 14. The Scriptures of God are not all bound

up between the iids of the Bible, unless you make the lids large enough to include God and the universe. If you study through the Holy Ghost, the Bible will become the library of God for the investigation of saints and angels, through all eternity. "And the Word was God."

THE QUAKER DRUGGIST OF MANASSEHVILLE

YEARS ago, when Dr. Thompson and botanic medicine held away over the minds of many, one of the earliest aud nost staunch supporters was a Quaker of Manasschville. Being a small farm-er and a hatter also, he at length added a third vocation, more on account of duty then any other prospect of worldly advantage. He kept and sold bo-tanic drugs. The whole family used those medicines, believing them to be prophylactic and curative and were set scrupulously against the use of other kinds. His four sons inherited a good ly estate and likewise their father's aversion to poisonous drugs. They were able to own separate homes and property, but formed a partnership in the drog business. Each contributed equally in procuring a location, house and all appurtenances for a first-class drug store. A fundamental principle in which they considered themselves bound was to deal in articles not poisonous. They were entirely of one sentiment on the subject and no one contem plated that a difficulty could arise.

They pursued the business for so vests and prospered moderately. Three of them at learth began to be discontented. Other druggists, they alleged had greater variety and sold more medicine. The masses were hard to cou vert to their peculiar views. They took poisons unscrupulously, at the instance of innumerable M. Ds., and yet lived Good men and great men took poisons as medicine,-Washington and the Presidents, church members and the pastors, black men and white, Christian and heathen

Taese three, thus coveting a greater business and emolument, resolved to sell poison. Their conscientions broth er was dismissed. They believed their progress would be faster without him. They held the house and its furniture and paid him nothing. They were a very decided majority. They called him "old fogy" and "separatist." They denied that the new articles which they hought were poisonous, alleging that they were, as the doctors say, only "alterative."

Out of this matter there arise a few sections. Who were the separatists? Did they hold that house and property innocently in the sight of heaven and the inhabitante thereof?

Now in respect to difficulties, which we presume may be parallel with the persecute. To the many my little peu whet your own seythe. God will not commons are too galling to the natural whet it while you have your hands in United Brethren, Baptists, etc., allow leges for the hetter education of the

us to apply the same queries. A majority may imbibe poisonous principles and begin evil practices. They may deal in masunry, Odd-fellowship. Tem-plarism, worldly fashion, and numerous devices condemned by the Holy Word A minority cannot follow. gressives run over them rough she and leave them as the poor wounded msn on the Jerieho road. They hold the church houses, and say in effect to the other, Go with us, or help yourself. Query: Who are the separatiets? OCARES BOY

REMARKS:-We clip the above from

The Christian Cunosure of July 20th

1882, thinking it forcibly illustrates matters which at this time are so much disturbing the peace and harmony of the church. While the Quaker Boy has made the application to the Quak ers, Methodists, United Brethren, Bsptists, etc., is it not also measurably true in our church? Parallel in principle with the three brothers who became "discontented," slleging that other druggists had a greater variety of medi cines, and hence sold more, and also claiming that the masses were hard to convert to "their peculiar views." are some (though not a majority in the gea eral Brotherhood, yet no doubt it is so in some local churches) who have become discontent with pure Gospel principles as held by the church, claiming that other churches get more members as they are more liberal, and that it is hard to convert the masses to our peor har views, hence they have imbibed poisonous principles, and have begus evil practices. Such deal not so much perhaps in "Masonry, Odd-fellowship, and Temperalism" as "worldly fashion and numerous other devices contrary to the Holy Word;" their views are not so "peculiar" as those of the "peculiar people zealous of good works," but their views have grown and are still growing more like the world and pope lar Christianity. Many cannot follow.
"The progressives," as the Quaker boy
puts it, "run over them rough shod, and leave them as the poor wounded man on the Jericho road." If not hodily wounded, they are sorely wounded in feelings. God only knows how many dear brethren and sisters, and even churches, are being run over by those who have "imbibed poisonous principles." May God hasten the day when all such will "see the error of their way" and look to Jesus and not to the world,-to popular religion, to poises ons principles. J. W. Southwoon.

GOD'S WAYS ARE NOT OUR WAVS

BY D. P. SAYLER.

"Preach unto it the preaching I bid you."-

MINENEII, though not in existence now, was then a great city; great in ex tent and great in wickedness. "Their wickedness is come upou me." As God never briugs men into judgment with out first warning them and calling them to repentance, so he warns the Nine vites of the doom their wickedness is bringing upon them, though he offers them no repentance.

God's ways are not our ways. See the contrast. If man would resolve upon the reformation of a place of great wickedness, what would be his ways? Most likely be would send missionaries hold protracted mustings, organize Sus day schools, establish schools and col

people. This is a brief outline of the wave man would pursue in the case." God's way is different; He sends but a missionary there, and says to him, Go and preach unto it the preaching I What this is, we will know after the missionary has preached it. He goes and cries, "Yet forty days and Nineveh shall be overthrown." A sermon of eight words, short enough certainly-so short that it could not be clothed with elequence nor oratory, and uo high school education was necessary to deliver it. The only qualification needed was humility enough to preach so simple a sermon. I fear many of us who study our sermons and present them in parts, etc., would be too proud to preach such preaching. But this missionary goes on, and as he goes he cries, "Yet forty days and Nineyeb shall be overthrown, and I presume he looked neither to the right nor to the left, nor heeded the leers and scoffs cast upon him when he began to cry, "Yet forty days and Nineveh shall be overturned." It was the preaching God bid him to preach, and he was humble enough to preach it. It was God's bidding and God's power was in it though at first it may have fallen lightly on the ears of the wicked Ninevites, and for aught we know at first they may have derided and mocked the preacher, but he cried on and they heard it, whether they would or not, and it worked itself into their mind and nuderstanding, unperceived by them so doubt at first, but like leaven in meal, it worked until the soul and mind were in agitation. "The people of Nineveh believed God and proclaimed a fast, and put on sackeloth from the greatest of them even unto the least of them. For word came unto the King of Nineveh, and he arose from his

Jonah cried in the streets and it is probable the King in his court did not directly hear him, but others told him, for Word came unto the King, and he heard it, and it entered unto him; though he heard it second-handed, it produced the same effect in him as did in those who had it directly from the lips of Jonah. ("Go to thy house and tell thy kindred and friends what great things the Lord has done for you. He that hesreth you, heareth me.") A ceneral reformation was the effect and the city was snared.

throne, and he laid his robe from him.

sed covered him with sackcloth, and

sat in ashes.

So Christ commands, may I say his missionaries, to GO into all the world and preach the Gospel, which is the preaching he bids them to preach. Paul calls it the Word. Fnith, repentance, and baptism, (which is synonymous with being born of the water and of th spirit) prayer, feet-washing, the Lord's Supper, the communion of bread and wice; fasting and almsgiving are the leading principles in the precepts of And if these in their true simplicity would be preached by faithful mes, chosen of God and sent by him, the effect would be as was that by Jo-

his theory condemns the practice of the spectle contive Christians during the early conturies a mixtum religion, for they sent out massionaries

Christ, with his Word, should be preached. Paul knowing its power the people would by its divine power lay hold on the mind and understanding and work in it both to will and do his commandments. The phenomena is similar to food taken into the system of the natural or outer man for his support. The body being of the earth is earthly and must have all its support from the carth. And in providing, preparing, eating, masticating, and swallowing, the hody must be a co-acter; but as soon as the masticated food is de posited in the stomach by the process of swallowing, the body's part is done and becomes neutral and passive. But the organs God has so well constructed for the purpose lay hold on it and digest it into food for hone, muscle, flesh, blood, etc., and the body is built up So is the Word of God in Christ food for the inner man, the soul, and although man has no part in providing and preparing the Word, it is all prepared free of cost and labor, yet he must be a hearer of the Word; and as soon as he by faith receives it into his mind, it will be the soul's food, and by the spirit and power of God in it, will do the work God has designed it should do. It will be the power of God unto him that believeth.

Since we have not only the written but the printed Scriptures, the Gospel can be, and is sent into all the world, and the need for missionaries now not so much to make proselytes for Christ as it is to build up the issues they serve. Let us stop all isms, and give the heathen the Gospel in his own anguage, and nine-tenths will form a more correct idea of Gospel truth than he will learn from his missionary.

We are trying to preach the Gospel in a little town of 800 inhabitants, and in it are several places from where the report goes forth; so here is Christ, and report Gospel, Gospel. Now where shall the sinner go? If he will be sure he will at last come to the Gospel and know for himself. Very frequently do our visiting brethren, reporting the result of their visit to an applicant for haptism, report them as having their experience and impression from search ing the Scriptures. And are not such the true converts in the church? "Being hora of the Word of God which liveth and abideth forever."

When the true worship of God was re-established by the eight souls in Germany, how did they arrive at the truth? They were all members of some of the isms of the day, and no doubt heard the Gospel preached. But when they for thomselves searched the Script ures they were not confirmed in the creed of their adoption; but were made to know the truth which only can make

free. This being God's way let it be our way also.

MINUTE REVISION

BY B. P. MOOMAW.

Below we present to the Brotherbood and to the members of the committee on revision particularly, a synoptical sketch of my views of what the in though it differed from the method and, teel has different ways of the hard the last different ways of the highly important that there cordingly, think it highly important that there cordingly. character of that work should be. I bers, and judgment administered ac

There is a pheaomena in the Gospel
of Christ preached, that cannot be un.
the members as to the rules that should, loss upon each subject presenting the
derastood by the unregenerate; the apes
govern in the proceeding of our work, principle underlying it is a condensed tles understanding it, were intent that so that there may be a better chance of harmonizing when we come together. I have written to a number of the would glory if Christ was preached, if brethree on the subject, and some have even the preaching was of eavy. The responded very pleasantly, and their power of Christ in his Word, heard by views correspond with my own in the main. Others have not replied, and as I am auxious to have the mind of all upon the subject, I present this example publicly and kindly ask a response privately from all the members of the committee, and if any others feel like offering any suggestions in the same way, they will be thankfully received. In this way, in the combined wisdom of the church, and an overruling Previ dence, we hope to produce a work that will meet the wants of the church and silence the reproach against its councils.

PREFACE

REVISED MINUTES OF A. M. The question as to the necessity of having the councils of the Annual Meetings of our general Brotherhood combined into a volume as a hand-hook for reference in church work in the various questions that incidentally present themselves for consideration, is well settled. But inasmuch as by the accumulation of the Migutes from year to year, and the consideration of the same question, in substance, from time to time, it has altogether become too voluminous to be convenient, and some of which having become obsolete, and others somewhat complicated and conflicted in their bearings, so as to render them unintelligible and difficult in their application; therefore the necessity of revision to expunge such as have become inoperative, and to combine together into a condensed form the general and vital principles contained in all questions upon the same subject, and to make a proper distinction between decisions to be mandatory and those intended to be advisory only. Those only to be mandatory that are authorized by an expressed "thus saith the Lord, or so clearly implied, as to be beyond a reasonable doubt, other decisions to be admonitory, and should be respected. and will be by all who love the church and are willing to use their influence in

preserving the unity of the spirit in the bonds of peace, thus maintaining the neculiarities which have hitherto, ober scterized our fraternity and drawn the line of destination between the church and the outside world. EXAMPLE.

ADDENY SPIRITS -- MACING SPILING

Annual Meeting of 1781 with a reference to A. M. of 1778 is a remon strance against distilleries, and that brothren who have them should put them away. A. M. of 1783. The form er Council not being heeded, the rem onstrance was earnestly pressed with the declaration, that if they would not put them away, their fellowship with A. M. of 1789 deplores the sad con-

dition of the church and the avil consequences growing out of the making and using of alcoholic beverages, and carnestly admonishes all to obey the good council as before given, etc. A. M. of 1804 decides that no broth

er or sister should be engaged either directly or indirectly in selling strong drink, wine or ardent spirits, and it they should disregard this council they should be considered disobedient mem-

principle underlying it in a condensed form as in this question of ardent spirits, of which we have some twenty-five, then proceed as follows:

We have in the foregoing decisions an expression of the sentiments of the united councils of our Brotherhood for more than one hundred years, and the great principle enunciated is, that distilleries, distilling, having grain or fruit of any kind distilled, or being in any way connected with or engaged in the prosecution of such work by buying, selling or grinding for or delivering fruit to be distilled or in any other way engaging in the traffic of alcohol drinks or furnishing them to be used as beverage is a violation of our Christian principles, and that any member who shall persist in these things and will not hear the church, will be regarded ss a disobedient member, and deals with accordingly.

Here we insert the Scriptural references, of which we have quite a number, and then say:

These Scriptures are in their appli cation so many authorities against the making and using of strong drink, and justify the above decision, and further, we hereby advise and admonish all the members of our Brotherhood to abstain from the use of all intoxicating drinks, as a beverage, using them only, if needs be, for medicinal and mechanical pur poses. May I indulge the hope that I will soon hear from each of the mem hers of the committee with refercace to the above, if they can do so approvingly, or if there is a better way I am exceedingly anxious to have it, that the very best that can be may be done, as I am deeply impressed with the importance and the magnitude of the work before us, and we also request the same from all who may have a suggestion to offer either approvingly or

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SOUTHERN MISSOURI.

Own first clait to Southern Missouri impro ed us favorably with the country and brethren.
A part of Newton county is nice prairie, and sider it good land for fruit and small grain, and they have a fair crop of corn this year, in fact there is an abundance of every thing raised on the prairie land. The timber land is not so good, and there is too large proportion of that kind of land, From Newton county we went by private conveyance shout forty miles North into Jasper county. We have two churches in the Northern part of Issuer county. The brethren there have a good country, and there is an abundant crop of every thing they have tried to raise have never seen a more abundant harvest in any country. Brethren who want to emigrate to u mild climate and promising country, would do well to look at this part of Missouri. Land is rating in price from twenty to thirty dollars per agre for fair improvements; with the hest improvements the price will run as high as fifty dollars per acre. Persons wanting to look at intry can address Bro. Henry Harvey, Josper, Jusper Co., Mo., or Christ. Halderman, Carthage, Jasper county.

From this county we went North into John son Co., where there are several churches of the Brethren. We believe here is to be found as good land as there is in the West. is estimated that Johnson county will h over three million bushels of wheat, and we have not seen finer corn in all our travels than re saw in Johnson county. It lies about forty miles South of the Missonri River, giving a long summer sesson and mild climate

From this county we went to Ray county, about sixty miles North, where the Committee met on the 15th of August. Ray county lies North of the river and bordering on it, which makes the high lands a little rolling, but it is a rich and pleasant country to live in. There is a large church of the Brethren here, princi pally from the valley of Virginia; they seem to be prospering well in temporal things. and we hope they will in the spiritual, smos their troubles have been settled.

From Ray county we started on our journey homeward after an absence of three weeks We had not gone far when we came upon the wreck of the lightning train which was two bours ahead of ns. There we were detained about six hours, which caused us to miss connection at St. Louis where we laid over about eight hours more. In the wreak that detained us three passenger cars were thrown from the track, and no person seriously hurt. The caused by running over a cow. W reached home on the eighteenth, found all well, but too much worn out, with labor, and loss of sleep to say we were well. п. п. м.

THE POWER OF THE CHURCH.

Tue word mandatory means a command, and a command is to be observed if we wish to deany benefit from the same. The Lord promises to be with the small number of three, if they would meet in His name. The Savier says in Matt. 18: 18-20, "Verily I say unto you, Whatsoever ye shall hind on shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in Again I say unto you, That if two of you shall agree on earth as tooshing any thing that they shall ask, it shall be done for Lhom of my Father which is in heaven. For when the siming on earth in a way that will not be custoff my Father which is in heaven. For when tained in the judgment. If this yout were

two or three are gathered together in my name re am I in the midst of them. If the good Lord will be in the midst of two or three, we can certainly do husiness in our church, where we have thus says the Word of Ged, which is already mandatory. But here are other matters which we have no plain word for, such as playing the fiddle, or dancing; we have no Scripture to forbid going to shows, or to County or State Fairs, or to forbid raising

tobacco, or chewing or smoking it, yet we h lieve it to be an evil. So we are commanded ehetain from all appearance of evil." Thess. 5:22; again, "Abstain from fleshly lusts, which war noninat the cont." 1 Peter 9:11. ethrea, I do think on those things that we have no positive Word for, we as a church should decide on, and make them mandatory. and not what we have plain Scripture for. the church agrees on such points, sud any will not bear the church, then hold them as a heathen man and a publican. It is often said you cannot expel any for wearing fashionable lothing, as we have no particular cut, how should we make our clothes? But we all made a promise when we joined the church, not to follow the fashions of the world, and these promises are and should be secret, and we oght not to go back on them. I do beli every one should be brought to an account if they go back on their promises. May we daily

w our promises, is my prayer. JOHN KNISSEY

Bro Knigaly's articles affords as accession to present a few remarks on this subject, and we hope the kind brother will not think hard of us for making use of the occasion, for we think the cause rather demands it at this time. We fear that the language of the Savior Whatsoever ye shall bind on earth shall be

bound in heaven," etc., is often too loosely ap-

plied, and sometimes construed in a way that

will not hear good criticism. The church has

ower to hind or loose on earth in a way that the work will be ratified in beaven, but it must be done in each instance by the Gosnel. If the church should unintentionally make a mistake, and thereby expel a member uninstly, that mistake will not receive the sanction of eaven however honest the church mey be in her decision. The church saying that a thing is right does not make it right; it must be right of itself whether the church eave so or not. The church might say that war is lawful. yet that would not make it lawful. It is not the duty of the Church to make law, but to reach the Scriptures and find out what is law, and then apply it in all lawful ways. That is the way the conneil at Jerusalem did. They deliberated very carefully on that point, and the decision when made proved to be correct. I once heard an old elder say that we could never hind any thing without e cord, and no cord would stand the test of the judgment but one that was from heaven, meaning the Gospel, Hence the necessity of much carefulness in regard to what we hind or loose on earth. Then is a tendency among some of our people, we think, to run a little too far into rule-making, and then make these rules mandatory. It is claimed that a thing is maudatory just because

the church says so. This is a dangerous con clasion, as it tends to lead the church into error. Nothing is mandatory unless it is aught or implied in the Gospel. It is not the duty of the church to make a thing mandstory. hut to decide whether the Gospel makes it mandainry. If there is nothing in the Gospel by which to decide a matter of that hand they it would better remain undecided, for if the church does make a dec uon she has no way of deciding whether that decision is right or

For the last fifteen years I have opplied this one rule in making decisions 10 my own mind; The word that I have spoken, the same shall judge him in the last day." John 12:48. From this I jufer that the Gospel, and the Gospel only is to be that by which we are to be condemned or justified in the day of judgment No other law is to be used or brought on the witness stand on that occasion. Now when we make a decision in our church councils we want to keep that point iq view. We want to ask ourselves this question, "Will this point be brought against our brother in the indement? If we are confident that it will not, we would hetter just drop it, or not make it mandatory at least, for it is not safe for a church to decide

olways kept in view we would make far less mistakes. Every decision made by the church must be passed upon by the Supreme Court of beaven, end if not correct, will be reversed, pronounced unconstitutional by the court. When our people commenced their reforms

very clear conception of this point. They always aimed to base every decision on the Gorpel, and in no instance enjoin a thing that the Gospel did not seem to justity. They made the Gospel, and that alone, their standard by which to decide all questions. The last Annual Meeting, at Millord, Ind., re-affirmed dectrine more fully than ever before to our knowledge. She decided that hereofter Cal cases he decided secording the Scriptures where there is anything direct, "thus saith the Lord" applying to the question. And all ques tions to which there is no direct express Scrip are applying, shall be decided according to the spirit and meaning of the Scripture." decision, strictly adhered to, will prevent the Annual Meeting, in the future, from transcending her proper limits, for she cannot make a decision unless that decision is according to the "thus saith the Lord," or "according to the Spirit and meaning of the Scripture." Hence the Annual Meeting cannot make a matter binding, but she can tell the churches what she thinks the Scriptures make hinding, then it will be the daty of the churches to put the same into practice, not because the Annual Meeting says so, but because the Scripture says so. The hasiness of the A. M. is not to make law, but to interpret the law as it is found in the Scriptures, and outside of the Scriptures she dare not go for any law. Now we have made this as plain as we know

how, in order to show our readers the proper course to pursue in deciding any questi velving Gospel principles. In every case there is nothing positive or direct applying to the case, it may be well to ask whether it is in armony with the meaning and spirit of the Scripture? Bro. Knisley mentions several things that would have to be decided in that In case any of these things have been before the A. M. it would be our duty to see how she interprets the Scriptures in regard to them, and then act accordingly, for we consider it eafe to need such decisions. When a matter of doubtful propriety comes before that hody, asking for the teachings of the Gospel or that point it will be the sim of the A. M. to give all the Gospel light she can, and when the light is once given we should follow it.

We would like to add a chapter on the drase question as Bro. Knisely presents it, but have ot time at present, but may do so in the future. We further hope that our kind brother will receive these remarks in the same kind spirit that we have tried to manifest while giving them, and if on any point we have not expressed ourselves with sufficient clearness and our attention is called to it, we will still sim to give such information as we can-J. H. W.

THE DEBATE.

Tuy discourion commenced on the first of Angust as agreed man. It leeted six days and embraced Trine Immersion, Feet-washing and the Lord's Supper. Mr. Morgan, our oppo refused to discuss the subject of the Holy Kiss though we had agreed upon it, as to the word ing of the proposition, and to leave it to the committees of our respective churches. Yet he made his sugagements so he could put them up as an excuse or reason why he would not scues that subject. As to the result of the discussion we feel that it is not in our place to say much, but we will give what was said by one of the most intelligent men in that co munity, who does not belong to either of the churches represented in the discussion. He said in the pressure of a number of per that he did not think the Campbellites would want another debate with the Dunkerds till after this generation had passed away. This shows how the members of other churches look upon the result. The dehate was held out doors which made

the labor very bard on us. The attendance was good, and the order all that we could wish It was a pleasant discussion so far as the behavior of the people was concerned, and the domeanor of our opponent was not worse than following will show: The first council messical

we looked for, as meny men who engage i discussion seem to feel it a light matter, and try to gain their point by wit, ancedotes, and sesertion, which our opponent tried to use in his favor, but gave a lightness to the discussion we could not justify, otherwise there was noth tory work in America they seem to have had a ing unpleasant in it.

Mr. Mergan is a man of fair ability, but will not stend on equality with some men in his own church as far as debating is concerned, but with the assistance of McConnell, and others, whom he followed very closely in his arguments, except in a few points he did as well as any of them have done

After the debate we attended two church uncils in the Southern part of Mussouri where there are a few of the Old Order making some trouble. We had meeting almost ever might after the discassion was over, as we were traveling by private conveyance to meet the committee in Ray county, north of the Mis. souri River. The committee worked faithfully to do justice and settle the troubles in a way that would restore peace and union. The report was accepted universally by the church, and we hope one who had been expelled may scon he restored to fellowship. We would say more, but we spent the last two nights on the cars, and will defer till we rest up a little Soon we shall give our readers the leading arguments used in the discussion.

AN OPEN LETTER TO THE BROTHERHOOD,

As many brethren have written to me, asking many questions concerning the Ashland Convention and its effects upon the churches around Ashland, and not having time to acswer all privately, hence have decaded to anwer through the press. All will please porder me for not answering sooner, as I could not sooner give all the desired informat

Question 1st .- What kind of a spirit dil they manifest in the Convention?

Answer: I think a spirit of self-will and inuhordination to the very extreme, as can be seen in their declaration of principles. Quest. 2nd .- Was the meeting harmonion

Ans.: Pretty much so. Any meeting con be harmonions where only one side is to be Quest. 3 .- Was there any disposition mani-

fest to practice deception? Ans.: I think there was in several ways (1) In not having a full report; or in other

words hy not securing a proper person to give a full report of all that was said and by when it was said. Of course they offered an excusfor not baving one, claiming that they failed in securing a stenographer to report in fall. Had they not time enough from A. M. to June 29th to make all necessary arrangements? Why not follow the example of the Berlin official get ready in time? (2) In the reading of the etters that were sent to the Convention: many of them they only read a part of; many of then they only read the name of the writer of. All you judge how that is treating the writer and the company to whom the letter is written. (3) In not desiring to hear both sides of the question argued before that Convention. Quest. 4 -Will it he a success?

Ana.: I cannot answer that at present Time will tell.

Quest. 5 .-- Was it thick or thin? Ans.: I did not think that it was very

thick, as three of the Brethren need considers hie time in explaining to the Convention under what circumstance and from what col leges they had received their diplomas. Quest, 6,-Is there no prospect for a con

promise? Ans.: I think not at present.

Quest. 7 .- Will it give Ashland College 8 boom, or will it be its death healt? Ans.: I cannot tell certain. It looks very looth-liles.

Quest, 8.-What did the people think of it? Aus.: Many of our members said, "If that is what you call progression, we have all want of it." Others said, that if they had been in sympathy with the movement up to that time and some of the council meetings afterwards, they would go no farther.

Quest, 9.-Will it offers you much? I mean will it take many of your members?

the Convention was held in the Ashlaud Before the work of that conneil capleted there were twenty-two memnd the church disorganized, teror placed back to the Ashland and Maple churches by re-establishing the old that is, the lines that divided the Ashland Maple Grove churches before the Ashland church was organized. After the twenty were expelled, it was found that there were er-one members yet living in Ashland City d are now held in full communion with the men proper. Therefore he it known to all there is no such local church as Ashtand church belonging to the general Brother The Chapel service in the College at Hand is now conducted by H. R. Holsinger d others that have been expelled, and others the bave decided, and thus expressed them hes to go with the so-called progressive parand thus have separated themselves from German Baptist church proper. The next satell was held in the Ashland church where house is, and where it has been for quite a eigth of time, as I was raised only about fifon miles from this place. This church has en my affections through its kind treatmen i provide me. We number at the present in this church about 175 members. Up to the present time we have not lost one member to or knowledge that has gone either with the

old Order or so-called Progressive party; yet er cannot tell how and what the future may ring forth. We have in our church decided by un mos vote of all present to remain loyal to speral Brotherhood as generally understood the Brotherhood.

The next council was held in the Maple Store church under the eldership of hrethr William Saddler and George Worst. The church has, I presume, a men bership of about They also decided in conneil by 155 or over. quanimous vote of all present to remain loyal to the General Brotherhood. Main Street of Askland City is the line between these two The next council was held in the Black

fiver church, under the eldership of brothe Simoel Garver. On taking a vote in this church we found thirty-one members that degod to be and remain loyal; ten for the socalled Progressive party; nine were discounsed; one wished time to study over the mutter; two Old Order and were expelled. they said, a number of members not at the The church made provision for them on the same day of the Black River council. The Loudenville church, nuder the eldership of brethren Morgan Workman and David Bru taker, held their council meeting. I was not there, but have been informed that all are loyalthere. The next conneil was held in the Beach Grove church, under the aldership of our old veteran, George Irvia. Here brother E. L. Yoder made choice to go with the socalled Progressive party, and was expelled custimous vote of all present, save one, wished time to study over the matter. Brother Yoder however acted the part of a man while his trial was going on, and the parting with bim was unpleasant. Teere may a few more go in this church; I cannot tell, but have been thus informed. I hope it may be a mistake.

The next conneil meeting was held in the Molican church, then under the eldership of P. J. Brown. Upon taking the vote in this church, it was found that there were seventyfour members loyal to the general Brother bood, thirty-three members voted to go with the so-called Progressive party, eleven neutral, two Old Order. Before this vote was taken, it was agreed to take the vote without discussice, and part in peace, and it was done so. All the preachers in this church thus esparab ei themselves from the general Brotherhood taking with them their wives, (except brother Brown's wife, who was not a member of our church) and two descons and their wives, and tweaty-four members, making thirty-three in There were some members not at the cil. The Brethren think that over one bandred members will remain loyal in this surch. The church at once eslected an elder to take the oversight of the church, and they rade choice of D. N. Workman, your correcpondent. We arranged at once for the absent members, and expect to hold another council yet preserved and used in the Groek church in that church on the third Saturday of Ser- The apostles were to haptize into three names,

tember, at which time we expect to make arents to have a Love-feast with them this Fall and prepare for our future course Be it remembered that all of these churches lay near Ashlaud City, and contain a member ship, I suppose, of about eight hundred or ver, and out of them we have lost, up to the present, sixty-six members. From this, you can have some idea of how much it has affectad no.

I have received word from a number of other purches in North-eastern Ohio that report favorably for the Brutherhood. I do not believe at present, that there will be two hundred members in all North-eastern Ohio that will go with the so-called Progressives. North tern Ohio, I presume, numbers about twen ty-five hundred or three thousand mer In concluding this letter I would suggest, Brethren, that we all labor faithfully to advance the couse of our Mester, avoiding re turning evil for avil. If we should be misrep resented, let us bear it with patience, and what we lose in numbers let us try and make up in love and Christian affection ous toward anothor. Parhaps we will see more peace by heing

separated than if we had remained together as As I am receiving a number of calls to trev el and assist in holding protracted meetings, I would say that I cannot pramise to do so at present, yothit would afford me pleasure to

visit among the churches in different parts of our Brotherhood. Your letters of encourage ment are received and read with pleasure. In particular do I prize the letters from pens of elders. J. F. Oller, D. F. Stouffer and W. R. Dester, your letters, brethren, contained encouragement that is appreciated. I would say to you that if it is true, as reported, that al the intelligent part of the church around Ashland and elsewhere are going with the ad Progressive party, then it remains to be seen that a very large majority are the unintelligent part of the church. Therefore it ramsius that ignorance is bliss, and a great many of us have made choice of the blis-

Farewell to all for the present. D. N. WORKMAN Ashland, Obje-

THE BAPTISM OF THE AGES.

The Only Apostolic Baptism. NUMBER III.

Martin Luther once said, "that the doctrin of justification by faith was the mark of a falling or a standing church." If he had said that to "abide in the doctrine, or rather the teaching (Greek, didochee, Ger., lehre) of Christ" (2 John 9) was a sure mark of a standing church, he would have been nearer to the troib, for John assures that all who do so have Wa learn from P the Father and the Son. that "if any man have not the spirit of Christ he is none of his." Rom. S; 9. From these Scriptures and from many others, we learn that one who abides in the teaching of Jesus has the Father, the Son, and the Holy Spirit Those who love the Savier keep his comm nents or his words, and the Father loves such and He and His Sen come to them and dwell with them. John 14: 23, 24. We see, then, the importance of hearing and shiding in the words of Jesus. For this resson we always re fer to Matt. 28: 18-20 as our authority for haptizing into three names instead of one name, which a single action requires. Bot or

we have many reasons beside this, finding on wa do, that the spirit of the Gospel hermon es with it, that our relation to the Father, the Son and the Holy Spirit is exhibited in threefold administration of it, we hold fast to it as a form of sound words taught us by Jesus himself, and its observance to this way honors bim, while every other method "trans gresses the doctrine of Christ." But in order to abide in the doctrine of Christ, it is well to have the divine idea expressed in the clearest terms that language ie capable of. Doubtless Jesus gave the commission in the Jewish vernacular or Syro Chaldee, but Matthew to mits it to us in Greek os follows: "Porcuthen tes oun mathecteusule panta ta ethne baptidzon too autous eis to onamu ton Patros Kai ton whi uu Kai tou hagiou Presumatoe." Such is th Greek form of the last words of Jesus, and is

all specified in the commission. We say "into three names," for such is the true meaning of cis io onome. We shall show in due time how the Latin or Western church corrupted the form of sound words and afterwards the prac-So long as the commission was read in tice. Greek, or in other words equivalent, the prin itive practice was observed; but when the Latin church correpted the words of Jesus, they were thus prepared "to change the ordinance

The preface to the commission has been lost sight of by all who regard the names mention ed therein as a point authority to perform as act by. This view of authority merely is the only plausible defense that single immersionists can make; therefore it will be necessary to examine this defense of a practice, that can scarcely be said to have a respectable history, and its origin being so well known it see strange that intelligent people will undertake its defense at all, were it not for the peculiar pircumstances of the case. The Baptist, Disple. Advent and other denominations caun shandon the comparatively novel practice dipping one backward without shaking their structures to the foundation. To adopt the ancient trine immersion wo

he wor impossible without dissolving their sects and building anew, and this we cannot expect them to do. The Brethren are in pos-session of the "one haptism," and are entitled to administer the ordinance to any who prefer obedience to sect, and who love the Savior more than organization, how dear scover it may be to them.

We are satisfied, that if the foregoing sects had to do their work again that they would adopt trine immersion innamuch as their practico was invented by men who were unsequainted with the practice of the primitive day to yourself; take now and then a solitary burch, and read the commission with the idea of Rome, that it meant point authority, and not entering into the divine relations.

mysterious cause of selfhood to steal upon you, Jesus taught his disciples that "the Father as it surely will. Pythagoras insisted upon an hour of solitude every day to meet his own indges no man but has given all judgment to the Son." John 5: 22. Again, "all things are delivered unto me of my Father." Matt, 11: 27. and "Thou hast given him power over all flesh, John 17: 2. Jesus claims, then, all power, in heaven and in earth and the spostles so nnderstood it, for when Peter took the lame man by the hand, he said, " in the name of Jesus rise up and walk." Acts 3:6. Peter says: en tos enconoti Jeson Christon." The preposition on is used, and not eig, as in the com mission. If we read the Acts and Epistles carefully, we find nothing done "in the name of the Father," stc. Paul's exortation is whatscaver ye do in word or deed, do all in the name of the Lord Jesus." Col. 3: 17. When the sick were anointed, it was done "in the name of the Lord." Jas. 5, 14. The form of expression is the same in all. It is en too one that is, en followed by the dative case. When Peter commanded the Gentiles to be haptized, he ordered it to be done "in the name of the Lord," that is by the nuthority of Jesus alc Clace we saw an elder anoint a sick eister "in the name of the Father," etc., but this was without authority, and a want of knowledge of the supreme authority of Jesus as given to him by the Fether. Very early Rome began to administer rites by the authority of three us and this arose from an inaccuracy of Jerome in translating the commission from Greek into Latin. The first churches were Greek and needed no translation, but when churches were planted in Europa, a Latin version was nec sary, inasmuch as Latin was the vernacular of many provinces of Rome. This want was supplied by the old Itala which is now lost, and afterwards by the Vulgote by Jerome. This father, although a zealous trine immersioni translated the words cis to onems by in nomin instead of in somes into the name. Gradually the meaning of the Greek words were lost sight of, and a sort of joint authority was ascribed to the Trinity; hence haptism was performed in their names, marriages solemnized in their names, balls were christen ad, various invocations were done in the name of the Trinity, such as healing the sick, exorcising, etc. But not n trace of this is in the Scriptures. But the words of the comm are constantly attested by the Apostles. Pather never disappears when relation is ax proceed. The holiever is haptized into the Futher or into his name, hence we find that he is said to be in the Father. 1 John 2:24, and

1:3; John 16:23. We are not only in the Father, and the Son, but also in the Holy Spirit as the commission directs. If in the writings of the Apostles we found that helievers were in the Son only, and no mention of followship with the Father and Holy Spirit, then it would he a strong objection to the use of three names. but when we find that everywhere the three names are set forth into which we have entered, then how clear it is that the comhas three actions as well as three names.

LIMES RULYS

BEING ALONE. Szouan for yourself some regular privacy of

life. As Geo. Herbert says: "By all mesus noe some time to be alone. God has put each son! into a separate hedy. We should tollow the divine hint and see to it that we do not lapeo again into the general flood of being. people cannot endure being alone; they are lost il there is not o clatter of tongues in their ears. It is not only weak, but it fosters weakness. The gregarious instinct is animal, the sheep and deer living on in us; to be alone is spiritual. We can have no clear, personal indoment of things until we are separate from them. Mr. Webster used to say of difficult questions, "Let me cleop on it." It was not merely for morning vigor, but to get the motter at a distance where he could measure its proportions and see its relations. So it is we at times to get away from our world-companious, actions, work-in order to measure it and ascertain our relations to it. The moral use of the night is in the isolation it brings, shutting out the world from its scenes, that it may be

realized in thought. It is vary simple advice, but worth heeding. Get some moments each

walk; get into the silence of the thick woods,

or some other isolation as deep, and suffer the

mind and learn what oracle it had to impart." INSECTS AS TALKERS.

"Two onts," says Buchner, "when they are alking together, stand with their heads opposite to each other, working their sensitive feelers in the liveliest maoner, and tapping each other's head." Numerous examples prove that they are shie in this way to make mutual communications and even on certain definite sub-"I have often," says the Eoglish natnanto valist, Jesse, "placed a small green caterpillar in the neighborhood of the auts' nest. immediately seized by an ant, which calls in the essistance of a friend after ineffectual eftorts to drag the enterpillar into the nest. can be easily seen that the little creatures hold a conversation by means of their feelers, and this being ended they repair together to the caterpillar in order to draw it into the nest by their naited strength. Farther, I have obser ed the meeting of onts on their way to and from their uests. They stop, touch each other with their feelers, and appear to hold a couversation, which, I have good reason to suppose, refers to the best ground for food." H writes a letter to Darwiu that he once killed with his fingers a number of ants who came every day from a hole in the wall to some plants standing on the chimney piece. He had tried the effect of brushing them away. nut it was no use, and the consequences of the slanghter was that the auts who were on their way immediately turned back and tried to persunde their companions, who were not yet aware of their danger, to turn back also. hort conversation ensured hetween the antewhich, however, did not result in an immediate return, for those who has just left the nest convinced themselves of the truth of the report.

Some one has well said that "prayer is the how, the promise is the arrow; feith is the har which draws the how, and sends the arrow with the heart's message to Heaven!" without the arrow is of no nee; and the arrow without the bow is of httle worth; and both. without the strength of the hand, to no pur pose. Neither the promise without prayer, nor prayer without the promise, nor both without faith, avail the Christian anything.

Home and Family. Morro. -And the fruit of rightronances is a

The Old Schonl-Books

What pleasant memories cluster re These volumes old and worn, With covers smirched and binding

creased
And pages thumbed and torn!
here are the books we used to con,
I and my brother Will, When we were boys together

Well I recall the nights at home, When side by side we sat

Beside the fire and o'er those boo Indulged in whispered chat. And how, when father chided us, For idling time away, ar eyes bent to the task as though Thoy'd never been astray

The old-time proverb scribbled here The caution to beware, Steal not this book, my honest frie

"Steal not this book, my honest friend, Scrawled roughly here and there: The blurs, the blots, the luncheon spots The numberless dog's ears, The faide haues, the pictures, And, alas! the stains of tears.

All take me back in mind to days When gried was so short-lived, I smile

Before my tears were dry:
When next to father's angry frown
I feared the awful nod
That doomed me, trembling, to adv.

How bright those days! Our little care Our momentary fears, And e'en our pains, they And e'en our pains, they vanished
With a burst of sohe and tears!
And every joy seemed great enough
To balance all our woe-

hat pity that whom griefs are yeal They can't be balan The school-house stands in rulus now,

A few are old and gray, like me, But nearly all have died; And brother Will is one of these;

own by the brook, at tather's aide

These books, so quaint and qu

To me are living things: Each has its story of the pas And each a message brings Whene'er I sit at eventide, And turn their pages o'et, They seem to speak in tones My heart in days of yore.

Poor and Honored.

A woman has just died in New Or-

leans, of whom it can be said without question, "She bath done what she She was of humble origio, edu cated and had boasted of never wear ng a silk dress or a kid glove; but she was famous and beloved as a friend of the poor children of Louisiana. Many years ago she nursed a dying asa. He had a little property, which to left to her for charity. She bought

he left to her for charity. She bought with this money a cheap eating-house and bakery on the river front and sole at a little more than cost. "She gave them a roll and a cup of coffee for five cents, to keep them from spending a quarter for whiskey says the account, "and they took the roll and coffee, and then spent twenty cents for whiskey all

have amused wealth, but she established and partly maintained three orphan asylums with the profits and died rich only in reputation. A governor, an ex governor, two generals, an editor, s lergyman, a banker, and a merchani rere the pall-hearers at her funeral— famerous societies officiated in the prowhich was honored in various ways on its route from the church to the grave, even the brokers quitting tho stock exchange to stand uncovered on the sidewalk as it passed by. Whital may not immortalize her in verse, Loubut the memory of the just, always blessed, shall be hers, and the name of Margaret Haughery needs noither some nor chisel, to make it more illustrious.

Prayer that is no Prayer

If a little child should come up to its thun: "O father, I acknowledge thee to be my parent—very strong, exceedingly wise, and wondrously good; thou own-est all this house and rulest thy family

with equity; thou hast brought me up from infancy, furnished my food and clothing," etc.; and finally, after coinc on thus, telling his father what he was and what he had done, could do and would do, to the extent of about ten minutes or more, would end by asking for a penny,—that child would be very likely to have its ears boxed. And it can be nothing but the infinite grace and long-suffering of our Father in beaven that saves some of the long winded, pompous, theological prop ors of prayers, that are so frequently beard in pulpit and pew, from receiving merited rebuke and chastisement from Therefore, when you pray, do not mir your theology, do not display your

oratory-simply pray.-Morasi-Matrimonial.

BREMER-MERCER. - June 25th, by the undersigned, at the bride's meth-cr's, Mr. Charlie Bremer, of Des Moines, Polk Co., Iowa and Miss Emreer, of Duesden, Powesheil Co. Iowa.

Fallen Asleep.

BURTNET .- Aug. 5th, in Churchtown Pa., James Burtnet, aged 64 years, 11 months and 91 days

KAUFFMAN,-Aug. 14, in Church town, Pa., John Kauffman, aged 74 years and 10 months. SHAPER. - Aug. 18, in Churchtown

sac Shafer, aged 63 years, 7 months and 6 days. DAVID NIESLEY.

COGAN,-May Sth, in New Philadelphia, Ida May Cogan, aged 17 years, months and 21 days. Disease, con

Ida hore her afflictions with much suce and resignation and though kind hands and loving bearts were anx gate her sorrows and alleviate her longings of her immortal mind. was disposed by the highest wisdom to obtain the pearl of great price. Funeral services by Bro. Peter Kollar, from En Lor BARKLOW .- In the Turkey Creek

Bro. Amos and sister Dora Barkley aged 5 months and 5 days. Funeral sged 5 months and services by the writer, WM. PULLEN.

SHERMAN. - In Elkhart Co., Ind. Aug. 15, friend John Sherman, aged 65 years, 4 months and 7 days.

urn their loss and on the 17th was fullowed to the grave, by a large co HILDEBRAND,-Aug. 10, in the Tur-

key Creek church, Pawnee Co., Nel sister Elizabeth Hildebrand, wife Henry Hildebrand, aged 60 years. Sister Hildebrand was the mothe of eleven children, three of whom pre

ceded her to the spirit world. She moved to Keokuk Co., Iowa, in 1815 and in the Pail of 1878 moved to Pawnee Co. Her funeral services were impressiv

attended to by the Brethren to large assembly of sympathizing mourn B. F. Erony BOWERS - Near Martinsburg, Clair

Co., Pa., of paralysis, our dear aunt Polly Howers, aged 65 years, 2 months Her maiden name was Sniv

leaves a sorrowing husband, six children and many relatives to mourn their loss, which is their eternal gain. Funeral text, I Thees. 4: 6. BARBARA S. SHIRK.

HAMILTON.-In the Beep River con gregation, Powerheik Co., Iowa, June 25, of typhold fovor, our beloved sister Lydia Hamilton, wife of Geo. Hamilton, deceased, aged 70 years, 8 months and 23 days. KEADDY.-In same district, June 30

of confinement, Sadle Keaddy, wife of James Keaddy, aged 28 years, 5 months and 5 days. Text, Heb. 10: M. WGLF.-In same district, July 5th, of chronic disenses, Clarinda Octavo Wolf, wife of Joseph Wolf, agod 37 years and 4 months. Leaves a bruand and seven childre

JESTINA MILLEU.

Love-Feasts

ept. 9th at 2 P. M., in Wichita district, Sedgewick Co., Kan., at the house of Bro. Adam Esterly, nine miles north-east of Wichita. Sept. 9 and 10, at Bro. James Year one mile north-west of Madison, Kan

Sept. 9, at 3 P. M., three miles north-or of Mansfield, Platt co., Ill. Sept. 16, Ellsworth, Pierce co., Wis. Sept. 10, at 3 P. M., Dorchester church

at fire Simmel, Docchestor church, at fire Simmel Yagers, one and one half mile south and one mile east of Dorchestor, Saline Co. Nebraska. Sept. 1e and 17, Middle Creek church, Mahasaka co. Jown. Place of meeting, six miles from New Sharon.

Sept. 16 and 17 at Bro. C. Cripo's, 2 miles north-east of Osceols, Mo., and mile north of Osage River.

Sept. 21, at 10 A. M., at the house of Bro J. P. Vaniman, three miles north-east of Olathe, Johnson co., Kan. sept. 21, 2 miles morth of Panora, Guth

Sept. 23 at 10 A. M., in West Otter Creek Sept. 22, at 1 P. M., Waddam's Grove Stephenson Co., 11L

ept. 22 at 3 P. M., Puntington church Huntington co, lnd.

ept. 22 and 23, at the residence of Bro David Zook, Fike Greek church, balf-ways between Chenoa and Lexington on the Chicago & Aiton R. R. Sept. 22 and 23, 35 miles north-we Libertyville, Jefferson Co., Iowa

ept. 2%, at 10 A. M., State Center church six miles south-east and two miles and a balf north of Melbourne, Marshall

Sept. 23, at 3 P. M. Labette church, Lappt 23, u.e. c., Man, bette Co., Kan, ept. 23, at 2 P. M., Weeping Water church, at Bro. Grove's, south-east or

Greenwood, Cass co., Ne Sept. 23 at 4 P. M., Elkhart Valley church, Ind.

Sept. 23, at 2 P. M. Somerset church, Wabash co, Ind. Sept. 23, Whitesville church, near Flag sept. 23. Whitevalle church, near Fing Spring, Andrew Co., Mo. Sept. 25, At 2 o'clock, Indian congrega-tion, Fayette co., Pa. Sept. 23 and 24, At 10 A. M., in the Coal Greek church, Fuilton'co., Ill., at their meeting-house, 4 miles west of Norris

spt. 23 and 24, at I P. M., Des Moines Valley church, Iowa. opt. 23 and 24, Hurricane Creek, Bond Sept. 23 and 24, at 10 A. M., Coldwate

six miles north-cost of Keota, Wash ington Co., Iowa. Sept. 23 and 24, at 1 P. M., Rock Creck, Whiteside co., Iil. pt. 23 and 24 at 4 P. M., Swan Creek church, Fulton Co., O.
Sept. 26 Irving Creek church, Dunn co.
Wis, 6 miles south west of Mesomonee
Sept. 20, at 4.P. M., Union Center district
Elkhart co., Ind.

Eighnet co., Ind.

Eighnet co., Ind.

Sept. 27 and 28, Dallas Center. Iowa.

Sept. 27, at 4 P. M., Belleville church,

Kan., at Bro. Wm., Gooche's.

sept. 27th, at 11 A. M., at La Due, Mo.

sept. 27 and 28, at 11 A. M., in the Deep

River congregation, Powesheik Co.,

Iowa.

Sept. 27 and 28, at 4 P. M., seven miles north of Bestrice, Neb. pt. 27 and 28 at 1 P. M., Yellow Creek.

Ind.
icpt. 29th, at a P. M., in the Yellow
Creek church, Elkhart Co., Ind., sever Creek church, Elkhart Co., Ind., sever miles south-west of Goshen, Ind. Sept. 20, Irish Grove, ten miles north of Sept. 20, Irish Grove, ten mines neate or Ozecola, Iowa. Sept. 20, at 2 P. M., in Anticeli, Ind. Sept. 20, at 4 P. M., Bear Greek church at Palmer, Christian co., Ill.; to con-

tinus over Sunday. spt. 29, at 10 A. M., in the Eel Rivor

sept. 20 and 30 at 2 P. M., Grove church, Minusi co., 40. 160t. 30th, in the Dry Creek church, Llan Co., In. ept. 30 at 3 P. M., in the Silver Creek church, Courley co., Kan., at the resi-dence of Bro. Joseph Anglemeyer, about a miles east and 3 miles south

of Winfield.
pt. 30 at 2 P. M., Walnut Levelon

ept. 30, Fairview church, 2 south of Unionville, Appane apt. 30 and Oct. 1, at 1 P. M., Blue Bly-

Co., Neb. ... 30 and Oct. 1, at 5 P. M., Burr Ock arch, Kan., 2 miles north of Guide Rock, Neb

Announcements.

iept. 30, Saline Valley church, Ottawa apt. 30 and Oct. I, at Arnold's Gro Carroll co., Ill.

ept. 30 and Oct. I, Falls City church

Neb., isple 30 and Oct. 1, at 10 A. M., Harlan church, 4½ miles east of Harlan, Shelp to, 16 wa. Conveyance at Harlan and Kirkman Sept. 20, sept. 30th and Oct. 1st, at 10 A. M., in Indias Orek, 10wa, 3½ miles south of Maxwell on the C. M. & St. P. R. R. Sept. 30 and Oct. 1, at 10 A. M., Spring Run church, Fulton co., Ill., six miles east of Prairie City Sept. 30, Lick Creek church, near Bryan,

Williams co., O. Sept. 30 and Oct. 1, White Cloud congre ation, at Jacob Shambergee's, five siles east and one mile north of Gra-ath, Nodaway co., Mo.

Det. 6, 4:30 P. M., Tippecanoe church, Kosciuske co., Ind. Get, 7, Necaho county church, Kan

Oct. 7 and 8, at 4 P. M. Oct. 7 and 8, at 4 P. M., five miles some east of Mound City, Holt co., Mo. Oct. 7, at 2 P. M., Exeter church, at resi-dence of D. B. Heiny, 8 miles north and 2 miles east of Fairmont, Pili-more Co., Neb.

October 7 and s, in the Blackwat church, Suline Co., Mo. Oct. 14 and 15 at 10 A. M., at the hoo of A. Grissth, three miles north-w

Oct. 18, at 2 P. M., at Bro. Abijah Bott way's, State Creek chun Kan. Oct. 19, at 2 P. M., Logan church, Lo

Oct. 19, at 2 P. M., Middle Fork congregation, near Edna Mills, Clinton co Oct. 19, Turkey Creek ,church, Elkhart

Oct. 20, at 4 P. M., Monticello church,

Oct. 20, 21, 22, at 2 P. M., Mt. Etna, In. Oct. 21, at 2 P. M., Moscow church, Elk

Oct. 21 and 22, at 10 A. M. Beaver Run Mineral co., W. Va. Oct. 24, at 10 A. M., Wolf Creek ch Montgomery co., Ohio.

Oct. 24 at 4 P. M., Salemony church Oct. 24 and 25, at 10 A. M., Silver Creek Oct. 25., at 2 P. M., in the Upper Still-water efforch, Maaml co., O., 1½ miles

Oct. 20, at 2 P. M., Bethel, Montgomery oes, 20, at 2 P. M., Bethel, Montgomery co., Ind., near farloga. Oct. 27, at 3 P. M., Nettle Greek church, near Hagerstown, Wayne co., Ind. Oct. 27 and 28, at 10 A. M., Ninescah church, 4 miles south of Nickerson, Kan.

Oct. 23 and 20, at Mr. Vernon, Augusta Oct. 28, at 4 P. M. Macoupin Creek church. Montgemery county, Ill.

eBures, Montgomery county, Iti. Oct. 28 and 29. Marion district, Grant co. Ind. Stop off at Landisville. Advertisements.

Young Disciple and Youth's Advance

An the above juveniles have now been con stiduted for the purpose of lessening the mber of our papers and concentrating our working force, we kindly solicit the p fromage of our brothron and sisters. Help u and we will give you a juvenile we will be worthy of your ampport. We make specialty of supplying SUNDAY-SCHOOLS and will be pleased to introduce it into every school in the brotherhood, Sample copie orms to sobcols sent free on application. All ther Sunday-school supplies can be ordered

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EPTEMBER 5

Correspondence.

From Denmark.

ACKNOWLEDGEMENT AND EXPLANATION.

Dear Brethren:-As I this morning received a letter from dear Bro. E. Eby, I found therein a draft #18 Kr., for my wife, gathered by sister other and Callie Teeter, of Mt. Morris, My has gratefully received the same, and l

to her to thank the dear donors as well Yet let me say, you naturally the me in the tenderest place, when I see wife and children are in your remem-May God bless you, dear sisters, and erer give you cause to regret what you have ner may any and all who have given so freeeive abundantly in return from our be-

al like giving some public explanation of sist we have done and what we still do with mey given us, and which now, if save sould have been quite a little capital. We here unitedly promised God and our wife, that we once return from Denmark, we would nturu as poor as when we came here (excepting what I may get by inheritance) lest any or have occasion to say that we laid up worldby treasure either directly or indirectly, by the We want to give the Lord our our strength, perhaps our life, as a free-will offring, not thereby or therefor receiving a pen-ny to be put up for old age and the future, no to we want our children to inherit such goods so we want our children to the Lord, hence holy naka are entranced to see more, hence noly ad belonging to Him and His cause. Departions were used in part for the mission,

s loss as the Brotherhood at large did not ac out the work as theirs, but the burden rested on Northern Illinois. Since then I feel the Erotherhood is able to uphold the work, and beace use private gifts partly for poor membee for clothing, and partly for Mary's health of course, all according to her will and conkeep no necount of the disposal of such gifts lke I do with the mission expenses, hence car no detailed information in regard to and expect never to have it demand by the dear douors. When we gather at God's right sear douors. When we gather at God's right

It is, however, wonderful for us to see the promises verified that God gave his children since we got grace to put our trust in him for our own and our children's future. dd not reach in a few days; sometimes this cacern would lay heavy on our heart, when cacern would lay heary on our near, when we saw the family grow larger and out time from on for years in the place of one year, and when our health failed so far that fature prospects to obtain an independent future in America. rice vanished away, it is no wonder that we felt some concern regarding the future of our

The last time we spoke of this is nearly years ago, when some dear maters : some 20 Kr. One of our ministering Brethren was then at our house, poor he was, and poor-ly, yea even miserably clothed. I asked Mary felt it a duty. She had some scruples, and I ot do it, if you can't do it gladly get the Lord has promised you an hundredfold

uled at me and told me to take his to the tailor. So he got the comfort, joy, and the Lord has paid his obligation by

0, the Lord is true and faithful to his prom ites and we, when our unprofitable services are over, will rejoice evermore, when the dear dohors gather with us around the Lord and receive through our instrumentality the intere of their donations in a better world. Blessed be his name, that he placed us in a church where we could spend our life and be happy. Over Hope

From Stewart's Draft, Va

Door Brethren:

I have just returned from a short trip to I found the Brethren all slive licekbridge Co. to the cause of the Master, all wishing to be led by the Gospel of Jesus Christ and that se and sorry to hear of divisions for such it Men can make improvements for a man can travel faster on a rallroad car than walk; and much more easily can we farm with machinery than without it.

But the Gospel stands unparalleled in this iugs may not have been right according to our age of enterprise and improvement. We can-not substitute some other theory for it, so progression in the use of organs, plain bate, church balls, salaried ministry and a best of other things might be mentioned which are all contrary to the plain teaching of the Gospel, and will never meet the divine approbation of God. Brethren, stand fast on the Gospel platform, for by it we will be saved.

THOMAS J. NAIR.

From Pawnce City, Neb. Dear Brethren:

I will pen a few lines from this part of the country. Health is good; corn crop never looked botter in Nebruska. Our church seems to be on a stand-still at present, but we look

for a better time to com If these fow lines should fall under the noti of any minister who thinks of coming west, v would be glad if he would give us a call. We hive on the B. & M. line ranning to Denver,

WM. PULLEN.

From Labette Co., Kan

The Love-feast meeting in the Labette church, Labette Co., Kan., will be at Bro. Geo. Pephlay's, four miles eas; of Altamont and four west of Labette City. Any brethrer coming on the M. K. & T. R. R. will stop off at Labetts City; those coming on the St. Louis R. R. will stop off at Altamont; by inform Bro. C. H. Kingery at Altamont they will be

From the Olathe Church, Kan

On the 19th of August, the Olethe church met in council and disposed of our Annual vie it; all in love and union. We had to our assist ance Bro. A. Hutchison of Mo. He did much ouncil and in the three sermons he preached for us in his short but comprehensive way, I think some of us could profitably patafter his way and manner of preaching es pscially in length of time.

Dear Restliven

As this place is made somewhat proto our Brotherhood as a place where to hold our next A. M., it may not be amiss at this early date to notice whether under every view of the proposition to hold it there that an affirmative uswer should be given by the committee in charge of locating the next A. M. As to conreniences of shade, water, buildings and rail-road facilities, there could perhaps no better The distance from the popu lace he found. churches in the east would perhaps in self be no serious objection. things into consideration, I for one would say. "have it at Bismark Grove," but I cannot hel-feeling that a very large majority of our Breth ther thrink from the proposition to hold it there,

1. From the consideration that it is a place for moral and immoral assemblager, with the latter very largely predominating.

2. Its publicity, it is to be feared would at

tract a horde of roughs, pick-pockets and r ract a norde or rought, providing the chance of a ricous characters with a probable chance of a big swindle on the part of those who furnish provisions, if done by R. R. officials or em-

From the fact that our brethren rather seek places of retirement than such public places, to meet in Annual Council. Taking these things together, and there is room for grounded feurs against holding our next A M. of that place.

t, m. at that piece.

The generone offer of the place must not be egarded as a disinterested offer on their part. It will become the lirst daty of the committee to consider the temper of the Brotherhood on the matter where to hold our next A. M. If I would consult my own convenience, I would say as before stated,—at Bismark Grove. And in writing this, I am not sure, but that many western brethren will fault me. I certainly de not coret their censure, but I do love to pro-mote the kest interests of us all as a hedy.— This alone prompted these lines and this sho the the consideration of every brother and hope it will govern in deciding the place of our next a at. S. S. Mohler.

We certainly do think that Bro. Mohler is mistaken in what he says of immoral assem blies at Bismark Grove. Some of the gather-

accepted standard of right, and yet not immoral. A thing may be wrong, and yet not im moral. We do not think that the railroad company would let the Grove to any immoral assembly. They seem to be very parsicular in regard to that one feature on account of keep ing up the good reputation of the place. The Brethren at Lawrence, around the Grove speak well of the company's manner of handling the property. The General Agent told me that the company wanted the Brethren to take the Grove and control it to suit themselves, for he wanted them to be perfectly satisfied with the arrangements. In regard to pick-pockets and roughs, there is a quiet way of handling that matter. We had no trouble in that way when the meeting was held at Lunark. J. H. M.

Resolutions of Official Standing Dear Brethren:

Insumnch as the official standing of our ved Bro. D. N. Workman has been attacked by those who are now at enmity with our general brotherhood and given publicity through the columns of the Progressive Christian, we deem it our duty to pass the following esolutions in his defense: Resouven, that we, the members of the Ash-and church do respect and regard him as our

der and and will protect him as such. RESOLVED that the papers of our brother od be requested to publish these resolutions

Signed in behalf of the church. A. H. McKitrick, Clerk.

I. N. KILHEFNER, Ministers. JACOS ATERROLT, GEO. DICEEY, DAN. STONE DANIEL ARTS, A. EMMINOER, Descous

From Maysville, W. Va.

Dear Brothren:

On the 12th inst., Bro. S. A. Fike of Eglon reston Co., W. Vs., came among us and words, "And forgive us our debts, as we forgive our debtors." Our brother told us of some important duties, he referred to the expression we sometimes hear, "I can forgive (such an one) but cannot lorget." Is this the way we want God to deal with us? Do we mean that God shall forgive us, but still keep the transgression in remembrance? next day he preached two funeral discourses for bildren from 2. Kings 4: 26. After giving the parents the assurance, that it was well with their children, he turned the text in full force upon the parents of the children. His appeal to the parents was truly elequent. Our brother reached several discourses in the neighborhood, but on account of the busy time in saving our hay crop, we could not attend. Bro. Fike is one of our zealous brethren; he

s solid for the church; the Progressives will not find or receive any encouragement from Bro. Fike. The church here is solid for the

Fraternally, DENNIS CLARE

Our Western Trip.

ffix request, Bro. J. T. Meyers is writing a series of ar-List request, Dro. 2. 1. Meyers is strong a section in Blots about his travels among the Brethren in the West. After describing Huntingdon, Pa., the Normal, etc., most f malah in familiar to our renders, he proce

AFTER a week's visit with the friends and rethren at Hantingdon we again took the care, and ofter an hour's pleasant and enjoyable ride we were wending our way around the world-renowned Horse-shoe Beud, of which everybody is supposed to know more or less It is indeed a very grand eight to see a mountain, the ergine pulling away as if almost impossible to perform the task. The construction of a railroad around such an immense curre evidently shows a great deal of human ingenuity and ougineering skill, All plans the Bend there are deep ravines, huge moun tein peaks towering their gray heads blue sky above, as it to hide from mortal v The whole scene is a picturesque one indeed, and must be a delightful feast to the lover of

One noint of interest came under our obser vation while passing around the mountain, horse-shoe like, which we must give a passing notice. Two engines were attached to our train, one in front and one in the rear. We were seated in about the middle part of the train, and in looking either backward or for-bafore his ignoret soul chants that pean. Paul ward along the train the two oughes could be burst out in that rapture because "the file he

seen puffing away, and although the driving wheels of both engines did not seem to keep very good time with each other, that while the driving rod of one was up the one on the other was down, and at other times again the wheels of both engines seemed to go around alike, yet not a jar could be felt on board of the care. While contemplating this novel occurrence we silently asked the question. Why must we ex-perience so much jarring in the church when things don't seem to move so barmoniously? things don't seem to move so harmonicusty?

The question is an important one, my brethren, and it would be well for us to think over it.

Perhaps a little more Christian forboardnes would rectify the whole trouble.

We are inclined to thunk, at any rate, that a little more of this Christian virtue could be used to a very good advantage, in the present stage of our troubles in the church. Will not each and all of our brethren and sisters try and be more for-bearing towards each other, forgiving one an-other's offenses, even so God for Christ's make hath forgiven no? Let us bear in mind that it is a Christian and heaven-enjoined virtue to be forhearing towards one snother, "bearing one another's hurdens, and so faifill the law of Christ." O, for a haptism of that "charity that suffereth long, and is kind, and envieth not, vaunteth not itself, as not puffed up, doth not shave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoic eth in the truth; heareth all things, hopeth all things, endureth all things."

Our next stop-off point, after leaving Hun

ingdoo, was Alliance, Ohio, where we remained a day and a night. While here we paid a visit to the Mt. Union College, where we me with a few of our former acquaintances and relatives who are now attending school at this this place. Dr. Hartshorn, President of the college, seemed to take quite an interest in having us see all that was to be seen about the college. One very remarkable feature about the Mt. Union school, is its grand and elaborate museum, which is almost equal to the one in Philadelphia. In looking over the many natural curiosities in the museum we silently wished that each of our three schools had a similar one. We also had the pleasure of at cuding chapel exercises. In these, nesuspected to ourself, we had to lead. Aside from this we rather enjoyed the exercises, as they con-ducted their services pretty much in the same way as the chapel exercises are conducted in Indeed had we not known the callege to be under Methodistic jurisdiction, we would have taken it to be a Dunkard school Mt. Union college is quite an old institution, and from it have beiled great and important

men, politically and otherwise. But like many other schools in the country, it is at present rosning under a very heavy indebtedness, high may yet result in the final suspension of grosuing under a very the school. We hope such a condition of affairs will never overtake our schools. To make our own colleges a success, we want to keep out of debt, and in this point of view, the Mt. Union college ought to be a lesson to us Whatever we do in the line of improvement to our schools, let us keep out of the iron clutches of indebtedness, as it is almost sure ruin to J T MEYERS any institution. Bleeding Hearts.

To Bra. John A. Studebaker, of Kansas

DEATH has made a great gash in your heart. and you feel as if your soul was trickling out of the wound, and you want comfort. You need some Divine Panacea, some heavenly balam, whose samutive virtues reach the center of your being, healing sores too deep and sonsitive for human handling. So there are mil-lious in the world. You have a vest company of mourners who head over their beloved dead. to whom the heavens are a pull and the

a valley of Achor. Death is the minister of the Devil and the minister of God at the same time. Death is the wages of sin, and sin and devil are synonyms. And yet without death there can be no atonement for sin, and h no salvation. Every death is a witness to the fatal, God-hated, and hell-deserving nature of sin, and no less a double fingerheard pointing ack to Golgetha, audiforward to the consumma tion of all things. Looked at from the Adam ic side, it is tarrible, portentous, soul-blasting Looked at in the light of the Divine Incarns tion, death is the greatest blossing that has visited humanity since the forbidden fruit was tusted. To accept death as the great God-trans-

formed messenger of Eternal Love is the sub-liane and of the incurnation. To sing in spirit and in troth, "O death where is thy sting, grave where is thy victory," is salvation. heliovor waits not till he lies on his death-hed

lived in the fleth, he lived by the faith of the Gal. 2: 20. Mark: "the faith of Son of God. the Son of God." Just so soon as we believe as Jesus believed, we are his. God is incarnate in us, we are Christians and death is tran in us, we are Cornatains and death is training-ured in the light of inflished Deity. "If in this life only we have hope, we are of all men most miserable." Our hope, if Christian, "mak-eth not ashamed," because it inwardly and sileady shouts at the very thought of death as the gateway to the presence of our Beloved Jesus. No man "believes with all his heart" who is atraid of desth. Holiness and pardor rend the vail, and give the Christed soul a ray ishing glimpse of the All-beautiful B of the unfading Paradise in the Heaven Heavens. It is sin that darkens eternity. is faith, the faith of Emmanuel, that looks into the eye and heart of Infinite Love, and rests in "the peace which passeth all understanding. Millious in Christendom and many in our own Brotherhood, "heve neither part nor lot in this matter." They live unto themselves; their "life is not hid with Christ in God." Some even deny the Personality of the Holy Ghost How can such be his temples? Some to add weight to tradition and menconcocted theories and ecclesiastical enact ments. Some even invest the sacred ordinan ces with the virtue that resides only in Emman Others evaporate in the wild senseless e thusiasm of liberty which scorus the limitathousasm of liberty which scores the limita-tions of God incarnate. No one can port "the last enemy" under his feet but Christ and those in whom He reigns. It is delusive and destruc-tive to "hope in God" and "walk after the flesh."

God in the flesh, over the flesh, the life and

only this, enables us to meet death as a c

nal weight of glory

Your wife, the darling of your bosom, is in a grave. Who can bring you the needed comfort in your crushing bereavement but the Holy Ghost, the Comforter sent from God and full of all the sweetness and tenderness and sympathy and riches of Jesus. This is a bit-ter cup but it is offered by the hand of your Savior God. Drink it, mingled with your tears, and say in perfect filial confidence, "Even s Father, for so it seemeth good in thy sight. It is not a chance stroke, but a deliberate love stroke, and is meant to soften and purge and prepare your heart for great benedictions, and your life for great usefulness. Stretch your wings, lift yourself op, widen your horizon etrain your vision, and learn the grand purpose of God in the solemu shadow that has fallen upon you. Your faithful Mary is in Heaven, she is of one mind with Jesus, and she says. it is well. Try to say so too. Study God in the firsh, rivet your gaze on Jesus, he e minia ture incarnation of the All-holy, and you will give your sainted wife joy, your life will be the beauty of the Eternal, and your future will be an endless rapture in fellowship with all the blood-washed and the Triune God. C. H. BALSBAUGH.

From Nedaway Co., Mo.

Dear Brethren -The Love-feast held by the Honey Creek

The Love-feat held by the Honey Creek congregation, Nodaway Co., Mo., is now among the things that are past and gone. Ministers present were L. M. Cohls and B. F. Ferry.
Elders from lowa, S. A. Honberger, and G. A. Skamberger, R. Keller and Daniel Glick from North Missouri district. Congregations large, Norus order good. Weether quite warm. Lrops are good also fruit; plenty of oppies and peaches. a stanographic reporter, that his generally pretty good. Lore to all List. Helsinger's Citer's. W. B. Szt.. W. b. Szt.. W. b. Szt.. and privately, (in Chivistian brother) related by the control of the control of

From Ashland, Ohio,

Dear Brethren. By invitation from the Brethren of the Darville congregation we made them a short visit. Their church is in Knox county Ohio, some 40 miles south. Went by private coaveyance, leaving home Aegust 9th, and returning on the 15th. Had pleasant weather, and on the whole a very enjoyable trip. Met five times for divine worship; twice at the North Bend church, once at Roustown, and tw ear Gambier, at the Union Grove church Had good congregations, and have good recson to believe the spirit and love of the Fathe was among His children. Our meeting of Gambier was on Saturday evening and Sanday forenoon. Was accompanied by Bro. Dewit of North Bend, whose pressure added much to the enjoyment of our ride over the hills. the enjoyment of our row over one now. Here here going to Samhier occasionally this Sound-based on the manufacture of the manufacture of my opposition to a reporter, as my mer, as the members there are somewhat hola-batred and opposition to speaking a falsebood, ted from the main body. The meeting there for acting falsely—as I was requested in that

bers and others urge to make that a perma-nent preaching point. A series of meetings is under contemplation for that place the coming Fall or Winter. Two sisters living some 12 or 15 miles away

same on Sanday in good time for meeting. is needless to say they enjoyed themselves God's people. O! tor more of the same kind of zeul among us; then I would not forget the kindness of all, to us, since our first m with them, and especially of that unknown sister, who slipped a beautiful present into our value for Sister Parker. It was a complete surprise as well as a literal fulfillment of the command, "Let not thy left hand know what thy right hand doeth." Matt. 6: 3. The given though nnknown, has our thanks, and will in no wise loss her reward. The elder, John J. Workman, (he will please pardon the personal allusion.) though in poor health most of the time, manifests a deep interest in trying to keep the members together, and often goes hed his physical strength to advance the co How sad, that division and trouble will find its way into the fold despite the efforts of the faithful to retsin peace and love. Isaac Ross withdrew from the ministry nearly a year ago, making the labor doubly burdensome for the elder, and Bro. James Workman.

The church met in council on Saturday, 12th, and considering the peculiar state of the Brotherhood at the present time, and especial-ly, of north-eastern Ohio, and the Danville church; the meeting passed off pleasantly. We regretted to see the church under necessity of disfellowshiping eight or ten members think about 80 remein with the church.

glory, and immortality of the fiesh, this, and We trust that the Lord will be with the transfer anto "the far more exceeding and eter-Brethren at Danville, and all the faithful in Is O! that we could rely more fally or Him and His promises. Surely His wisdom and strength is sufficient for us all. Then lot ns trust Him ever, and especially now, in our day of trial do we need His guiding hand to lead ne safe. I. D. PARES

Report of Money Received.

Dear Brethren:-The following sums have been received for

the Independence meeting house, Kan.; Sister K. L., Iowa......8 Conemaugh church, Pa....

. . 835 1 ELD. SIDNEY HODGOEN.

The Facts in the Cove

The Progressise Christian No. 31 accidental y falling into my hands, I notice that the edimakes use of my name in connection with others whom he says acted in a certain matter opposite to "all men of sense." This has ref-erence to the effort made by him, clandestinely to impose his stenographer upon A. M. of 1869, held in Roanake Co., Va. It is due to myself that the reading public should know the part that we, the editor and I acted m that

 He addressed me by letter as the r of that meeting, informing me of his intetion to have a reporter present, and mistakine me to be of a kind with himself asked me repare a place for his accommodation, and falsely, not to let it be known that it was for a stenographic reporter, but to say, " It is for

When he arrived at my house I took hi eart, and privately, (in all the kindness of a Christian brother) esked him to waive the mutter for the time being; that it would be attend ed with unpleasantness, it never having been admitted, and that the sentiment of the church was against it. To this he replied, "I don't care for public scatiment; it is my privilege to mould public scatiment." and so persisted in and so persist trying to get his reporter in, but was overrel. ed by the Standing Committee, I having noth ing to do with it in any way after my consult on with him, until ofter his return home and publishing an article in his paper, in which re-flections were cast upon me, and did me injustice, to which I replied. But because I present the matter in its true light, he refused to publish it, his free rostram notwithstanding. Lastly, I will here say that while with the reporting of the proceedings of A. M. is of doubtful propriety or for the good of the church yet, the course I pursued in the matter in question, was not so much

has been growing in interest and both men case to do; some people are in these things e scrupulous than others I suppose that our author still thinks that he

"has tried to do this by morel sunsion, but has never attempted to do it by co-ercion." There may be a reason. Mahomet used moral sus-sion while in such poor minority, but when he obtained numerical strength, then, how was it? His history is written with an iron pen and traced in lines with the blood of martyre slain Always thus with ambitious malcontents B. F. MOOMAW.

From Wyandot Co., Ohio. Dear Rections

The Wyandot congregation has resm ice again. The good work of the Lord is going on. Two young men made the the Lord help them to be faithful. We have received two by letter and two by haptism, this JACOB HEISTAND.

Notes of Travel.

Dear Brethrens

On the 24th of Angust, wife and myself left home. Met Bro. Amick of the B. AT W. at Amboy, when we continued on railroad to La Salle. Theuce went via the Rock Island R. R. to Sparland. Here we were met by Bro. C. M. Holsinger, and taken to his home, 61 niles from Sparland end 9 miles from H This is now the territory formerly called our southern mission field, and it was our object to old a few meetings and be present at the Lovefeast to be held there. Met Bro. R. Gish, the well-known evangelist, and wife; also Bro. Keyer and the younger Bro. Gish, (see of Wm. Gish) also in the ministry,—all from Roanoke. These, with Bro. Holsinger, were the ministers present. Meeting held in a town hall, eight miles south-east of Lecon and on the opposite ide of the Illinois River from Sperland in

Murshall Co. Bro. Gish, I believe was the first to tra the portion of Illinois between the Northern and Sonthern churches, and preach. From this the church in Mershall Co., has grown to its present proportions.

As to the meetings, the first two were not ac ell attended (held in the Brick church on the west-side) owing to unfavorable weather. Here ie a good house of brick that could be bought It is owned by the Methodists, they have lost their foot-hold, being few, and left the community, which is composed mostly of Catholics. This building is on the east side of the river at a convenient place, and should he purchased by the brethren. On Saturday afternoon and evening at the

east, some forty or fifty members commaned e good and more than the ho would hold. There was respect shown to the people of God and the Word preached. An election for deacon resulted in the choice of Bro, John Fike. I have traveled over this field at different

times. The members are much scattered and have had some drawbacks, but with the constant and incresent labors of our dear Bro. Holsinger still is on the increase, and the members though limited in circumstances, are labo earnestly for the cause of Christ. Although there were no additions, we think there those present that felt almost persuaded to join in with the people of God. Two who had strayed away, requested to come back to the Father's house.

On Monday we went home again, reathere Monday evening; found all well. Fraternally, J. C. LAHMAN

Wayside Notes.

On Sunday, July 30th, I left home for the chate in Newton Co., between R. H. Miller, and — Morgan, (Campbellite.) Bro. Miller was eminently successful in defending the cause entrusted to him: while Mr. Morgan proved a pitiful failure. In hold assertions and for lack of arguments, he was a decide access. So manifest was his collapse, that his wn urethren pressed that the discussion close on the fourth day, they having suddenly discoered that it was a very busy season of the year. mt to this, our brethren objected ! ter all Mr. Morgan managed to have un en gagement elsewhere before all the proposition vero discussed. It was evident that he would feel more comfortable in some other business and this too ofter his beasted preparation for this contest. All except Mr. Morgan's friends seemed pleased with Bro. Miller's mildness, Christian bearing, and his clear magner of pro-

senting his orgaments, and we think his will prove a great help to the Brethr in their efforts to hold forth the simplici the Gospei as the foundation of God'r to lost sunners. On the 5th of Aug. Bro. I. Prickett took Bro. Miller and myself, to 1 J. T. Mason's, near Neosho, met Bro. Hobbard and wife, and old Sister Forne at Bro. Msson's; these, with Bro. and & Mason, formerly stood with Bro. Stain, in Baptist Church; but like Bro. Stein, they fully read the Scriptures, and as a resolt placed themselves in fellowship with the Erren. Brethren Mason and Hubbard, hate the ministry of the Gospel placed in their and this trust has not been misplaced our ministry was as firm for the true G these brethren are, the names of fa would not exist. From Bro. Mason's, Prickett took us to Carthage in Jaspe met with the brethren and sistors Spring River Church in council on th and were sorry to find ten souls who h
I Peter 2: 17, "Love the Brotherhood," its stend it in to be teared they placed it selves with such marked out by Paul in 2 16: 17. The remaining members of this ch are orderly and firm in the support of th cl, as always hold by the Brethren. , we met in council with the m the Dry Fork Church, of Jasper Co., Brethren Wm. Herrig and S. Wine are maters, while Bro. C. Holderman is the mine in the Spring River Church. These broth in the opring giver obsites.

are faithful and have a very large territory travel over to fill appointments. They h good country and would gladly welcome isters to more in to their help. Left but the evening by rail, to meet an appointment Nevada, county-seat of Vernon Bro. Miller preached in the Baptist church a good audience. Bro. Samuel Click is the of church near this place, with Brethren D. iel Wine and James Miller, as co-laborer On the morning of the 12th we boarded train for home, here Bro. Miller preschet sermons in the Mineral Crock meeting-ton sorry he was obliged to leave so soon.

morning of the 14th we took the train at W. rensburg, for Ray Co., by way of Kansas Co. to attend to the committee work assigned A. M., and after two days' labor the church cepted the committee's work and hopes are tertained that the work done will prove by terfamed that the work done will prove be ful to the future peace and prosperity of a church. Here we found a good body of me bers, a number of them having moved for Virginia. Our few days associating with the was pleasant, and were favorably impres-with their aim and efforts to maintain if principles and order of the Brethren. principles and order of the Brethren. It cloud that for a season hung over them, it hoped will speedily disappear, and a time prospering will follow. At the close of the committee work, Brethren R. H. Miller, as G. W. Cripe bid us all a hasty adieu to to the train for their homes in Ind. us, some to Kensas, others to Mo., and as t figure to happy season, hard work, and toiler

sketched to bear a fainter record, than the re ords of eternity carry of what is here brish S. S. Montage From Abilene, Kansas Dear Brethren:

traveling, meeting end parting, these l

I just returned from the pleasant Lore feast in Washington church. There were abor-forty communicants and the ministerial for over communicate and the ministerial from was good for a new piece. Eld. M. Moyer, I. Hillery, L. Jorden, Ben. Kepner, old faibt Hillery and the writer were present from either districts. A. F. Dester was ordained to the full ministry and Jacob Merkey elected to find darron. We had the hardy for the property of the prodegree. We had the heet of order throughes the meeting. ELD. JOHN FORNEY.

From Dorchester To

Dear Brethren The Brethren of Camp Creek church

McDonough Co., 111., have decided to dedi heir new house for worship the 15th of Oct and continue meeting until Saturday, 21st, which is the time set for our Communica-meeting. Bro. D. B. Gibson will be with at and take charge of the meetings. Members of adjoining churches, and especially ministers are cordially invited to be with us.

As a church we ere in peace and union; true, re aware of the great commotion in the Brotherhood. We have too much to do here to take notive part in the crisis. So many are eager to have the Word preached. One pre-oul made that good confession two weeks and

The Brethren at Work.

BRETHREN AT WORK.

--- Set for the Drieuse of the Gospel."-Philippians 1: 17.50-5---Par Annem.)

(Single Copies

Mt. Morris, Ill., Tuesday, September 12, 1882. No. 36. Vol. 7.

Brethren at Work.

BREVITIES.

AFTER A storm conneth a calu Ax opportunity of doing good is rarely wanting there is the will.

A SEVESTON has occurred in the Church of God on the The primeval employment of man, was to "dre

Waxaru procured by speculation is a laughtry of

GRAIN that was left unstacked received a good

NONTHERN Illinois and other States had a c The lowes of capital are watered and kept green by

Orrosavion is the trade of lafe; God on the side for good, the devil on the side for evil.

In proportion as men are able to emancipate the

Live's struggles may be long and ardiosis, but if our efficies are rightly directed, with sincere motives, victory will finally crown our labors.

PARKETS Who wish to get a good book for their chil-

Bro Amick is back again from his visit borne to Bar-nett's Greek, Winte Co., Ind. He reports everything favorable, both temporal and spiritual.

Wm had the pleasure of a visit from elder J. G. Bo

Montrollo, lad. Sorry his stay was not longer, roght two of his daughters to school. To maintain the royal guards, it costs the European meanchies an average of \$100,009,000 a year, which is paid by the men over whom the guards are placed.

The address of Elias Harnith hereafter will be Mc Cloubh, Jefferson Co., Kan.; also Isaac Kulps, to Elkhart Elkhart Co., Ind. None of the above state from where

The United Brethren have a missionary debt of twee plax chausond delfars, which is appendented between this reversal conferences within the United States to builted November next.

It is a very fine thing for our institutions of learning to beach the people principles of political, domestic, and spiritual occasions, but when will the people communica-to put them into particul use?

The nations of earth are running deeper and deeper in debt from borrowing money to meet the annual inter-est on debts they can never pay. Is this in accordance

A GREAT majority of the Brethren excepthere are willing to work for the interest of the obserbs, and to stand by her coancils. This is progression in the right durchous, for "in modification of connectors is safety."

impatient, if you don't see your naticles in the paper of seen, for there are decembed to time ahead of you, but don't come writing; only take time and bail down the Anguastior Gibbons, a Catholic of Bultimore, says

Ancimistor Gibbons, a Catabelle of Baltimare, says it cannot be desied that revolting crimes are duily come notited by more nominal members of the church who are versusive chimbers, and will not use the church's means to recrease this habit. Demakards shall not inherit the langdom of God. 1 Cor. 6: 10.

How many of us are praying sincerely to God to set a strice before our months and to keep the door of our IMPORTANT TO TRAVELEUR.—Special inducements re effered you by the Burlington Route. It will pay on to read their advertisement to be found elsewhere in

"THERE is no place like home," is often remarked then why not all seek a home in heaven with our heaven

Good tempor is like a sunny day; it skeds a brightness over everything; it is the sweetner of tool raid the souther

Bno. J. P. Basley, in company with several other renicers of Champaign Co., Ill., expects to start thin seek on an extended trip through Kansas and Nebrusian.

Own anisoribus will find, along with their regular parer of this week's issue a supplement, to which we directly alternate attention. We kepp many of the Beethree

Bno. Paul most comparisally declares that "now we know in part," which of course includes immedia pet in the face of the above we most to-day with men who pro-

nothing but sin and desire nothing but God, and I ear not whether they be despraise or laymen. Such alone will shake the gates of hell, and set up the kingdom of

Naw York, Aug. 25 -The Preific man steam

A SUNDAY-SCHOOL beacher once asked a minister of the Goopel, "What was the first thing that he should tench bus children." The unmister nowered, "Tell them that they are suneres." "And what is the next thing?" the teacher inqueud. Tell them the same thing," was the estonishing reply.

letter we am informed that busher Wan. S. Livesgowih has opened a Fall echool in that place, asceting sector, having a fair attendance that heather Housein Schuler Housein at Ladayette College this meath; that Albert M. Liddays former tutsion for the M. Merrix College, III, is reading assistance under Dr. Livesgood of that place. Success to the mobile trip.

A SHARKEY MUSIFFER.—Stacke? Yes, he does—m. Ma shady—in the electric. I see him day after day in a local store in Paris Rev. N. Y., with a signer or diagry pipe in his month! A whell: Shonarful! Need we move that young more me the charch and out of in—bits and range sundame—are sets in the store thewards and mining the "liplian work", when manifacts of the Gospet, edgers, Section, and dissolvances we the complet's Ensample this, cample cares.—Nr.

The York, long Six-th counting naments of the church who are translated admires, and will not one the church account of the counting the counting of the count

BRETRIES, is it possible that some of you are in fago to the polls and vote in favor of such a vite thing, and pray, Our heavenly Father, Thy will be done?

The Just men does all that his fellow-creatures car tensonably claim at his bands—the good must does more he serves them beyond the limits of any law, in cases in which they could demand nothing of him, which is kind How benefiful and how sumple is the natural general

ation of Golt's commandmental. They resolve them-desinto two, viz.: Love to Gon and the duties that now out of our relations to Haza; and love to our follow-man and the duties that grow out of our relation to him. Dn. Bliss has at last sent in a bill of \$25,000 for sen

Dn. Hirs has at least seat as a sid of \$25,000 for ser-vice doing the filters of President Gardeld. The claim amounts to \$325 per day, much more than he is entitled to, and peshaps more than Congress will allow him, for early \$35,000 were appropriated for all the physicians who attended the President during his filmess. Ar the Love-feast, in the Uriann church, Champaign Co., Ill., last week, N. J. Bowern was ordained to the elderhap and John P. Builey was advanced to the sec-oud degree of the munistry. They are assemblary hield-

we have our first hove we are willing to do all that is at our power for the Master's cause, and as we become odd-er let us all try to love the Master better than we did at first, and the work will go on, and scale can be saved. "By this shall all men know that ye are my showiples, if

Mv. Monnis College opened on Wednesday. Sept. 81b, with a fair attendance. Up to Timushay near over one hundred stodents lead registered their memor for the Fall torm, and many for the fall year. The weather has been favorable this week, which makes the opening of

season will likely induce farmers and others to const-dubts mul usefut take other proses that may prose very en-borrossing to them in a few years if there should be failure or two in crops. It is helder to exercise consider ble multion during these prospesses seconds, and in overreach one's ability to conveniently cavry out wh-

The Memorities of Minitolen are divided into the Hobohady'se purify and the Bullon party. The former more concernation and not danger in tuttories, the latter are radical and perspective, initialing upon the innecessor bullons, who there conceined and designed, and the conceined and designed and the conceined and the state of the conceined and the state of the conceined and the state of the conceined and the conceined and

THE feeling of opposition to camp-meetings is grow-ing in the Methodist charch, and several ministers have published their objections. They are to the effect that out of these meetings me run by soulless cospor slav of their efficiency in God's came has passed

THE following is clipped from the Christian Street

It is right that other dynaminations should notice this atrageous pecceding. If they feel sony for us, we give them credit, but if they rejoice that the devil has It is right that other apploimments success in a surgery approaching. If they feel sony for in, we give then eredil, but if they rejoice that the deril has enmaned these beetheren, we containly feel gravent. We hope that this will so such an eye and car soon to our finternity that the like still nover more be suffered to excer in our beloved Brothenhood.

The Charge Tempelation Association, susquested with the contraction of the contraction of

Tun rolling sum, the changing light, And nights and days thy power confess; But the blest volume thou hast writ Receals thy justice and thy grace. Ch! like the son may I fulfill The appointed duties of the day;

March on and keep the heavenly way."-Sel,

gather funds to build and support their public institutions. A few of their select speakers with n choir of singers po from place to place holding componersings, settenagely with no other object than to cather manay from their large covered by admission fee. The choices to-day very much resemble the some exhibited on Christ cartering the temple. Instead of its bring n house of peayer it was a house of merchandine.

MOTREES and moves should be very careful of what Merrana and muses should be very obtains of what Imagazes they use and with what capharia, for when we notice a group of little children on the sidewalk, and listen to their arthes talk, their tones are ectors of the tones they have in the nurrency. If their mother builties ally speak with gentleness, and willout mixing their Lesson From What a Clown Said.

The Detroit Post ways, at the close of a performance

The British Fest stay, at the close of a performance, a circus closur species answery pilan, trathfull and weathering words. He said: "We have biken invivolently allowed the properties of the properties of the desired to say, than many a minister of the Gospil would be exercise for a whole ports' service. A large position of this measure as a whole year's service. A large position of this measure is unden upon the measure of the said the said measure is under a properties of this matients is under upon the course they have for brings bere? "When the presence are for you find all this relations is under your lead that the presence are for you find all their properties." pel, you are too poor to give mything, but you come becomed pay your dollars to been me talk moments. I am a fool because I am paid for it. I make my living by it. You profess to be wise, and yet you support me But, perhaps you say you did not come to see t

"But, perhaps you my you did not come to see the closes, but the unimate. If you cross emply to rectle animals, why did you not simply look at those and then leave? Now is not this a perity place for Christians, to he? Do you not leed ashamed of youngless."—Litrovite. WHEN Paul went to Corinth to preach to the people

excess and contextons to those who can't is thun they sho of pence and unity. If a rought apend more time preaching the phin, utalbended Gaspel, and leave religious

Religious Essays.

"CONSIDER YOUR WAYS,"

SY ELIZA U. MOSTON

Hag. 1:5.

p 'mid the bustle and ceaseless strife. 'Mid the wearing cares and ills of life, Stop and commune with yourself to-day Stop and consider how time slips away. Think of the hopes forever fled,

Think of the love torever dead, Think of the friendship so false, untrue, Think of the duties neglected to do, Think of the yearnings all unexpressed, Think of the longings for home and re Think of the changes here and there.

Think of the misery everywhere. Think of the pleasure as well as the pain Think of earth's heauty again and again Think of the flowers so fragile and sweet, Think of wonders beneath your feet. Think of the hearts all tempted and tried Molded by greece and to heaven allied. the goodness as well as the sin,

Think of the spirit that dwelleth within Think of the "Savior who suffered and died," Think of the harvest-field, rich and wide, Think of the work some hands must do What if the burden shall fall on you?

Think of the foture "by prophets foretold," Think of the city with streets of gold, Think of the long, eternal years,

Thruk of the eyes never dimmed with tears Think of the eacrifice great, and the love, Think of the pity and mercy above. Think, and he glad that the day of grace Lingereth yet for a fallen race.

Toink, and resolve to begin snew, Life in its glory was meant for you. Trials but mold the soul, and m Hearts more tender, "for Jesus' sake, H-arts more loving and hearts more pure, Hearts more willing the cross to endare ick of the work some hands must do, Rejoics if the burden shall fall on you

LOOKING UNTO JESUS

BY W. S. BACHTELL

In the entire range of human knowledge can be found but one glorious ex ample worthy of imitation by every man. The world knows but One, who has been "HOLY, HARMLESS, UNDEFILED, AND SEPARATE FROM SINNERS." With all their malice, infidelity and wickedness have failed to fasten a single stain on Christ's character. The Redeemer shines as ever, "the brightness of God's glory." Not a fault, or foible, not a single error or weakness can be pointed out in the life and tenchings of the Holy Child Jesus-not one. Whence, then, the opposition to Jesus of Nazareth and his kingdom? It comes hence that light having come into the world "Men love darkness rather than light, because their deeds are evil." To the mass of the Jews, to whom He came in person, instead of being "the fairest among ten thousand, and the one altogether lovely," He was the meanest of earth, and the one perfectly hateful. They could see no beauty or comeliness in Ilim that they should desire Him. They cursed Him, they gnashed their teeth on Him, they belied Him, they condemned Him that was innocent, "they crucified Him." But hear the the benignant Savior, amid the agonies of crucifizion, praying for his enemies and persecutors: "Father, forgive them, they know not what they do." Well might the ingenuous Roman cen turion exclaim, as with amazement and borror he viewed the thrilling scene, "Sarely, this was the Son of God!" He Like fruit upon a tree, they show the that pessessed all things, "for our sakes nature of the men, while motives, like became poor that we through his povers, are hidden from our view.

erty might be rich." O man, look unto him, walk in his footsteps, imitate his bright and glorious example: Whenever the cry of distress assailed his ear, or suffering met his eye, his generous bosom heaved with compassion, and his sacred hands administered the blessings of his grace, and his great loving heart beat in unison with suffering humanity. "He was, emphatically, the minister of the poor, and the friend of the wretched." As a gracious, merciful physician, be came to the sick, the afflicted. His course led him through the dark valley of humiliation. He "who thought it not robbery to be equal with God," who "was the express image of his person," became accursed that he might restore the remnant of his people. In view of the eternal weight of glory that should be realized by the reeemed, he uncomplainingly suffered the abuse of the world. He was the livingembodiment of charity so elequently described by the apostle Paul, writing to the Corinthian Christinus (2 Cer. 13.) At what stage of his course shall we view him? Hear the praises of those into whose eyes at his command the cheering light enters for the first time, whose ears were first opened to the music and harmony of nature, whose distorted and useless limbs were made straight, so that they could leap and walk, whose diseases fled at his approach. Behold the poor and despised, listening eagerly to the glad tidings of great joy, for "to the poor the Gospel is preached," Hear the words of life and salvation as they flow from His lips, as seated on a monntain, he makes known the true philosopby of life. His words were precious words, finer than gold, and sweeter than the droppings of the honey comb. "Looking unto Jesus." Oh, what a pattern of holiness, of every excellence! Every true follower of the Son of God is a stream of living water in the earth; he is a blessing to the world, continual ly sending out heart felt influences; he is a burning, shining light; He is a "tree of righteousness," "The Rose of Sharon." Imitate no man, nor high angel, farther than he imitstes Christ. Queen of the South (from the distant land of Sheba in Southern Arabia,) came to see the wisdom and glory of Solomon, whom men regarded as the perfection of human grentness, and whose reign was the golden age of Jewish history, but "a greater than Solo mon is here." Solomon was only the glow-worm in the dust, shedding a sin-

fellow traveller to eternity, dost thou desire happiness here, and eternal life? Go to Jesus-look to Jesus, He will give thee more than thou canst desire. Go to Him with humility, reverence, faith and carnestness, and he will not send thee away without filling thy heart with gladness, and granting thee that peace which passeth understanding, and a hope which maketh not ashamed Acrions speak more forcibly than

gle ray of light, whilst Jesus Christ is

the brilliant sun; that light that light-

eth every man that cometh into the

world. We fail to lay hold of Christ;

fail to appreciate him. His name has

become a familiar song; we dwell on it

without interest; we sing of it with

dullness. O thou "Lily of the Valley,"

Christ Jesus, enable us to enter more

fully into thy gracious acquaintance and

sweet fellowship! Help us to know

thee, that we may be like thee! My

WHETHER OR WHEN TO FAST.

BY C. C. ROOF.

THE Scriptures are too definite upon this question for any room for doubting, for a moment, the propriety and necessity of fasting. Is there not enough implied in the words of Jesus when he said, "Moreover when ye fast," (Matt. 6: 16), and again in verse 17, "But when thou fastest, etc." Matt. 17: 21 and Mark 9: 28, 29, "Howbeit this kind goeth not out but by prayer and fasting." Do we find no equivalent to this failure of those disciples, in many of our efforte to carry out his great commission in all our several positions and callings? How, then are these "all Scriptures profitable" to us "for correction and instruction in righteousness, that the man of God may be thoroughly furnished unto every good work?" If then, it is so easily proven that we should fast as a duty enjoined upon us as obedient children of light, it may be easily proven when we should. Now it is wonderful how much faith in prayer helps our infirmities in, and of the flesh literally Why it alone gives strength to bone and sin ew,-setustes the nerve powers, and prompts the will. How much more, then, must be expected, even literally, when "prayer and fasting," are combined, seeing, as we do, what a wonderful sympathy there is between the digestive and mental functions of our system. Then in addition to all this, think of the Holy Spirit being grieved in the disabedience and indifference to the Savior's suggestions of the duty and effects of fasting! Then as we are all ministers of his grace and even of his Gospel, some by word and some by silence; some by one act and office, and some by another,-let us, then, see how near it will be fasting to God in secret, if we are only strictly temperate in all things. For example, minister might eat an early breakfast, then labor bard and get no dinner till quite late, he forgetting the make and machinery of his system and his trust in the strength and power of the spirit, in obedience to prayer and fasting, (to say nothing of the free action of the mind during an empty condition of the stomach) gorges himself with pie cake, apple, and for a stimulus, hot tea or coffee, or R. R. R., or whatever may be brought forth by the kind hearts and hands of the good but unsuspecting ones. The same rule holds good in the hearers who go to hear. All this church-sleeping and much of this inattention and indifference in worship is owing to the want of prayerful fasting and a want of being "temperate in all things." Then on all occasions of important Christian duties and missions. f this were observed as a rule, from faith and trust in God, as well as from a physical point of view, much might be accomplished, of which we fail, and then ourselves waver and faint in faith, and not suspect the cause being that our gods are our bellies, until faith in prayer shall have perished for the WBUT OF PAITH IN PASTING.

> REGRETFUL. TV M. M. ESHRIMAN.

It is with regret that we see confusion and partyism still on the ascendency. Instead of mercy, kindness, and charity prevailing, coldness and bitterness are eating up what little affection

remains. The time was when fellow ship was withdrawn, it produced pain and serrow, but now it is published throughout the land, and made the subject of gratification by many, instead of sorrow and grief. Is it any wonder that love is destroyed and confidence shaken? Circumstances may for a season place unfeeling persons in power, but surely the day will come when the Judge of all the earth will overturn and overturn until every vestige of sin shall disappear.

How hard for malice to yield! It hes not in it a particle of affection save for self; and reason and judgment flee away as the mist before the Summer sun. Every idle tale and ungodly gos sip are devoured with a relish denoting an unregenerate heart. Back-biting misrepresentation and calumny are fed and festered, while brotherly affection becomes a matter of the past.

I look upon the tendency to spread the bitterness prevailing, as not in harmony with divine principles. fact of fellowship being withdrawn must be told in the streets of Askelon then where is the restoring of that brother in the spirit of meekness, for meekness is pretty quiet. Brethren, let principles of love prevail; and love is pitiful, kind, and courteous. If the great Brotherhood is right in all of her work, she can afford to be very patient and long-suffering.

For the Brothesu at Work. TO A DISSENTER

SY C. B. SALSBARGH.

I ASSURE you I am not offended by your caustic animadversions. Suffer ing and self inspection, and the chastisements of grace, and, I trust, Divine illumination, have taught me the precious and much needed lesson of bearance and self-restraint.

I am sorry there is so much fire in your letter not kindled from above, is sad enough that our external Brotherhood is ruptured; I pray thee be meek and mild and self-mastered, so that the inner hond may remain intact. The gulf between us is not at all where you place it. I never advocated any particular style of dress as the only mode in which Christianity could find expression. And yet you write, as do many others, as though I did. theless no same person can shut his eves to the fact that in dress, sin has ever found its easiest and most universal expression. The lust of the eye was the first to be awakened in the primal apes tasy. "And when the woman saw the tree," etc. Gen. 3: 6. The eye is the devil's great inlet, and a flesh-pleasing exterior is the sinful heart's most uni versal expression. To make so light of this matter as nearly all so-called progressives do, is only an unconscious plea for pride. That the church should have such a fight with the devil in this very matter is not at all strange. And that factions should tear off from the Brotherhood for uo other reason than larger liberty in the element out of which all the extravagance and frippery of fashion spring, is no marvel. No amount of logic and rhetoric and misrepresentation can cover the rest motive. You may be as honest in your convictions as was Paul in his persecution and slaughter of the saints. This

will not change the fact of your antag-

onism to the cross in the character of

the freedom which has become your

watchword. Whether Annual Meeting

has a right to fix a uniform costume,

even in the most general way, must be determined by the essential nature of the life brought into humanity by Emmanuel, and the essential nature of the life brought into humanity by Emmanuel, and the essential nature of the element this Divine inbeing was meant to eradicate. The primary question is not whether we must dress as Annual Conference prescribes, but whether the new life which the Holy Ghost imparts does not necessarily displace and condemn the element in human nature which A. M. so vigorously reprobates? You are wrong, wrong, all of you, in the unverified assumption that your disruption is a return to a more rigid conformity to the Gospel, Never was there a more unfounded assertion made. Never was any statement more fiatly and palpably contradicted by the most superficial and ob vious facts in the case. The stern, formal application of a central principle which the church has made in relation to a single point, furnishes not the shadow of a ground for the cry of tyranny and apostasy which is so tenaciously plied for party ends. The course which you pursue is neither generous nor wise. A milder temper and closer adherence to the reason of things would be no hler. Your whole fabric rests on mis representation, and this latter is no doubt the legitimate offspring of misconcention A satanic heart may beat under the

strictest conformity to ecclesiastical prescriptions. But this does not touch the point. Hnmau nature and humau form are of Divine ordination: and yet in it to-day. were found, and are found many monsters of iniquity. This is no argument against the wisdom and jus tice of God in both the nature and mould of humanity. Annual Meeting has nothing to do with originating principles. This is wholly beyond man's prevince. But God has not applied his own principles in the letter record to a thousandth part of the instances which the rolling centuries will bring up for specific consideration. Against the principle which avowedly guides the church in the measures which are so obnexious to you, no argument of any weight can be advanced Indeed no argument of any kind has been attempted. A plain style of a thing is no ponent of the cross, when the thing talf is the election of motives that antagenize the cross. Here is an axiom which I challenge the whole generation of you to refute. - With deep pity and sgony I read the publication by an old brother of a sister now dead who shortly before her departure, allowed herself to be expelled from the church rather than lay aside her hat which "cost only twelve and a half cents." And is this the exalted, glorious, di vias, self-crucifying spirit of the Incarastion! Think soberly, brethren, and without prejudice, of the real principle that underlies such a fact. Your theology is radically at fault because it russ counter to inexorable psychologic al law. These laws are indirective and formative operations whether we acknowledge them or not. No intelli-gent observer is ignorant how easily and insensibly we are schooled into wrong faith, wrong conviction, wrong conscience and wrong action. Our mo tives may be consciously pure and Gudendorsed, and yet be in fact unboly and God-abhorred.

Some of your writers I read with intesse pain. They have deeply disap-pointed me. Their spirit is a glaring

travesty of the Christian superiority which you claim distinguishes your new organization from the Brotherhood, God in the flesh never does such work as is done by some of your leaders. Hold them back for their own sake They revel in "threatenings and slaugh ter. "They know not what manner of spirit they are of." "They are treasuring up wrath against the day of wrath and revelation of the righteous judgment of God," My inmost soul greans and weeps for them. Some day the het, murderous words of passion and wounded pride will return and give a reflex blow of Divine indignaion that will confound those who utter them. On both sides there is sad and fatal dereliction in regard to the pivotal fact of Christianity. Your sherrs tion has taken on the additional feat ure that it conflicts not only with the fundamental idea of the incarnation but with the restrictions of ecclesiastic al legislation. Hence collision, confusion, and disruption. Partial surren der to the church in matters of expediency, would have been nobler than withdrawal, misrepresentation, and vituperation. A Christed soul can yield much, can yield all but-Christ. And when we are all wholly Christed there will be no legislation about dress, because the flesh will not have sufficient dominance to lure ue away from the cross, even if the snare "costs only twelve and a half cents." With faith ful love and sincere good wishes, I am ever vours.

WHY WE KEEP THE LORD'S DAY OR THE FIRST DAY OF THE WEEK.

BY BANIEL HAYS

1. Tur first day of the week, or the Christian Sabbath was prefigured under the "ceremonial law." "The morrow after the Sabbath" was the day on which the wave-offering took place Lev. 23: 9: 14. The wave-offering of the firstfruits of harvest prefigured Christian Sabbath, Now turn to John 20: 19-23 and see that the same day Christ arose from the tomb, He met with his assembled disciples and bless. ed them; and after eight days (26 verse) which was the next first day, he met with them again, and said, "Peace be unto you."

The day of Pentecost was on the 50th day after the wave-off-ring was made. It was a day of "holy couvocs tion," no "servile work" was to be done and it was to be a statute forever, Lev. 23: 15-21. Now turn to Acts 2: 1. and read: "And when the day of Pen t-cost was fully come they were all with This was one accord in one place." the first day of the week-the Holy Ghost comes down with power on that day and consecrates it as the day on which Christians were to meet in "holy onvecation," do no "servile work, and to observe it perpetually. 3. Though the disciples preached

daily," and to the Jews on the "Sah bath day," yet the practice of the Anostolic church was tu meet on the "first day of the week." See Acts 20: 7 and 1 Cor. 19: 1.

4. The resurrection of our Lord was on the first day of the week, when the "Sabbath was passed." Hence it is alled the Lord's day. On the day Christ arose, he breathed on the disciples, and said, "Receive ye the Holy Ghost," The 50th day after, the Holy Ghost was given, and they were filled pel to those whom they addressed. And but as the histo with the Holy Spirit. It was the day we are told when the people heard,

on which at different times the Spirit "they cried out," etc. There were no was specially manifest, and John "was in the Spirit on the Lord's day," Rev.

5. Christ was crucified and buried on the 6th day. He rested all the 7th day in the grave and fulfilled it for all mankind. He arose on the first day of the week, when the "Sabbath was past," and gave us a NEW DAY-"anther day" (Heb. 4: 8). "He taketh away the first, that he may establish the ply told the story of the Cross—the sto-

second." Heb. 10: 9. 6. Primitive writers all testify to the observance of the Lord's Day, and they refer it directly to the resurrection of Christ. No event this side can be shown as to its origin. Barnabas calls it the "eighth day," typical of the true Heaven beyond the Millennium, of which the seventh day was a type. Agentius condemns "sabbatizing," or keeping the Jewish Sabbath, and says that the Christian is not only to observe the Lord's Day, but do according to the spirit of that day. These writers were contemporaneous with the apostolic age, and no doubt derived their authority from the apostles, of whom Paul was chief, and in his celebrated reference to the abolition of the Sab bath in Col. 2: 16, "Let no man there tore judge you in mest, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days," appears decisive on this point.

APOSTOLIC PRACTICE.

THE apostolic practice justly carries an authoritative force with all who are loyal to the New Testament. It is not an inference, but a positive command, that we shall follow their example, even as they follow Christ, They were placed under the immediate gu of the Hely Spirit, in order that their words and example might be infallibly right. The Savior promised that it would guide them into all truth, and we must regard their words and their

example as possessing all the force of s divine mandate. Especially in the matter of preach ag the gospel they were not allowed to begin the great work, after the crucifixion and ascension of the Savior, until they were endued with power from on high. During his ministry they had labored under his eye and direction; after his departure they must be directed by the Holy Spirit. Hence they were silent from the Passover to Pentecost. Only when the latter festival had fully come, and they were filled with the Ho ly Spirit, did they begin to announce the conditions of salvation. If mer would know in this age the plan of redemption and the proper methods of preaching and saving men, they should turn to the apostolic practice. Upon the apostolic methods we find some remarks in the London Christian Commonwealth that so well express the truth that we transfer their substance te our pages. The writer says of the apostles, that in the first place, they relied exclusively upon the preaching of the Gospel as the means by which to produce conviction in the sinner. They in no case resorted to modern expedi ents for this purpose. Understanding the gospel to be the power of God unto salvation to every one who believes it, and having received a commission to go into all the world, and preach this, we find them, in every place and at all

times, faithfully proclaiming the Gos-

inquiry meetings, no prayer-meetings, such as we have in modern times-in fact, nothing whatever to turn the attention from the preached Gospel, or to suggest to the unconverted that there was any reason why they should not accept of Christ and obey him at once, instead of waiting for the effect of other influences, such as are provided by modern preachers. The apostles sim ry of Jesus and his love-and the matter was then left with the hearers to deter was then left with accept or ra-cide whether they would accept or ra-

not inspire a new confidence in the pow-

er of the Gospel which we preach?

When the people see that this Gospel

has to be supplemented by so many de-

vices unknown to the Primitive Church, it is not surprising that they should lose faith in Christianity, and become either indifferent to its claims or else active opponents of its progress In the next place, it should be dis tinctly noticed that when the Gospel was preached by the apostles, and the people inquired what they were to do, they were told definitely, and in lan gaage which could not be mistaken, exactly what the conditions of pardon and adoption were, so that when those conditions were heartily accepted, there could be no reasonable doubt as to the

position any one occupied. Every one knew whether he had believed ronented, and been haptized or not, and when he was conscious that he had heartily done all this, he had then a right to claim with certainty the promise of the remission of sias, the gift of the Holy Spirit, and the hope of eternal life, There was in this practice something so straightforward, definite and intelli-

gible, as to act, time and place-some thing so satisfactory to the people who were addressed-that the same day or the same hour of the night many of those who heard, believed, obeyed, and rejoiced in the salvation offered through Christ. There was no delay in order to satisfy certain imaginary subjective conditions-no waiting for power to be added to the Gospel to make it effective. The Gospel itself was the power

and whoever rejected it, rejected the only means by which they could be saved. This view made the issue definite and clear. Salvation was an exceedingly simple matter. To hear, believe, and obey the Gospel was all that was needed to secure the pardon of past sins, the gift of the Holy Spirit, and adoption into the family of God. But after this there was much yet to be accomplished. Faith, repentance, and baptism were the conditions of entrance into the kingdom of God on earth, and now the converts must add a'l that is necessary that they may have an entrance administered to them abundently into the everlasting kingdom .- The Evangelist.

SCRIPTURAL CURIOSITIES

ALL the verses of the 5, 6, 8, 10, 12 and 15 chapter of Rev. begin with the conjunction and, except one verse in each chapter. From the 5th to the 17th chapter inclusive are 197 verses, and all begin with and except 32, and of the 387 verses in the book of Revolutions, all begin with and, but 120.

I. B. LATE

REVELATION means uncovering, and we shall understand the Bible b we think of it not as the uncovering, hut as the history of God's uncovering

BRETHREN AT WORK.

D. L. MILLER & 1688PH ANNUS, . . Publishers and Proprietor

SPECIAL CONTRIBUTORS

YOUR PAPER.

CM If proper credit has not been given with

DECISIONS MANDATORY.

THE nature of decisions made by Annual Meeting has heretofore been a mixture-so of them mandatory, while others were only advisory, but there has not been a proper dis tinction made between the two. On this ac count some decisions that were intended to be enforced when passed in A. M., were held in certain localities as advisory, and disregarded by such churches, while other decisions that nassal as advice only, were made mandatory in certain churches. This condition of things has not worked well, because it was not strong enough to rule when a rebellious spirit gre the heart. When there is no spirit of rebellion, advice is strong enough. It is like a father with a family of boys, his advice is suf-Scient to govern the good, obedient son, but it is not strong enough for the one who is dis posed to rebel. The Annual Meeting is nov under the necessity of making a more u and plain form of government-not to change the government itself, hat to provide for a more strict rule in passing decisions, and en forcing them.

One thing in reference to the mandatory work of Annual Meeting which we fear is not understood, is that some have concluded it can nass nothing that is advisory. This is not cor rect, it may give advice now as it has ever done. but it must call it advice, not decision. If a question is brought before the Annual Meeting to be decided, it may decide it; in such case th decision is mandatory, as it would be in all courts of justice, or it may refuse to make a decision upon it, and only give advice which will not allow the question to be made a test of membership. It may advise brothren to work for uniformity in practice, but not to make it a test of fellowship in any matter where the Annual Meeting has not, and the Scriptures have not made it mendatory

In the future there will be no material or essential change in the work of Annual Meeting; it will be more explicit, and define morclearly between the decisions at makes hinding. and the councils it gives only as advice.

USURPATION.

Ar this time there is a good deal being written and said in regard to the appropriation of power in the chuch and elsewhere. wonder if those persons who have so much to say about usurpation really know, or ver ston to consider the meaning of the word. Webster defines it thus:

Usurpation, - The act of usurping, or of sersing, of occupying and enjoying the power querty of another without right; an unrixed, arbitrary assumption and exercis of power, especially as infringing on the rights of others," etc.

Power that is delegated, or given to another by proper authority, is not usurpation in any The authorized has of that power is never considered usurpation by any one know ing what he is talking about. The parso thus delegated bas a right to use his power to the extent of his shility, so long as he allows others the same privilege, and does not inter fere with the just rights of another. If by his ouperior leavning, experience and ability, he is sole to exert a greater influence over man kind than others, and thereby carries his points, ber in the congregation. he does nothing more than what any other man would do if he had the same chance. No

man of reason would call it usurpation of or authority. It is a God-given principle to which every man is entitled, and should not be interfered with by the use of unlawful

When a member is sent on the Standing mmittee, to perform the duties of a member of that Committee, he is in no sense a usurper of nuthority. He did not elect himself, but was sent by others who had the power to send him If his apperior influence gave him a majority of votes that was no fault of his; he has a right to use his influence so long as others we the same privilege. If at the Annual Meeting he makes able speeches, he does nothing more than he has a right to do. If by an able logical speech, he can influence the entire assembly, that is his privilege. Even his oppeneuts would do that if they could, and never think of calling it usurpation at any time. If when a vote is taken, and he rises up, he simply exercises his tawful right, and also performs his duty in acting as his conscience may dictate.

It is further supposed that the majority of our organized assembly should decide any matter that may come before that assembly. If there is any other just way of deciding que tions, it has never yet been made know in that assembly, each one has the privilege of expressing his views in a Christia and a subject is fairly discussed, and all have the privilege of voting, the minority should never access the majority of usuroing nuther ity, for in that case the majority exercises the same power that the minority so much desired Furthermore, if the same assembly, by a large majority, should vote down any privilege that had been exercising heretofore, thoy should not be accused of usurustion.

Usurpation is to seize, occupy or enjoy the

Cartainly the Annual Meeting does not do that

rty or power of another, without right.

in her decisions, for the meeting is made up of men who make decisions to apply to them selves alike with all others. The body usurp no authority over another part of the hody, h grants to every member the same liberty, the me enjoyment, and the same Gospel privileges She takes no one's property away from him nor does she take away any one's power. She decides only such questions as she is asked to decide, and in no justance allows a few leaders to uspre authority, and rule the many. The hody, and not a few leaders, hold the authority It is the body that makes the decisions, and not a few londers. The leaders do not usure authority-they cannot, as they have no authority only what the body gives them, and that which is given, conferred legally, is not

When it comes to voting on a question in

usurpation in any scuse

Annual Meeting, a member of Standing Committee has no more power than a beardless boy thirteen years old; the votes of twenty-onyoung inexperienced members would count more than the votes of twenty of the most infinential and experienced elders on the Continent, thus doing away with all possible chances for usurpation of power in the voting When it comes to making speeches, a member on the Standing Committee has no more privileges than one of the luity whose name is not known fifty miles from where he lives. If he keeps to the question, and has sufficient knowledge to do so, he can speak just as long, and take up just as much time as th most influential elder in the Conference. Ther is not an elder, or any oue else there, who can usurp authority over him, or in any way deprive him of his lawful rights and privileges Certainly there can be no just ground for cry-

"neurnation" here We may further add, that when it con sking decisions, the laity, if they want to can vote down every member of the Stending Committee and every elder present, and that, too, in perfect harmony with our principles. If there is any usarpation about this, it : altogether on the side of the luity, a very safe place to keep authority. But says one, laity never exercises that power. Well, it is their privilege to do as they think proper about it. Every member can vote as he or she pleases and no one dore bluder, or in any way prevent The oldest elder in the church, in this respect has no more privileges than the youngest man In the usurnation of power, it is generally

supposed that the few in authority will excr-

ciss unlawful power over the many, and thus assign burdens that they themselves are not willing to bear. But this is not the case amone our people; it is not the few against the many. nor is it the laying of hurdens on others, but it is the many in defense of what they think is right, making decisions for themselves and otherwalike. If there are any hurdens, they are willing to help bear them, and if an special privileges, they are appious and willing to share them with their opposers. J. R. M.

THOU ART PETER

Wisk some one please explain Matthew 16: 18, while rods as follows: "And I say also unto thee, That the rt Potor, and upon this rock I will build my church

REMARKS.-A few weeks ago we heard ned Baptist explaining this text. He held that the Greek word from which Peter is tran lated means stone, and belongs to the mosen line sender, while the Greek term from which rock is rendered does not mean stone, but is rock, and of the feminine gender, hence they hould not be confounded. It would be con trary to common, or even allowable usage lauguage, to say "thou art a stone-a nicca of rock-and on this rock will I build my church. and claim that the two terms referred to the same thing.

But the question is open to good think and we hope they will give us some light.

CRIMINALS. MALE AND FEMALE

Wz place before our readers a list of crimin als in the prisons of the different States in the Union, adding here, that those from Dakota are sent to the Michigan prisons, and ere enu merated in the list from that State. The list shows the relative number of men and women in the peniteutiaries and reformatories in Jan nary, 1880. Notice the comparison: it is right.

to be Desch

The list makes a good showing for the fe

sale part of the population, which is no credit to them. Perhaps this has been the rule in all ages. As a general thing we find far less crime, and more devoted niety among the women than among the men. Some of the most devoted and faithful martyrs of the world have been women. They stayed by the Master uutil the last moment, and were the first to see the opened sepulcher. J. H. M.

CONSCIENCE.

Conscience in all its work is governed by faith, and always renders decisions in harmony with that faith. Conscionce will decide the ame way for different persons who have the ame faith, but in case of different faithe there will be a difference in the decisions. Conscionco telle ono man that it is wrong' to go to war, to another it says, that war is lawful and necessary. This difference is caused by one concealment that furthers wicked designs.

man believing that war is wrong, while the other thinks it is right. Conscience p contradicts a man's faith, let that faith be what it may. The Mormon believes that Polygans is right, hence his conscience will not condenhim in its practice, nor will it do so till after he shall have changed his faith.

Conscience itself needs a guide-a regi to keep it right. It will not regulate itself say ore than your watch. The watch will ren and even keep time, if kept properly wound up. but in order to be relied upon, it must be start ed right, and then kept right. You had it are essary to occasionally compare it with a relia his regulator to see if it keeps time correctly When you are satisfied that your watch keep correct time it then becomes your guide, and by it you regulate all your daily affairs, feeling confident that you are right. Your conse works on the same principle. If regulated by the Bible, its decisions, or directions, will ! found correct, and can be relied upon. But the conscience itself must first be regulated God, by his Spirit, does not regulate your con science; he has given you the Word for the purpose. Regulate your conscience by that Word, and then you will be in exact harm with the Spirit also, for the Word and the Soir it always cay the same thing. When a man tells us that his couscians

right, we begin to inquire into the legality of his conscience. It may be that his conscien is wroug. If it is, then it is not a safe criteri We ask for the proof in defense of the correctness of his conscience. He points to his heart and esys that is his proof. Still that is not satisfactory; a Mormon or even a Mo hommedan could do the same thing. The hear may not be right. If the man wants to prove that his conscience is right, let him appeal to

ondemns this or that, which we believe to be

the Word, or give some good reasons in defeas of his idea of right and wrong. It is all right to follow the dictates of your or you know it to be right, but first be sure the

SECRET SOCIETIES

J. R. M.

AFIER auswering a few questions at length concerning the lawfulness of secret societies, from a Bible standpoint, Issac Errett, the editor of the Christian Standard, proceeds to give the following reasons for not uniting with such societies himself:

"Now, as to the propriety of Christians tabing membership in secret societies, we been often expressed ourselves, and our readers genrally know our position. But we will state We cannot, ourself, conscientiously join any secret society, and we cannot encoun age others to do what we cannot ourself do with a good conscience. We are not able to decide on much that is charged against some of these asse ciations, and we have too much on hand to e able us to pursue such a course of investigable as would warrant us in speaking confidently in regard to it. Our hands are full. But w decide on general principles, without regard t the truth or falseness of much that is charged If the charges are true, it makes the case all the stronger. Here are some of our resust for our own course:

1. Membership in secret societies is need There is nothing that needs to be done for by manity or for God that a Christian may pol do without their aid, either individually, through the church of God, or in open a

ation with his follows.

2. It is dangerous. It needs no arguto prove that there is an element of danger is secret associations that does not inhere is Nor need we refer to history. the present time, assessmetions such as by filled the world with horror, in Ireland, and the deviliah deeds of Nihilists in Russia, and the offspring of secret associations. Comb against peace and order ere effective mainly through secreov. It does not tolis that all secret societies have iniquitous es view; but it does follow that the encountreent of secret societies, and the cultivation e sentiment in their favor, m for those who have injustous ends in view carry out their purposes, and expose m

the interests of society to continual der ger. A public sentiment against them well rob such attempts of the popularity and safety they enjoy. We would not, therefore, a into secret associations even for good purposet which can be accomplished without seer lest in doing so we aid in countenancing the

It involves Christians in a mongret worship with which they should have nothing to do is true of those most frequented by prossed Christians. In some instances, it deistical worship which practically denies the mediation of our Lord Jesus Christ. In other instances, if Christis acknowledged, it is an wful meckery, since a considerable portion of the worshiepers are either irreligious, or destitute of any such faith in Christ as is sential to Christian worship. on the part of Christians, an entrance into refellowship on an auchristian or enti-ian basis. We know not how any jutelshristian basis. lizent Christian can tolerate such a fellowship. We know not what importance is to be attack ed to the utternaces of Mr. Thomas, to which ene of our querists refers, for he represents only bimself; but that many of these have a religion and a ritual, will not be deni d that it differs fundamentally from Nev Testament religiou, both as to the qualifications of worshippers and the character of the worship, we think will not be controverted. pases, there is just enough religion in it to soothe the conscience of those who not be content without some religion, and to

blunt them to all appeals to become Christians It robs the church of much of her need The time, the money, and the ed strength. The time, the money, sympathy of Christians are drawn aw The case the church into these institutious. referred to by one of our querists of the man who would surrender the church before he would servender Masoury, is not singular. We cannot be equally in earnest about the church and about such associations. They sometimes hosst of their superiority to the church in works of charity, when such works have b by the aid of the money which Christians have withheld from the church an given to these rival institutious. There is a righteous demand from the church of God, for the performance of her legitimate trusts, the time and work and money of all her memand it is spinidal to bestow these on so eties who are not slow to parade their work to disadvantage of the work of the church.

We have no space to offer further but these, in our judgment, are more than suf We conclude with the advice of Paul "Whether, therefore, ye est or drink, or what server ye do, do all to the glory of God. Give sion of stambling, either to Jews, Greeks, or to the church of God: even as I also please all men in all things, not seeking minwn profit, but the profit of the many,

ay be saved. 1 Cor. 10: 31-33. For these reasons we keep out of all ties, and advise all Christians to do the same For men who are not Christians, the question must be decided on other group

TEMPTATION.

Is the first clause of the 13th werse of the 6th chapter of Matthew correctly translated? It reads thus: "And lead as not into tempte I do not understand the origina (Greek), but it seems to me that it should read re: "Lead ne out of temptation or suffer us not to he led into temptation.

REMARKS.-We will leave the Greek part to those who understand that lauguage. simply want to say, at this time, that we lieve that God does sometimes lead his children into temptation in order to test their loyalty. sincerity, or try their faith, but he does tempt any himself. Every child of God. tion, fearing he may not be able to stand test, hence for that reason he prays to he "de ivered from temptation," and has as consistent a right to pray that way as the Savior had to w that if possible the cap of saffering might be removed from him.

But we will see what our brothren and sisters have to say about it.

SUPREME COURT DECISION.

Ir is our duty to submit to the laws of on land, whenever they do not conflict with the Gospel, and it is also right and good for us to understand these laws, but to make use of them against our fellow-man in a way that will jeopardize our fixed religious principles in inly wrong. We do not want to see our people make use of the law in recovering church property, but we think it not amiss fully understand the law, hence we give the following sent us by brother I. J. Rosenberger. The authority is the highest 4here is in the United States:

"The decision of the Supreme Court, as giv-Order', page en in Robert's 'Rules of The Supreme Court in rendering its decision. aid down the broad principle that, when a loed church is but a part of a larger and more general organization or denomination, the court will accept the decision of the bigbest ecclesiastical tribunal, to which the case has been carried within that general organization. as final and will not inquire into the justice or injustice of its decrees as between the parti The officers, the hefore it the members, or the church hody, which the highest judiciary of the denominee, the court will recognize Whom tost body expels or cuts off the court will hold to be no longer members of that church."

FROM S. Z. SHARP.

In traveling among our churches I was induced to visit Northern Indiana; partly on account of the many warm friends residing ther and partly to setisfy my mind concerning the effect of the late General Conference upon community where nearly all could be present and hear its decisions. Especially was I ourious to know more about this part of the Buckback and since it was rumored a large nortion would leave the main body of our church To my surprise I found this rumor to be unfounded, since but a few will leave the church and on the other hand, there are those who think the General Conference did not take the wisest course in some of its actions and would like to have seen a different course pursued, which would have given those dissenting free its decisions less room for criticism. Yet it is generally admitted that if the most prominent cases had been more fully investigated, the result would have been the same. Since the first deep interest has died away, nearly all have decided to await patiently the decisions of the next General Conference, hoping that any mistakes that may have been made will be correct The strong denunciation made against lost A. M., and the statements made which are not founded on facts, have had a tendency only

to cement the church more closely together. What our church now wants, is to pay n attention to those was misrepresent h use all her energies to spread the Gospel. by sending out missionaries, establishing Sun day-schools, and high schools, in harmony with the Gospel; and adopt no church regulations which are not clearly warranted by th S. Z. SHARP. Gosnel.

CHRISTIAN PROGRESSION.

To those who wish to be truly progressive m the work of the house of the Lord, his living church, I will state that the understanding which I get from the great commission given my onr divine Muster 1s, that when, after the Gospel has once been preached to a neople, and any one believes, repents, and is baptized into each of the names of the Holy Trinity, ther that one 25, 28 yet, but simply initiated into the church of the living God, standing as it were ust within the pales of the church, ready to egin the great Christian work. For no one has done the entire will of his heavenly Father. yet at this point of progress, although the person is in a fit condition to be saved should he suddenly die. But, for those who are permitted to live, the great work only now begins the convert is now only on a fair way of taining glory, honor, and immortality. this stage, however, it is the most critical od, and the most important one for teaching more fully the way of the Lord to all new esousers of the cause of Christ, and at this stage of progress it is every convert's duty, as well as his most golden opportunity, to b come and to continue to be obedient to those who have the rule or oversight over them in the Lord, and on whom they have to depend for spiritual advice. The illiterate, especially, must depend on the prescher and the teachers for Gospel food and Christian encouragement The educated disciple, however, cau rend the Word of God for himself, and be convinced of the truth as it is found in Christ Jesus.

Now then, to insure a happy and prosperous church-one in which true spiritual progress "The heavens declare the glory of G is to be made and expected-every son and the firmament showeth his haudiwork.

daughter in the vineyard of our Lord must re a proper o The best sim anyone can make choice of is the one so heautifully set forth in these passages of Scripture Be ve perfect as your Father in heaven is perfect," and "Be ye filled with the spirit," so that you may "Grow in grace and in th knowledge of our Lord and Savior, Jesu

Christ," This not only should be, but must he our sim, if we desire true eniritual progress Now, after the convert has been fed sufficient ly for a time on the sincere milk of the Word and as he becomes still more culightened by the power of the truth, he will soon discover that there are many church duties devolving upor each individual church member, and although there seem to be burdensome and very (grievous crosses to bear, yet if they are borne meek and lowly spirit, they will prove to be comparetively light and easy. "For the law of the Lard is perfect converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, reoicing the heart; the commandment of th Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, then much fine gold; sweeter althan honey and the honey-comb. Moreover hy them is thy servent warned, and in keeping o them there is great roward." The Lord has a perfect system, and desire

his dissiples to live in accordance with that system, and to carry out all its precepts and M. P. LICHTY.

PENMANSHIP.

Ture following is a good hit on penman and many newspaper contributors might profit

by reading it: "Fow great men p their penmanship. They seem to consider it

omething too trivial for their notice, forgetting that whatever is worth doing at all is worth doing well. Oherlin, the famous French pastor of th

Alpe, put the metter in its true light when he de it a point of Christian duty to write in clear, round hand, because as he said, bad writing was displeasing to God. Charles James Fox, when made under ary in one of the English departments, tool

great pains with his head writing, that he might excel his predecessors. He said to a friend. 'It is a duty to do everything at one hest even in little thines. Mr. Webster ouce sent a sharp repr

Mr. Choate, who was noted for the most illegible hand. He had received a letter from Mr. Cheate, giving his service on an important matter in a great crisis. He opened it eagerly and ran his eye down the pages. He could make ont scarcely a word. Ho sent a message by mutual friend-'Tell Mr. Choate to write hetter. His hand-

riting is barbarous. I could not read a single word. There is the letter. Just look at it. Tell Mr. Choate to go to writing-school, and take a quarter's lessons.

No better advice could have been What is written is intended to be read, and the letter and the writer are both failures, it the words cannot be decinhered

Bayard Taylor, whose 'cony' ight of the compositors, made it a rule alway to write each letter perfectly legible, and the result was a manuscript that could be read as essily as print."

THE untutored mind has often a short taking hold of great truths which men of cul-ture might covet. Here is an illustration touching the order of nature, A minister ask-ed on old negro his reasons for believing in the existence of God.

" said he, "I have been here going hard mon fifty years. Every day since I have been in this world I see the sun rise in the east and The north star stands where it did the first time I saw it; the seven rom Job's coffin keep on the same path in the he and never turn out. It isn't so with m work. He makes the clocks and watches; the may ron well for a while, but they get out of fix and stand stock still. But the sun, and the moon, and stars, keep on the same way oil the

"The heavens declare the glory of Gol, and

WHY should men ever be efraid to die, but that they regard the spirit as secondary to that which is but its mere appendage and convenncy, its symbol, its word, its means of visibile If the soul less this poor mansion of here by the sudden configuration of disease or by the slow decay of age, is she therefore houseless and shelterless? If the cast away this soiled and battered garment is the therefore naked? A child looks forward to a new uit and done it joyfally; we cling to our ad foolness. one who brings us tidings of the finding ing-lest titles to a large family cetate, and set out gladly to take pos sion, though it may nut gladly to take possession, though it may be not without a natural tear for the humbler home we are leaving. Boath always means as kindness, though he has often a gruff way ffering it. - James Russell Lorell.

VALUABLE ROOKS, PAMPHLETS & TRACTS FORSALEI

Quinter and Sayder Debate on Immerater

Foot Washing as a Church Ordinance; by J.

Reason and Revelation; by R. Millig

Clese Communica.

History of Denich Mission,-

family Rules and Regulations; by J. W. Stein

Perfect Plan of Salvation, or safe ground;

wer and Lord's Dapper; by J.

Why I Left the Baptist Churc

The Origin of Single Immer-

.10 ,25 1.00

.10 .25 1.00 3.50

.15

MILLER & AMICK,

Bome and Family. -And the fruit of rightconness as so

The Conscience and the Final Judgment Day.

I sat alone with my conscience In a place where time had ceased, And we talked of my former hving And I felt I should have to answer The question it put to me,
And to face the answer and question
Throughout an eternity.

The ghosts of forgotten action Came floating before my sight,
And things that I thought were de
things.
Were alive with a terrible might.

And the vision of all my past life Was an awful thing to face,— Alone with my conscience sitting, In that selemnly silent place.

And I thought of a far-away warning, Of a sorrow that was to be mine, In a land that then was the future, And I thought of my former thinking, And I wondered if there was a future

But no one gave me answer Then I felt that the future was present And the present would never go by. For it was but the thought of my past life

Then I woke from my timely dre

Was a warning of resterday. And I pray that I may not forcet it.

That I may not cry in the futu And no one come to save. And so I have learned a lesso Which I ought to have known before

So I sit alone with my consciouse In the place where the years increase And I try to remember the future,

In the land where time will coose, And I know of the future judgment

How dreadful socier it be, That to sit alone with my or Will be judgment enough for me

The Contented Hard-Box

In a flowery dell a herd-boy kept his sheep and because his heart was joyons, he sang so loudly that the surrounding hills echord back his song. One morning, the king, who was out on a hunting expedition, spoke to him and said, "Why are you so happy, dear little one?"
"Why should I not be?" he answered;

"Our king is not richer than I."
"Indeed!" said the king, "tell me of your great possessions

lad answered, "The sun in the bright blue sky shines as brightly upor mountain and the grass in the valley grow and bloom to gladden my sights s his. I would not take a hun dred thousand "thaters" for my hands "You are right," said the king, with a

laugh, "but your greatest treas

Fill Your Own Place.

EACH man, each woman is fitted for a certain place; each being in his place; the whole is harmonious, like a grand army with its generals, its colone tains and corporals, its musicious, and its private soldiers.

The power of the army is in its disci pline; so it is with the power of society stom to its proper level; but there is no human court-martial for members of ac If a private insists upon boing a colonel, nobody can binder his doning a uniform and making a fool of himself, and causing endless trouble to oth

Fill your own place, and till it well, Concentrate your force upon that which you are doing. If those principles could form the groundwork of every child's iducation, how much waste of power

As it is, men and women are etern struggling for something beyond their reach. To strive over for a higher condition is, as we all know, laudable; hut a higher condition is attained best and surest, by filling well the place, however low, in which one may find

"Be thou faithful over a few things and I will make thee raler over many things." The philosophy of this saying is apparent to him who looks below the surface. The soul that successfully cultivates patience and fortitude and cheerfulness within the limits of narthereby become so strong and self-rellant, that the "many things" of power and opportunity cannot hurt him. Pill your own place.

Itlatrimonial.

ESHELMAN - DANNER. -Woodland church, near Astoria, Ill., Aug. 20, by the writer, Bro. Emert JOHN METZGER,

Fallen Asleep.

McKEE.-In the Deep River congregs tum and membraneus croup, Willie C only child of Bro. Joseph and sister a McKee, aged I year, 5 months God called little Willie home fr

this sunful world, to dwell among the the angels. Text, Matt. 10: 14 MORGAN .- In same district, Aug. 10th

of cholera infantum, John A., young est child of friend John and Eliz Morgan, aged I year, 1 month and 3 Text, Matt. 18: 8. The above funeral services were all conducted by Bro. S. P. Miller. JESTINA MILLER MILLER. - In Pony Creek congreg

tion, Kan., Aug. 5th, Jennie Grace daughter of Bro. Mablen and sister mie Miller, aged 1 year, 6 months and I dev. BAKER.-In the Ludlow and Painter

Creek congregation, Darke Co., Ohio sister Sarah Baker, daughter of Ero Samuel Root, whose death was pub lished some months ago.

iso deeply sympathize with the old a owed mother, sister Root, who sino the death of her husband, bad made he this dear daughter. May the blessed Lord who has promised to md to the widow and father to the orphun, comfort them all, is no CHARLOTTE T. BOND. WINE-In the English Biver church

Keokuk Co., Iowa, Aug. 25, infant son of Bro. George and pister Hannal Wine, aged 3 months and 17 days PETER BROWER

GRABLE.-In the Neosho church, Ne salio Co., Kan., Apr. 18, of cholors in ble, aged 10 months and 13 days Puneral services by Sidney Hodg

ien from Matthew 18: BROWN.-In the Whitesville branch

Andrew Co., Mo., August 10th, Bro Samuel Brown, aged 85 years, 8 months and 26 days. The deceased was born in Ple

Valley, Md., and emigrated from there to Indiana and finally to Gentry Co. Mo., where he remained until his death His wite preceded him nearly years. eral services conducted by the writer, from Rev. 14: 13. DANIEL GLION GROFF. - in the Jonathan's Greek branch of the church, Perry Co. Ohic Oct. 15, Helen Croft, daughter of siz ter Neblin, aged 5 years, 7 months and 20 days.

HARTSOUGH .- In the same church, June 3rd, of old age, sister Catharine Hartsough, aged 84 years, 0 months and 0 days. She was the mother of 1: children, six of whom preceded her in death, 5f grand-children man grand-children. She was a consistent and fulthful member of the church warm, W. Aundid,

Announcements.

Sept. 10, Ellsworth, Pierce co., Win Sept. 10, at 3 P. M., Dorchester churc at Bro. Sumuel Pager's, one and on at Bro. Samuel Pager's, one and one-haif mile south and one mile cast of Dorchester, Saline Co., Nebraska. Sept. 16 and 17, Middle Creek church, Mahaska co., lows. Place of meeting, six miles from New Sharon.

Sept. 16 and 17 at Bro. C. Cripe's, 2 mil mile north of Osago River. Sept. 16 and 17, Sibley co., Minn., near daylord station. Sept. 10 and 17, Rock Grove church, Floyd co., lowa.

Sept. 21, at 10 A. M., at the house of Bro. J. P. Vaniman, three miles worth-cust of Olathe, Johnson co., Kan. Sept. 21, 2 miles north of Panora, Guth

Sept. 22 at 10 A. M., in West Otter Creek Sept. 22, at 1 P. M., Waddam's Grove Stephenson Co., 111.

Sept. 22 at 3 P. M., Huntington church, Huntington co., Ind. Sept. 22 and 23, at the residence of Bro. David Zook, Pike Creek church, halfways between Chenca and Lexington on the Chicago & Alton R. R.

Sept. 22 and 23, 33 miles north-west of Libertyville, Jefferson Co., Iowa. Sent. St. at 10 A. M. State Conter-show miles south-east and two miles and if north of Melbourne, Marshall iept. 23, at 3 P. M., Labette church, La bette Co., Kau.

Sept. 21, at 2 P. M., Weeping Water church, at Bro. Grove's, south-east of Greenwood, Cass co., Neb. Sept. 23 at 4 P. M., Elkbart Valley church, Ind.

Sept. 23, at 2 P. M., Somerset church Wabash co., Ind. Sept. 23, Whitesville church, near Plag Spring, Audrew Co., Mo.

Sept. 23, at 2 o'clock, Indian congrega-tion, Fayette co., Pa. icpt. 23 and 24, at 10 A. M., in the Coal Creek church, Fulton co., ill., at their meeting-house, 4 miles west of Norris

Sept. 23 and 24, at 1 P. M., Des Moines Volley church, Iowa.

ept. 23 and 24, Hurricane Creek, Bond Co., III. Sept. 23 and 24, at 10 A. M., Coldwater church, near Greene, Butler Co., Iowa Sept. 23 and 24, in Crocket Creek church

Sept. 23 and 24, at 1 P. M., Rock Creek Whiteside co., Ill. Sept. 23 and 24 at 4 P. M., Swan Creek

church, Pulton Co., G opt. 26 Irving Creek church, Dunn co Wis., 0 miles southwest of Menomonee ept. 20, st4 P.M., Union Center district, Elkbart co., Ind.

Sept. 27 and 28, Dallas Center, Io-Sept. 27, at 4 P. M., Belleville church Kan., at Bro, Wm. Gooche's, Sept. 17th, at 11 A. M., at La Due, Mo.

Sept. 27 and 28, at 11 A. M., in the Decy River congregation, Poweshelk Co Sept. 27 and 28 at 1 P. M., Yellow Creek

Sept. 27 and 28, at 4 P. M., North Bee trice church, aix miles north-east of Restrice, Neb. Sept. 27 and 28, at 10 A. M., at Brick church, five miles south of Anderson.

Sept. 20th, at 4 P. M., in the Yellow Greek church, Elkhart Co., Ind., seven miles south-west of Gonken, Ind. Sept. 20, Irish Grove, ten miles north of

icut. 20, at 2 P. M., in Antioch. Ind. Sept. 29, at 4 P. M., Bear Creek church at Patmer, Christian co., Ill.; to con-tinue over Sunday.

Sept. 20, at 10 A. M., In the Eel Riv congregation, Koeciusco co., Ind., miles north of North Manchester, Sept. 20 and 30 at 2 P. M., Grove church, Mintri co., O.

ept. 30th, in the Dry Creek church Linu Co., In. Sept. 30 at 3 P. M., in the Silver Creek church, Cowley co., Kan., at the resi-dence of Bro. Jeseph Anglemeyer, about 6 miles east and 3 miles south of Winlield. opt. 30 at 2 P. M., Walnut Lovel church Wells co., Ind.

sept. 30, Falrysew church, 21; south of Unionville, Appendon lept. 30, Lick Greek church, near Bryan, Williams co., O.

Sept. 30, at 11 A. M. Monroe co., Iowa, Sept. 00, Sailue Valley church, Ottawa

Sept. 30, at 2 F. M., Appaneous church, Franklin co., Kan., 7 miles north-west

Carroll co., Ill Sept. 30 and Oct. I, Palls City church

Nob.

Sept. 30 and Oct. 1, at 10 A. M., Harian
church, 45/ miles east of Harian, Shelby co., lowa. Conveyance at Harian
and Kirkman Sept. 20.

ept. 30th and Oct. 1st, at 10 A. M., in Indian Creek, Iowa, 334 miles south of Maxwell on the C. M. & St. P. R. R. ept. 30 and Oct. 1, at 10 A. M., Spring Run church, Fulton ca, Ill., slx miles un church, Fulton at of Prairie City,

ept. 30 and Oct. 1, at 2 P. M., Rock Rivept. 30 and Oct. 1, at 1 P. M., Blue Riv er Valley chus let Co., Neb.

ept. 30 and Oct. 1, at 3 P. M., Burr Oak ent. 50 and Oct. 1. White Cloud a gation, at Jacob Shamberger's, five natics cast and one mile north of Cra-ham, Nodaway co., Mo.

Oct. 0, 4: 30 P. M. Tippecan Kesciusko co., Ind. Oct. 7, Necelto county church, Kan

Cct. 7 and 8, at 11 A. M., English River church, 3 miles south of South Eng Oct. 7 and 8, at 4 P. M., five miles south-

Jet. 7 and 8, at 4 P. M., five miles south-east of Monud City, Holt co., Mo. Jet. 7, at 2 P. M., Exeter church, at resi-dence of D. B. Heiny, 8 miles north and 2 miles east of Pairmont, Fili-October 7 and 8, in the Binckwater church, Saline Co., Mo.

Oct. 14 and 15 at 10 A. M., at the house of A. Griffith, three miles north-west Oct. 18, at 2 P. M., at Bro. Abijah Hollo way's, State Creek church, Sumner co.

Oct. 10, at 2 P. M., Logan church, Lo Oct. 19, at 2 P. M., Middle Fork congregation, near Edna Mills, Clinton co. ind.

Oct. 10. Tarkey Creek church, Elkhart co., Ind., near Gravelton. Oct. 20, at 4 P. M., Monticello church

Oct. 20, 21, 22, at 2 P. M., Mt. Etna, Ia. Oct. 21, at 2 P. M., Moscow church, Elk Run, Augusta co., Va. Oct. 21, at 10 A. M., Hopewell congrega-tion, Bedford co., Po.

Oct. 21 and 22, at 10 A. M., Besver Run, Mineral co. W. Va. Oct. 15 at 10 A. M., Pour Mile church, Union Co., Ind.

Oct. 14, near Longmont, Boulder co. Colo. Oct. 20, at 10 A. M., in the Palestine church, Darke co., O. Oct. 20, Spring Creek congregation, Pierceton, Korcinsco Co., Ind.

oct. 20 and 21, at 10 A. M., the Donald's Creek church, Clark co., G. Oct. 2z, White church, Montgomery co. Ind., four miles west of Colfax.

ct. 24, at 10 A. M., Wolf Creek church Montgomery co., Objo. Oct. 34 at 4 P. M., Salor Huntington co., Ind. Oct. 24 and 25, at 10 A. M., Silver Creek church, Oglo co., Hi.

Oct. 25, at 2 P. M., in the Upper Still water church, Miami co., O., 136 mile north of Bradford Junction Oct. 20, at 2 P M., Bethel, Montgomery

Oct. 27, at 3-P. M., Nettle Crock church-near Hagerstown, Wayne co., Ind. Get. 27 and 28, at 10 A. M., Ninescah church, 4 miles south of Nickerson Oct. 28 and 20, at Mt. Vernon, August's

Oct. 23, at 4 P. M. Macoupin Creek church, Montgomery county, Ill. Oct. 25 at 10 A. M., Hudson church, III. Oct. 28 and 19, Marion district, Orant co. Ind. Stop off at Landisville.

Advertisements.

ANY PERSON DESIGNED TO HAVE

Mount Morris College. Sept. 30 and Oct. 1, at Arnold's Grove. THIS institution has onjoyed a wonderfu

mony ofher Smallteller

success under its present managemen The Summer Term of 1882 has a south h attendance than any previous, corresponding errs. Much of this supress is due to the fact that it costs less to attend echeol here, than

\$120 per Year, in advance, pays for hearding, fermished room and tuition, and by plan dressing ver-

much is saved to stude: The teachers employed are notive enad therough is their work, men who h had from three to twenty yours' experience by teaching. The character of the work days here will compare favorably with that of the best schools in the country, Send for catalogue containing full pariloulars. Address all our

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Dear Brethren

Correspondence.

From Washington, Iowa

Dear Brothrens

We are glad to inform the readers of th o .. W. that the members are still striving for the encient order of the church, earnestly contending for the faith once delivered to the wints. A short time ago, we were made to re gice by the addition of three young sieters to the church, two of them being daughters of our less elder, Bro. John Thomas, the other s inghter of our dear Bro. Benj. Miller. the good Lord bless them to the good of their ABRAHAM WOLF.

From Montealm, Mich.

We are having much wet weather since the 31st of July, in this part of Michigan. as large majority of the farmers set up their sheet on long shocks without caps, which dos not answer very well in a wet season. -The corn is doing very well, as the weather is ELEAZAR BOSSERMAN. rery warm.

From New Jersey.

Bear Brethrens

The members of the Sand Brook church. X.J. are still doing the best they can in the Suday. Bro. Bucher and Sro. Harley from Pennsylvania preached for us on the 22nd of logust. We had a good meeting. Brethren ettect and bless the Brotherhood.

CHARLES W. MOORE. From Cedar Co., Inwa.

Dear Brethren

Weather warm, corn doing well now; oats good crop. Let us not murmur because we not get as much as we would like to have. sars not thankful enough for what we do pt. Bro. Gable, of Lost Nation, paid us a call is 19th inst., at Inland and held several meetogs. How good it is for brethren to meet and ship together in love. JOHN ZHOP

A Sail Accident

Edwin Ellsworth Ulery, son of Bro. John dister Eliza Ulery, went after some wood

"Eidie" went into the creek to bathe. Afte got in, he told the other hoy he "helieved mout, but failed; he ren to the nearest house ranistance. The man was absent; the wo-His last words were, to near drowning her. His last words were lay in the water over one ho steral occasion improved by the writer

Acts 17: 31 to a large assembly of symizing friends. Eddie was drowned the 14th of Aug., aged 10 years, 5 months and 14 CHAS, M. YEAROUT.

From Cerro Gordo, Dl.

I started for St. Louis, August 4th to hold

meetings in the city. Before I got to St I got severe pains in my kidneys. sent home, suffered much pain, though it is some hetter so that I can walk some JOHN METYODS

To the General Brotherhood

There is now a little organization They have no place wherein to meet for F. only in their little houses and under ale of trees, (their school-house having brack.) They met in council and de e baild a house to worship in. They little assistance from each church in the Thood that feels an interest in establish thurches in the South, and this being renaized church in the State, will we state it? Will each church in the trhood circulate a anhacription and give

gether and help them a little? Come, brethren and sisters, don't all wait for some one clas to start the subscription, but go at it just now, as many hrethren or sisters as feel like working, in each congregation. Then put your gatherin each congregation. Then put your gather-ings together and send by registered letter or post-office orders to Marshall M. Ennis, Fayetteville, Washington Co., Ark.

I understand from a letter received from Bro.

Encis, that they have commenced work on their house before this time. What you do, do at once. The members are mostly poor in this world's goods. Hope they are rich in faith, and I believe they will do what they can to wards their house of worship. They only aim to build a plain house and by their own labor to make it as cheep as possible. And my own personal acquaintence with brother Emis personal nequaintance with brother Eanis prompts me to say that every dollar sent him. will be applied as directed. Please don't neelect this call. Jas. R. GISH.

Roanoke III St. Louis Meeting-Hou:

Dear Brethren The following amount have been receive

ed since my lost report:

James Kable, Virden, 111.........\$ 8 00

paid again, making in all, 50 00 M. L. Wenger, South Bend, Ind...... 10 00

dren at Chelses, Nora, Ill....... Levi Longenecker, Zion Hill, Ohio..... lley Falls, Kan..... Clara Pittenger, Spencer, O.....

co. Baker, Greenville, Ohio..... A brother, Pierceton, Ind.... Samuel I. Newcomer, Lanark, Ill.... A. S. Rosenberger, Covington church, O TO 00

Donation from Sunday-school children

Geo. S. Byerly and wife, Lima, Obio ... P. A. Moore, Roanoke, Ill. 25 00 Mary A. Bowmin, Mt. South, Kaq.... Daniel Hollinger, Astoria, Ill..... Joseph Hollinger, и и John Shisler, " Henry Fitz and wife " 1.00

Joseph Rurked 1.00 Conrad Fitz, A brother Catharine Reid. Dear brethren and eisters, don't forget the

brethren and sisters in St. Louis: they are still as needy for a meeting-house as ever. Dons tions are coming in very slow, as you can see in my reports. The house in St. Louis cannot he built till we get more money. Brethren and sisters, remember the many storying souls in the large city of St. Louis. Some chave done nobly and some members have done nohly and many members is think some have done as well or nearly so or the poor widow, while many from some canehave not taken hold yet; hope they will before Of late some of the Sunday school chilhave sent in donations for a house in St

Louis. As you will see in my last report, the Covington church, Ohio, donated more than any other church. Their first donation was \$100; the second \$6 15. John Maynes.

From Hygienie Home, Colo

Dear Brethren:-In compliance with the request of friends

will write from my new western home. I spent two weeks at this place and find it 'Home" in truth es well as in name. It is on pecially so for brethren and sisters who wish to

spend a season here; they can feel more at ome among the brethren where they can at tend meeting and Sunday-school every Sunday. with those of like faith, than to be an

We, with those who live here and are inter-ested, compose the Hygiene family at present, quite a pleasant family too. We are provided with fresh and sulphur water to drink and in time, no doubt will also have it in the huthrooms. There are arrangements here for sun-bath, which a number have pronounced the best thing here. The beoefits derived from held uine meetings in Pihe Co.; there are ter such a course of living and treatment are great, and there are climatic advantages over or twelve members here but no minister. urged them to meet, sing and pray and en other institutions of the kind.

the members a chance to throw their mites to- from Ohio has improved rapidly. She has been here three weeks and is so well that she expects to go to work in the dining-room next week. She is afflicted with a throat and lung trouble but the climate has done the work for her, having taken no treatment whatever. From my window I have a fine view of the mountains some being covered with snow; parties are going and returning almost daily from the mountains. Lizze B. Mysse.

From Lacon, Ill.

Our church, at present, seems to be in a perous condition. Our Love-feast is non Meetings commenced on the 26th and continued over Sunday. Two young sisters aged 11 and 13, were baptized the Sunday pre vious and one reclaimed. Choice was also held for a deseen, which lot fell upon Bro. John for a descen, which lot left upon Bro. John Fike. May be faithfully discharge all the du-ties that belong to that office. About forty-eight members communed. Ministering beeth-ren were, Bro. Joseph Amick of B. at W., J. C. Luhman, of Franklin Grove, Jas. R. Gieb, Thomas Keiser, Jaz. Gish, Jr., of Roanoke and our home minister, C. S. Holsinger. We had an enjoyable and encouraging meeting. A large audience and good order prevailed. The Brethren labored earnestly and could the meet ave been done, as we believe many good im

ings have continued longer, much good might pressions have been made. Hope the good seed sown may be as bread cast upon the waters, that it may return not many days bence. May we all so live, that when we are called to exchange time for eternity, that we may have nothing to regret, but that our hearts may be made glad with the thought that we have tried e the life of a Christian and may we live the life of a Christian and may we live more faithful to the cause of the Master, that we may help to be the means of leading those who are near and dear to us into the fold of God, is the prayer of your unworthy sister in Christ. MARTINA FIRE

From Fredonia, Kan

Dear Resthess -

As church news is something which we all love to read, I will say that on the 25th of August our dear old brother Eld. Geo. W. Studehaker came among us and preached four sermons in the Christian (Camphellite) church in this town. Quite an interest was manifestfested by all who attended. Good congregations and the hest of order during the meet-ing. Sorry to say that several of the memhere here were deprived of the privilege of attending on account of sickness, but those that did were much built up in our most holy faith.

The unworthy writer of this, formerly eard the dear, old veteran of the cross presc Word of God in the Beech Grove church Mudison Co., Ind. We would like to have more such Brethren visit no. Your naworthy sister.

SARASI M. SAUKDERD Our Trip to Southern Indiana

On the first day of August, Bro. Isase Cripe us at Ludoga, and we started for Harrison. which we reached in time to have an e meeting on the 2od at Buck Creek. Then we were taken to the Musselman meeting-hous to fill an appointment; thence back to Buck eek, and continued till over Sunday; held

council meeting on Saturday, found the bere all in love and still willing to labor for an nore an in love and still willing to labor for an increase of faith and holliness both in themselves and others. At this meeting it was thought best to ordain an older: Bro, Joseph Zimmerman was put to this work. This church has now two elders and two brethren in the second degree of the ministry, and about twenty-six of the laity. On Sunday morn-ing we were called to visit sister Catharine Curoum who was sick, she had requested to be ancinted, which was attended to. Sunday evening we met to commemorate the death and suffering of Christ, had good meetings, good attendance and good order. This closed our lahors, making seven meetings in Harrison Co. hers, making seven mesungs in intermod vo. From here we were taken to New Albany, stayed all night and took the train in the morning for Pike Co. Commenced meetings here on the 9th, and continued till the 13th;

age one another to faithfulness in service

tion increased so that we went to the grove that all might hear. As our appointments had been sent ahead we had to close the meetings in order to meet our engagements in Martin in order to meet our engagements in Mortio county. Reacked Shoule on the 15th and com-menced meetings on the 16th. Our first meeting was a souncil meeting; there had been some differences of opinion, but thanks be to God, when the council was taken, all were wil-ling to lahor for the peace of Zion, and in har-mony with the decisions of Annual Meeting. Their are about fifteen members in Mertin Co., two ministers and two deacons; we held eight meetings with good attendance, and quite an interest. On Sunday the 20th we had meeting at 10 A. M. and at 3 P. M., also in the evening again; this closed our work on the Southssion for this time. Reached home on the 21st, found all well for which we thank the Lord.

W. R. HARSHBAROER,

From Woodbury Church, Bedford Co., Pn Dear Brethren:-

WE held a council meeting on the 15th of August, in the Woodsnry church; we were somewhat troubled with the progressive movement, and appointed a council meeting to see if we could not bring about a reconciliation. Brethren Quinter, George Brumbaugh and John S. Holsinger, were with us. They labor-ed hard in maintaining the doctrine of the church and Gospel; also labored faithfully to clurin and Geoper; also labored tailfailly to save those that we were afraid would leave us, hat we are much rejoiced to say that a recon-ciliation was accomplished and those dear invelaren promised to work in the interested the church hereafter. They did not want to leave the church of their choice and the invel-ren representing the church did not want them to leave us, so a reconciliation was accomplish to seave us, so a recommune was second to ed without any trouble, and all seemed happy and contented, for which we have reasons to be A young brother that had wandered away

from the fold, was reclaimed at the same meet-ing which cansed more rejoicing, and we believe there are many others near the Kingdom. We have a membership of nearly 400 members and have good Sunday-rehools in all our churches. We ask an interest in the prayers of all our dear brethren and sisters.

From Stark Co., Ohio,

Done Deathan

AFFER some disturbance in West Nimishilen church, caused by some who were not willing to abide with the rules and regulations of the general Brotherhood, a church meeting was called at which the following elders were present: George Irvin, Conrad Kabler, Nonh Longanseker and J. K. Swihart. The committee found it necessary that the Eider and a few others be expelled. The church then de-cided to have Elder David Young as overseer of the church; may peace and union now have its course and may henceforth all be bound together by the same faith. E. S. Young.

From Stuart's Draft, Virginia. Dear Brethrens

WE are made to rejoice when we hear of sinners coming home to God, and we believe that the Brethren will he gled to hear of our success in the cause of Christ. One weeks District, there were nine precious souls added to the church by haptism. Still they come! Let them come, and help them to come, is my THOS. J. NAIN. August, 28th, 1882.

From Woodland Church, Dl

Dear Brethrens AGAIN do we amnounce the continuance of the good work in this place. On the 23d

inst., a husband and wife were received by hap-tism. How pleasant the seems of witnessing arents coming to Christ.

May we all remain faithful until death, is the ardent desire of your hamble servant.

EMERT ESTELMAN

A Plan for Raising Public Money,

Ir the Brotherhood wants a house built in

St. Louis for the children of God to worship m, why not go at it at onco? But some may say, How are we to raise the amount? I will propose my plan. Let the brethren ascertain but have just commenced treatment. A lady else and closed with gord interest; the congress-

the amount, then let one brother in each Distruct notify each church in the District how much that church ought to pay; the same way that our District expenses are paid. If we take this plan for all the public money the Brotherhood needs, we will always have the money needed in two months from the time the call is made. The brethren have the money, but to get it without an established plan IONN W. FORNEY.

From St. Louis, Mo.

Dear Brethren:-

I HAVE just returned from St. Louis, and western Mo. Held three meetings in the city in n room 136 by 15 feet; good interest. O when will that house be huilt? Brethren, harvest is over and you have the money-will you give it for this purpose? Will you? Will rou my brother, my sister. This appeal is to rou, will vou act? Right now?

My health is again poor. D. B. G. Cerro Gordo, Ill., August 28th, 1882. D. B. Gisson

A Good Wish.

Door Brethrens-

I wish you much success with your pa-per and am much pleased to think that it is to he continued. May it live long and account plish much good through the silent medium of many pens that are writing for it.

God bless you all., Yours in Christ, SARAH A. MILLER. Lewistourn, Ohio.

From Woodford Co., El.

Dear Brethren Two were added to the church lately in

the Panther Creek congregation. Our harvest or thankegiving meeting is sice with the things of the past. Had a pleasant meeting and, we hope, profitable to all present. And as the poor had no harvests to gether in, the brethren and sisters remembered the Orphan's Home The sum of 825 was raised in cash and subtions and one brother promised \$25 more to be paid before long. Will all the churches of Southern Illinois have thanksgiving meetgs and do what they can for the Orphan's Jan R. GISH.

From Miller, Dakota Territory. Door Brethren:-

In reply to letters of inquiry regarding Dakota will say that we are situated in Central Dakota, in shout the center of Hand Co., on the line of the C. & N. W. R. R., running from Chicago to Deadwood.

We have a heantiful country, and as far as doing well financially is concerned, there is nothing in the way. There are free homes in abnudance here yet, and those wishing a good, cheap home, should come to Dakota. We are very anxious to have some good brethren and sisters come and locate near us, as we feel som what lost at times, being the only members in Dakota that we know of. If there should be any others, please inform regarding the where abouts of so Dear brothren and eisters, we desire a si

cere interest in your prayers, that we may prove faithful until death. The B. AT W. is a very welcome visitor and bringe us many glad tidings that make us feel to rejoice.

A. & S. C. Buck.

District Meeting in Southern Indian

The District meeting of the Southern District of Indiana, in the interest of the contem-plated Orphan's Home, convened in the Falls Creek congregation, Henry Co., Ind., Aug. 17,

The meeting was organized by choosing Jacoh Rife, Moderator; Issiah Howard, Reader; and Lowis W. Tester, Clark. The following churches were represent

Four Mile, Summit, Kill Buck, Upper Falls Creek, Buck Creek, Nettle Creek, Fair View, Raccoon (by letter), Stony Creek, Lower Falls

Creek, Beech Grove, Arcadin.

Total amount of subscriptions reported at last D. M. was \$3376.85.

nat D. Al. Was 3-30 D.C.S.
Total increase eince, as reported by delegates
is \$107.15. Grand total, \$3,484, which is still
\$510 short of \$4000, the amount suggested by
coliciting committee, and passed by lest D. M.
to be secured before further atops should be Taje meeting feeling that the work should

he moving, made an effort to raise the above Adam of oid.

Hall, snow or rain storms you need not fear; others working for such amounts as circum-they come in their comeons only. No sum-

stances dictated, expecting of course, that the churches at home will help make such amounts Thus the required amount was almost raised.

A motion then passed the meeting, that if there still would be a deliciency, the district at large would stand responsible for it.

The meeting next chose three brethren, Jas.
M. Wystt, John Hart, John Krall, as a board
of trustees, with instructions to appoint a oreman, Treasurer and Secretary of their hody

A committee of four brethren was selected: Abraham Bowman, Jacob Yost, Joseph D. Neher, Thomas Everson, to act jointly with the Board of Trustees, in locating the Home, and are advised to counsel many brethren concerning the location.

The trustees shall conform to the require ents of law, concerning such institutions, as soon as located, and the purchase money is a oured and purchase made.

Board of trustees appointed James M. Wys

Foreman and Treasurer; John Hart, Secretary; Abraham Bowman, Assistant Secretary.

The meeting appointed Baltzer Sylrock, J.
B. Shively and Lewis W. Teeter, a committee to govern the Home when completed.

The elders of churches are requested to see that all money subscribed in their churches is forwarded to J. M. Wyatt, (Treas.) Hagerstown, Wayne Co., Ind., natil Oct. 25, 1882. All money to be sent by Draft or Money Order, if possible; otherwise by Registered Letter.

Brethren baying a suitable location for the Home, will address J. M. Wyatt or Ahraham Bowmau, Hagerstown, Ind. All are requested to continue to solicit. Those churches that were not represented, are expected to do their part with the others.

From the Field.

LEWIS W. TEETER, Clerk.

Dear Brothrens-I am again permitted to enjoy the hom-

By request of our Brethren in Saline Co., Mo., I send you this notice of their Love at at Clear Creek, on the 26th of August.-The number of communicants was small; only twenty-eight, I believe, but the enjoyment to these who participated in the services upor that occasion seemed to be large, which you can readily perceive, when you learn that some of them had not had an opportunity to be at a Love-feast before, for several years. To such it was a Feast indeed. And I must say I never met a more orderly class of people upon s an occasion, than I met at that place. The meeting was held under an arbor of a temporary character, but all was quiet and orderly

ment of the services. Now, brethren, you that live east and wish emigrata west, why not come to Saline Co. Mo. and help to build up the Lord's cau here? You will find a very productive soil good climate and water and a hind and gener ous people, who know how to respect the ser-vices of the Master, and I believe many of them will unite with the church and thus help on the good work.

This little church is under the eldership of Bro. D. L. Williams, who lives some 35 miles Bro. D. L. Williams, who fives some of mires away. The resident ministers are D. Province, Arrow Rock, Salina Co., Mo., and Bro. Wal-lace (whose first name I cannot give). These brethran, together with the little group of faithful brethren and sisters around them, laboring hard to hold the hanner of the Lord

above the dust. Therefore come and help then The feast was held at the residence of Bro. John H. Ogden, their senior deacon. Should any one wish to make further inquiries about this country, they should address Bro. J. H.

Always enclose stamp for reply, A. HUTCHISON.

In Southern California Dear Brethrens

My family and I were up in Los Angeles County on a nine days' camping-out journey. Wa took our hed and board on a two-horse spring-wagon. We had a pleasant trip of recreation and sight-seeing. It is about 300 miles to Los Angeles and back. The roads are good, and so pleasant is the weather that it tempts people to leave their houses, thrust away their fineries of parlor, pictures, sofas and earpets, fice from worldly cares and he free like

stroke occurs here; the sun is hidden by the mist of the ocean till 9 or 10 o'clock; then comes out bright and clear. The wind raises from the ocean and tempers the heat to a pleas-ant and hearable condition. The nights are cool and efford refreshing sleep. Ind eed, the weather is so even, that most people get dissatisfied and long for a more changeable climate and exciting etorms. It appears that people get to be habitually lazy here.

I have traveled a good deal in my time, do not know of any place in the world, where a person could live easier than here. way we drove along the hay for ten miles; then ascended the hill overlocking the bay. We descended into the valley sud found it thinly settled, with but few improvements, as no one seems to be inclined to do more than neces-There are thousands of acres of land eary. here, though there is none to sell except at a hie price.

Hill after hill, and valley after valley is pe d, for one hundred miles; then you Los Angeles County, stretched out on the plains as far as the eye can see. Next we reach the heautiful town of St. Ann, with its fruit orchards, surrounded by tall engaliptus trees The streets are lined by poplars shading the streets from the sun and kiding the beautiful orange groves and gardens of aut trees and fine vinevards. Going to Los Angeles, thirty miles dis-

ple, with advantages unexcelled anywhere, we stopped at Bro. Riley's as we went; he lives at Orange. It is astonishing what he could and did accomplish with forethought and honest luhor in eight years. Brother and sister Riley have been waiting and writing till they got tired, to have brothren come and live in that heautiful country; they now expect to sell out and go where Brethren live. What a pity, after having so much of good things, to leave them for the want of Brethren society. county has not so much good farming land, but still there is room for thousands of famil that have none, and a climate that the world cannot excel. We hought ten acres inside the city limits, for \$60 per sers. Plenty of 1 can be had within four miles of town for \$40 and unwards. There are ten acres of land ncross the road from us, with a new it, that could be hought for \$1,000 or \$1,100.

From Brock, Nebraska,

Dear Brethren:

All who are looking for homes in the and hence nothing to interfere with the enjoy-West, should give this section a call. Land is cheap and the soil excellent. Handy to railrow's and good schools, it is just the country the Brethren want. One minister will soon locate there, but plenty of room for more,-min isters and all others. Those coming from the South should come on the Missouri Pacific R. R. to Brock vin Kannas City; from the North, taka any rord from Omaha, Neb., or come to Nebraska City; thence west on the B. & M. R. R. to Dunbar, where the M. P. crosses the B. & M.; then south to Brock. Any information & M.; then south to brees.

desired, can he had by addressing George Garst
or B. F. Flory, Brock P. O., Nemaho Co., Neh.
B. F. Flows.

Notice

Done Brethren:-Notice is hereby given that there will be

a meeting of the officers of the Orphan's Home of the Middle district of Indiana, to be held at the church house in North Manchester, on the 14th day of September, 1882, at the hour of 10 o'clock A. M. The officers are particularly in-Ogden, Little Rock, Saline Co., Mo., or D. Provited to be present and all the old solicitors, as rince, Arrow Rock, same county and State. much as possible, and all friends of the caus are invited to meet with me for the furth of the good work.

Come brothren and sisters, one and all; co out and meet with us and let us have an enastic meeting. I. B. LAIR. Secretary.

In Memoriam.

By request I give a picture of an impreenn as witnessed by a number of persons, at the residence of the parents of the deceased. Sister Ella Dora Gish came among the Breth ren at the age of thirteen, but like some others, grew quita indifferent in religious matters, and sought the friendship of the world. But alas! the home of her soul was a clay house, and like all other earthly tahernacles was subject

to disease and decay. In June last she b afflicted, and after lingering for several weeks died July 30, sged 17 years, 5 months and

daye. Before her death she called her brothers, six ters and parents to her chair, and in tones of tenderness, and with great fervency, urged them to meet her in heaven. Those who were not members she carnestly entreated to com to Christ, and from all but one secured a prom ise to put on Christ. She sang for joy. Though weak in hody, she was strong in will, and mighty in faith. She looked upon her curlessness and wandering from true fellowship with God, as a dark period in her life, but no her hopes were radient, her faith strong, and her desires to depart and he with Christ far

and complete. Behold the dear sisters standing by her side weeping and sobbing in hitterness, while the fervently pleads with them to serve the Lord our God. Will they remember their vens And here come her brothers—strong in min ploringly prays them to obey God and be his that they may meet her in glory. Team strong cryings, and anguish of heart was upon them, and may they never forget that i

Before her departure shee alled for the Elds and was an cinted in the name of the Lord She died full of hope and anxions to go. She was followed to her resting place by tant, over a heautiful level plain that has room yet for hundreds of thousands of working peonumber of people who were addressed by Bro Eii Renner, from Rev. 14: 14. She was a men her of the church near long, Jewell Co., lim. where her parents reside.

M. M. ESHELMAN

From Westphalia, Kan.

Dear Brothron :---

Yesterday was our conneil preparatory to the Communion. Attended the funeral of Bri Jasper Gilly's daughter. After the burist we had our council in the United Brethren church The visit reported and the members pressed themselves to be loyal to the Brither-hood and do all in their power to promb peace. Our Communion will be September li and 15, at Bro. Wm. Brachahee's, two miss sast of Mont Ida, (Cedar Creek church) and a general invitation is given to all those who wish to be with us at that time.

Fraternally, J. T. STUDEBAKEL Announcement.

The members of the Meyersdale con gation, will, the Lord willing, hold their Fil Love feast in the meeting-house in Meyersin 2 o'clock, P. M. Sept. 23, heginning at earty invitation is extended to all who see the like precious faith with us and who are harmony with the general Brotherhood, to per take with ne ou the occasion. A series of met iugs will open on the 17th and continue oss the 24th, including the fesst. A general inc tation is extended. Strange brethren will on duct the meeting. C. G. Lixt.

> From Liberty, Adams Co., Ill. There Buethrous-

We held our quarterly Conneil Metis, t. 2nd. We had a very pleasant and im-nions meeting, and all seemed to be in in Scot. 2nd. Wa appointed our commu and union Oct. 21 and 22, services to commence at 2 P. M A cordial invitation is extended to all to use with us on that occasion.

We are having vary fine weather at pre-

and favorable for the corn to mature; held S. S. HUMES generally good.

From Astoria, Ill.

Door Brethrea

I have been a reader of your paper for its beginning, and have acted as a los agent for it most of the time. I hope the Lord will give to its new managers grace s wisdom, and finally save us all in heaven.
CONRAD FITE

A Query

Will M. J. McClure of Christian county, please reconcile 2 Cor. 11:4, and Gal. 1:5 please reconcile 2 The brethren are all A. W. Austra

Ruer Oak, Kan.

the Brethren at Work.

BRETHREN AT WORK.

Mt. Morris, Ill., Tuesday, September 19, 1882.

(Bingle Copies

No. 37.

Brethren at Work,

CLING TO THOSE WHO CLING TO VOII

Per Annum.)

Vol. 7.

There are many friends in Sammer, Who are kind while Sawers bloom, plat when Waster childs the bloomers, Tarry departs with the performe, (in the brend highway of action Yriends of worth are fire and few, So, when one has proved his friendship Cling to him who clings to year.

Comp to non who comps to you.

Be not harshly judge your neighber,
De not deem his life untrue,
If he makes too great pretensions.
Beeds are great though words are few:
Three who stand amid the tempest,
Firm as when the skies are blue,

When you see a worthy brother, Den't desert the old and tried friend

Clieg to those who clieg to you. THE REVISION OF THE MINUTES.

BY J. R. LAIR.

the Minutes, and probably there is no need for men to be said, still it is proper and right ist the work he properly understood. To is end I desire to be heard. My understandor is shout this: The Committee on Revision mplete their work-such one completing a ud understanding of the matter. Then after are done, the committee meet, shortly bem gext A. M., to compare their several orks, agree among themselves what shall go vins A. M. This, then, is presented to A. M. rits acceptation or rejection; if accepted, it tones mandatory. Now am I shout right? in I wish to ask one question: How many all the delegates that are sent to next A. M. libe able to vote intelligently upon so imcint a question, unless every query be prop it discussed, and this would take days. ht I wish to accuse any one of ignorance or at reflection on any one, but to hear so many witions and on so many different subjects. ad one after the other, would be enough to misse any one, and to vote upon it without proper anderstanding would not be right, as should be very careful indeed how we pass quistions, for they are law from this on. baking now that all see the point, I have a consision to offer about like this:

For the purpose of getting all to perfectly elevised the work, I suggest that the work erision be pushed forward as rapidly as hible, so that it may be completed; say not to than Nov. 1st. Then the committee meet ce, agree on what shall come before the at Anoual Meeting. When that is done, orwas sufficient amount printed to put a copy to the hands of every elder-or rather church in the Brotherhood. Have it read and voted 5.5nd the expression recorded upon the Minithat placed in the hands of the representto A. M., we will have an express from the whole church, and that is the on-

These are times, brethren, that we must act wly and intelligently; we wust not make w that will conflict with gospel; neither old we bring the Minutes before the A. M. ch a manner that they will be voted down

that I can see that it will be had in a

story menner.

It may he thought that such proceed ald not he legal without the sanction of Anal Meeting, but surely there could be nothwrong in doing so, fund to wait until nest val Meeting should approve it and wait scother year, would be entirely too long, I

Brothron will give it their immediate attention. and if not, I shall expect to hear no more from

A LITTLE PUZZLED.

WY C S MOUTED.

I HAVE long since learned that I can't make geld of everything that glitters. Just now I feel like I wanted a little help to fix up out brethren's peculiar zeal. I don't mean just yet to say that it isn't nil right. I only say I am puzzled. If I could only persuade myself that it is pone of my husiness no how, that would he the easiest way out of my trouble, but right there is where part of the rub comes in, and perhaps if I tell you all how I am stalled, some one may be found who will either enlighten me or else any "hauds off." The thing is this At last A. M. \$1,200 were raised for the St. Louis meeting-house, and I could well wish it was 82,000 instead of \$1,200, but at the same meeting an appeal was handed to brethren who were working for the St. Louis house, for sev eral hundred dollars to help the Brethren in Arkansas to build them a house. Now if the Arkunsas appeal was read at all, I never heard We have but little said about the revision of of it. They also had an appeal for help for a house, published in our papers. The St. Louis appeal gets, to date, perhaps \$1600; the Arkaneas appeal, as far as known, not a solitary The St. Louis appeal is kept alive through our papers; the Arkaneas appeal sleeps to all spprarances, its last long sleep. "Peace to its ashes." "Let it rest," says our zeal, Now the puzzle to me is to account for this difference between the two. I do hope some our will rise and explain. I am puzzled. It's just certain that I can't see it that a St. Louis soul is better then an Arkaness soul. I wonder it any body else sees it? Neither do I see chanees for greater succes in St. Louis than in Arkansas, but bless you, our zeal makes a difference between the two places. Sometimes I think that that great Christian factor "zeal," if it isn't blind in this case, it must have had its aves about shot.

Dear me, I am not envious at the succ the St. Louis appeal. I wish we had a meetinghouse in every city, town and hamlet all over this land. I am telling you only how I am puzzled. Sometimes it looks as if our real all breaks loose in a sudden hit or miss. If the great Brotherhood were moved by its life like the leaven moves the meal towards every point of the compass-and apwards, too,-then in Chicago, Arkanese, East, West, North and South public sanctuaries would spring up, and the truth lesten itself to stay. I suppose every body has a good hit of human nature, and it is real hard to learn that it is better to deal out our money for meeting-houses "down South" than it is to huild very costly houses, richly foreighed, and perhaps a musical instrument

thrown in. Did you ever sing the hymn called, "Golden Sheaves?" Each stanza ends with, "You chall come rejoicing, bringing in the sheepes " You can sow the seed in St. Louis Arkansas, and as far as your surplus money can reach toward building God's temples, and thus have a broad field from which sheaves may be garnered. I am not at all puzzled at such a zeal that dou't spend itself at St. Louis or Arkansas, either. Now I don't believe any brathren will get out of hx for telling them how this thing has puzzled me. If any should, I believe I would be still more puzzled; but, seriously, I do think the Arkansas appeal is deserving of more notice than it has received. 1 knew it is a deligate matter to undertake to tell brethren how to apply the money which

If this is worthy of attention, I trust the lave two parties which have struck off from our great hody, and the evidence is striking that wealth fostered these schisms. It does look so curious to hear brethren cry, "Wolf, wolf," in reference to how others use their wealth in building high schools when they who ery, "wolf," have the wolf at their own doors in their own houses at their own tables, on their own fine buggies, carriages and gnawing the life out of their own spirit, poverty never killed or split up a church. I have seen one-sided apples; there was some good in such apples, but it was all on one side; the other side was nothing but gristle. You see the life that formed the apple couldn't manage the gristle, and it remained a gristle. I have noticed, too, that it takes the closest kind of watching to prevent human gristle forming in our spiritual growth. Now it may be that our peculiar real for some one good thing to the neglect of others equally good, is all owing to the presence of gristle; well to manage a human gristle has pozzled others besides me, but then I don't say that there is any gristle about it. I only say I am puzzled, and I assure you I am all attention to hear from any scribe, or otherwise, how to fix this thing up-Of course, it will never in the world do to beheve that our innocent faculty to enjoy has had anything to do in onclasping our purses toward St. Louis, and not towards . (rkonone St. Louis is on the highway, and surely there the messenger to invite to the wedding was sent, and I suppose those sent along the hedges will attend to their mission between tir somehow. This last leaves me where my first found me; that is, a little puzzled.

THE NAME

BY C. P. LONG.

WILL come brother please give us, through B. AT W., some Bible resson why we as a neople should bear the name of German Baptist hurch, Dunkard, or even Brethren church, or Church of the Brethren, etc.? I want more light on the subject. I take great comfort in defending the plea of the Brethren in point of destrine, but for the name I confess I can make no plea. Now since we are a Bible pecple, why not take a Bible rame? Would it not be safe, to say the least of it, to drop all on names, and let the world call us what what they please. I, for one, can say I would be greatly relieved if of a truth I could say, The time was when our people acknowledged these names, but now they only acknowledge a trus Bible name: the church of God, or the church of Christ. I will refer the reader to Acts 20: 98: 1 Cor. 1: 2: 10: 32: 11: 22: 15: 9: Gal. 1: 13: 1 Tim. 5; 3; Rom. 16; 16; also in Matt. 16; 18; the Savior referring to himself, says: "On this rock I will baild my aburch," etc., etc. Breth ren, let us live nearer the cross. Let us give eror for truth any time we can, and we will he henefitted thereby. O for a closer walk with God, a light to chine upon the road. May the good Lord help us to realize the great responsibility resting on us, as Christians, the salt of the earth, living epistles known and

ALL THINGS ARE YOURS 1 Cor. 3: 22,

read of all men, etc.

BY A. HUTOMINSON,

I PARSUME we are safe is saying that no one is satisfied with what is now in his or her possession. There is something that each one wishes yet to possess. If not in a spiritual di-If not in a spiritual direction, it is in a natural. Then seeing we all the Lord permits to come into their possession, wish to add something to our present stock; to hat thee I dea't write this for that purpose. I whom can we apply to be more successful than I dibings in the world, and when they be am only telling how I am pozzled. We now to Jesus? He has all in his own power, for it together, they cannot easily be withstood.

was given to him; and he giveth it to whom he will. It is sure to those who love him-for it is that class that he will delight to honor; "For them that honor me I will honor, and they that despise me shall be lightly esteemed." 1 Sam. 2: 30. If you will refer to the Scripture referred to at the top of this article, you will see that the apostle enumerates a namber of things, and then says, "all are yours," Paul and Apollos and Cephas, are cars to go to for the grand and glorious troths of the Gospel. They are ours from whom to learn the great lessons of patience under trials; from them we learn what great and precious promises are given to those that love the Lord. The world is cars to use and not to abuse, we are allowed to enjoy enough of the world to make us comfortable while we are here. And yet notwithstanding all the above, this life is pure. Death is also onre; for by reason of it we shall by put in possession of that which is to come. We cannot have all things here, for we would not be able to enjoy them. Hence we should be glad that death is ours, for it will only place ne in a different relationship to Christ: there fore we should regard it as being a blessing. because after this we shall be made kings and priests. And then the kingdoms under the whole heavens shall be given into the hands of the saints of the most High. Then we shall be in possession of all things on earth, see Dan. 7: 27. And not only all things on earth shall be ours, but we shall have a place in the Father's House where there are many man-

So we can say in truth to the faithful, "All are yours;" and the greatest of all is, ye are Christ's, and Christ is God's. Who then would not wish to be a disciple of Jesus?

A MEGDO'S DATHETIC DRAVED

LANGUAGE may be broken and destitute of elegance, and yet the strength of the figures used and the glow of pathos and earnestness, mingled with unflinching faith, are lessons of wisdom and power, though dropped from colored lips, at whose feet even the highest ecclesiacties in the land might feel it an honored privilege to stoop and learn. This prayer was offered by an old negro in behalf of a teacher in one of the colored schools in the South, as she was about to go away for a ecason: "Go afore her as a leadin' light, an' behind her as a protectin' angel. Roughshod her feet wid de preparation oh de Gospel o' peace. Nuit her ear to de Gospel pole. Gin her de eye oh de angle dat she spy out sin 'far off. Wax ler hand to de Gespel plow. Tie her tougue to de line oh truf. Keep her feet in de narrer way and her soul in de channel oh faith. Bow her heart low beneaf her knees, an' her knees 'way in some lonesome valley where prayer an' suppl'estion is much wanted to be made. Hedge an' ditch 'bout her, good Lord, ap' keep her in de etrai't au' narrer way dal leads to heaven." How good it is that God answers the heart instead of the lips.

INDIA contains 1,577,698 square miles. It is as large as twenty-eight States like Illunes, or one hundred and ninety-seven States like Massachusetts. The consus has just been taken but the results are not yet known; we can safely say, however, that the population of India is about 250,000,000. Of this vast num her, about 185,000,000 are of the Brahmin faith, shout 40,000,000 are Mohammeian, and about 3,000,000 are Buddista. Of the remainder 350,000 are nominal Christians, and the rest are of the various religious of the hill and ahoriginal tribes .- From Darkness to Light, by J. R. Clouah.

Tours and love are two of the most powerful things in the world, and when they both go

Beligious Essays.

THE DEVIL'S KINDLING-WOOD. In a home there once were children two. The daughter frait and fair.

While the son had dark and speaking eyes, with wavy chestnut hair; father kept in his cellar stored, his

filled keg of beer, And he drank and gave the sweetened dregs to his children without fear.

The time came when the fair young girl would tottle across the floor, wait as he went for his brimming cup, be-

gide the cellar door. If he tarried long, her voice roug out, childish and sweet, and clear-

As she quietly waited beside the doorpapa-baby, beer. sound smote hard on the father's beart, as it fell npon his ear,

Oh! what if that son and daughter, too, should love too well the heer. habes were young, he sparned the thought,

Sarely 'Twas not too late To snatch from their lips the tempting of and save from the drunkard's fate.

The years flew by. The children grew comely and fair and gay; And deerer for to that fother's heart than

Ophir's gold were they. guarded and shielded the daughter gre the parent's heart to cheer. But the son went forth to the world and fell,

slain by the love of beer. A little spark on a shaving fell. The flame

leapt high and higher, And sooner far than the pea cau tell, the great eity was on fire.

roof new no more will shield wife mother, daughter, child, on, it chased the fleeing crowd, out to the

prairie wild, They tell us that beer is a "creature of God, useful, and healthful and good;"

But lads and lassies, believe it not, 'tis the dev-

il's kindling-wood. A little spark from his own right hand, and up leans the onenchless flame And it barns and consumes, while feel Insta

for such is the devil's came. Go place a match by a smooth, dry log, think ing to kindle a fire,

And the blackened embers your folly will mock and laugh at the strange desire;

But place beside them a handful of strow, and shavings, and sticks and brash, And the fire will eatch, and the log will

and the fiames will leap and rush. Yes, the fismes will run, and rear, and rush and lean to'rd the bending skies.

And the sparks and embers be carried afar, and And you've burned your house, and your neigh or's barn, and fences, and forest, and field

Like this is the ruin that cider, and wine, and lager beer will yield. Till you'll own at last but six feet of torf, and

tenant a dronkard's grave; And the wife you cherish will beg for bread, or toil like a very slave.

Then if you believe there are creatures of God, eseful, and healthful and good." Your children may know when 'tis all too

late, 'tie the devil's kindling-wood,

TO A PROMINENT SO-CALLED PROGRESSIVE

BY C. H. SALSBARGE

I WEEP-my very heart weeps. cannot refrain. My object is to preach "the truth as it is in Jesus," and not any man's notion of it. It plows through my inmost soul to be constantly addressed as though I were the champion of a party, or the advocate of a fragment of the Gospel, or the abettor of conventionalism. how Christ felt, and what was the expression of his face, when He uttered seech you brethren that ye increase John 14: 9. After three year's instruc- more and more; for we know that daily life, it must have been an unutter- cause we love the brethren."

find that even his elect twelve did not understand bim. Your letter awakened feelings which beggar Webster for expression. You say "there are deeper and essentially more important points of difference than dress, which you fail to make prominent." This fairly took my breath. It seems to me incredible that such words should come from an intelligent mind. What are these more important points which I have overlooked? Did I ever make dress an important matter apart from the deepest point possible in the economy of redemption? I never write about dress at all as a matter of primary importsuce. I never wrote one syl-lable in favor of the adopted uniformity save as a matter of necessity forced upon the church by those who ignore the all-inclusive uature of the Divine Incarnation. I believe that the Christlife can grow its own exterior as well as the flesh life, and that the separation between these two in dress springs from the essential difference of life. You read me as the Calvinist reads the New Testament. He is determined to find unconditional election and predestination and he finds it. You are bound to read dress, uniformity, and mandatory in all my essays, and you are sure my articles are full of what your own mind is secking. This it is that makes me so sad that prejudice should prevent so many utterly coming into my mean

able paug to his holy sensibilities to

What are these desper points I have failed to make prominent, when my one aim and effort ever is to unfold the import of the incarnation itself, which includes every possible expression of life, whether individual or corporate? How can I go deeper than that, or what point can I leave untouched in the, elucidation of this central principle? If I teach you the multiplication correctly. is it my fault if you go to the store and fail to make out the price of a dozen yards of fabric at twelve cente a yard? Are not all the fractions contained in the integer? Is it not contained ten times over in a hundred? If you plant s tree, whose life necessarily develops all its parts, would it be generous in me to represent you as being all the time busy about the rind? Forget not Matt. 7: 12.

CHRISTIAN PROGRESSION.

EY M. P. LICHTY. NUMBER IL

THE first and most important duty of all church members is to show unfeigned love to the brethren; to show due respect to each other; manifesting an interest in each other's future well fare both temporally and spiritually, But we shall let the New Testament Scriptures speak for itself upon this subject. The Savior speaks to us direct on

well as through the apostles, in language like this: "A new commandment I give unto you, that ye love one another as I have loved you." this shall all men know that ye are my disciples, if ye have love one to snoth er," "Be kindly affectionate one to another, with brotherly love, in honor preferring oue another," "As touching brotherly love, ye need not that I write I often wonder unto you for ye yourselves are taught of God to love one another, but, we be tion and Divine-human manifestation in bave passed from death unto life, be

But the present condition of our take earnest heed to the language of church makes it appear as though we the apostle who said, "Therefore my were decreasing in love instead of increasing more and more; that instead of passing from death unto life, we have reversed the order and are passing from life unto death. Oh let us speedily get out of this dire state of affairs and let us observe the true order of labor and

"But whosoever hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" And again, "My little children, let us not love in word, neith er in tongue, but in deed and in truth endeavoring to keep the unity of the spirit in the bonds of peace." "Be of one mind and live in peace." "For I say, through the grace given unto me. to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God bath dealt to every man the proportion of faith." "For one believeth that he may eat all things; another who is wesk esteth herbs. Let not him that eateth despise him that enteth not; and let not him which enteth not, judge him that cateth, for God has received him." "Let nothing be done through strife or vainglory, but in lowliness of mind

let each esteem other better than himeelf." "Ail of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble." "Him that is weak in the faith, receive ye; but not to doubtful disputations." "Wherefore receive ye one another as Christ also received us to the glory of God." all bitterness and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice, and be ye kind one to another, tenderhearted, forgiving one another, even as God, for Christ's sake, hath forgiven "Rejoice with them that do re oice, and weep with those that weep. Be of the same mind one towards an-"All things whatsoever ye other." would that men should do to you, do ve even so to them." "Mind not high things, but condescend to men of low "Whosoever will be chief estate. among you, let him be your servant. Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Look not every man on his own things, but slee every man on the things of others. "Wherefore comfort yourselves to-

gether, and edify one another." Warn them that are unruly, comfort the feeble-minded, support the weak." Exhort one another daily, while it is called to-day," "Confessing your faults one to another, and pray for one another." This is the kind of progression the Lord desires of his children. brethren, would to God that all of us were living up to these precious and wholesome admonitions of the Lord. But where are we to day as a church body. Instead of all love, there is much hatred manifested. Iostead of union and harmony there is division and discord. Iustead of being strong in the Lord, many manifest a great weakners, and are of doubtful disputations, clamoring and disputing about things that do not belong to the province of Christianity. Iustead of confessing faults one to another, there is entirely too much fault-finding. Oh let those who have not yet forsaken the old paths, and who stand yet with the trally conservative portion of the clurch,

beloved brethren, be ye steadfest, me movable, always shounding in the Lord, for se-much as you know the your labor is not in vain in the Lord. 'Let your conversation be as it become eth the Gospel of Christ, that whether I come and see you, or else be absent, may hear of your affairs, that ye stand fast with one mind, striving together for the faith of the Gospel." "It was needful for me to exhort you that p should earnestly contend for the faith which was once delivered to the saints.

ONENESS OF MIND BY D. A. ROWLAND.

"Now I beseech you, brethren, by the or of our Lord Jesus Christ, that we all speak th same things, and that there he no division among you; but that yo be perfectly joined to gether in the same mind and in the same judg ent."-1 Cor. 1: 10. "Neither pray I for thee alone, but for thee also which shall believe on me through the word, that they all may be one; as the

Father art in me, and I in thee, that they do

may be one in us that the world may be lieve that thom hast sent ma."—John 17: 20.91 Turs subject, I think, should interest us a church at present. It seems that the Savior in his day expected division to arise, for he offers up such a ferven prayer in behalf ot his brethren and all that would believe on him, that they may be one. Dear brethren and sisters is this our prayer that we may be one Do we labor and use every effort to bring about that oneness and unit that our Savior prayed for? It seem also that it was necessary for Paul to exhort the brethren at Cor inth to labor for unity. No greate blessing can visit us than unity What contention it would silence What soothing, heavenly balm it would pour over the bleeding hearts of God's dear children! What a vest army, with their united efforts might go forth and diminish Satan's ranks What joy and spiritual powers would come to the struggling church, and en able her to go forth and conquer as the united church of God. Oneness of mind, oneness of heart, and oneness of effort, that we all may be one as the Father is in Christ and Christ in God Such an identity of thought, feeling sim and effort we should have. are out, and in that oneness Jesus gives us a picture of what our unity should

Thus our hearts should be melted togother, by the fire of the spirit, that they may be one heart, one soul, on will, one love, one hope and one joy; work that God will perform if we wil submit our all to him. It would sp pear as though paradise were again re stored. As there are three persons, and but one God in heaven, so as there are hundreds of brethren and sisters of earth, let them all he one. And con we not be perfectly joined together Methinks we can if we will but try. It we will all labor for that great end and not set up our own will and was we will labor for Christ and not for partyism. Dear brothron and sisters what will our work amount to, if we have our own way in this world, and not meet the approbation of God? O not meet the approbation of God? Of brethren, will we not live the few days we have here yet, in love and union if we do not, how can we expect to enjoy heaven? How can we meet the Judge of all the earth?

"Before our Father's throne, We pour our ardent prayers. Our fears, our hopes, our aims of Our comforts and our cares.

PURE RELIGION.

BY LOTTIC KETSING.

In the first chapter, last verse of the epistle of James he says: "Pure religion and undefiled before God is this to visit the fatherless and widows in their a filiction, and to keep himself unspotted from the world." If we seri ously consider the meaning of these words, we find a vast amount of truth costained in them, and it should be the language of every Christian's heart. Pure religion begins in the heart, but it does not end there; it leads persons to act. People may talk about their good religion, and tell how many good feelings they have; but if they never do good, if they are not active, there is reason to believe that they have no pure religiou. I frequently meet persons that profess to be the meek and lowly followers of Jesue; but they never give anything for benevolent purposes, neither do they visit the widows and orphans in their affliction. Brethren and sisters, the first ques-

tion that comes in my mind is, How much are we doing in this day of Gos pel privileges for the widows and or phans? How many of us go into the highways and hedges, and clothe and feed the orphans, care for the outcast. lift up the downtrodden, and do good to all persons?

True religious zeal loves to write the name of Jesus on each of its mosttreasured possessions, and we may be certain if we have that religion, the lave of God will be shed abroad in our hearts and we will take pleasure in doing good. This is a part of pure relig-"Thou shalt love thy neighbor as thyself." When this love is in one's heart it will make them do good. They will try to make themselves useful, and try to make others happy and lead them to Christ. There is one thing certain, and that is, we cannot love God too much or honor him too highly or strive to serve him too earnestly, or put too much trust in him; for if we want to be his followers we must love him with all our hearts, and all our tool, and all our mind, and all our strength, and our neighbors as ourself, and we should be willing at any time to lay down our lives for Christ and our brethren and sisters.

THE NEW TESTAMENT CANON.

I have often heard infidels say that the ca on of the Bible was settled in a council of men in the second or third contary, by bringing all the books together and placing them and se which immped from under and to top of the hoard were regarded cano Now whose did this story originate and by whom? This assertion is a correct one among Spiritualists and Liberalists in this city.

M D ENVEST.

There is an absurd story of this kind told in a book called the Apocryphal Gospels, and it is as apocryphal as the gospels the volume contains. The first express definition of the New Testament canon, in the form in which it has tisce been universally retained, comes from the North African Synod, held in the year 393-just at the close of the fourth century-at Hippo. The acceptsace of the books of the New Testament did not depend on the decisions of councils. The principal books of the New Testament-the four Gospels, the Acts, the thirteen epistles of Paul, the first spistle of Peter, and the first of John, were in general use as early as the second century, and acknowledged raise their glittering spires on high in the Greek language; it is possible you have left more palatable.

to be apostolic. This is established by the testimony of Irenaus, Tertullian, Clement of Alexaudria, and Origen; of the Peshito and the Fragment of Muratori-percone and documents which represent in this matter the churches in Asia Minor, Italy, Gaul, North Africa, Egypt, Palestine and Syria. Concerning the other seven books, there was more or less doubt until the beginning of the fourth century-a fact which shows that there was no blind accentance of any of the books, but a careful consideration of their claims; and that the mere decision of a council settled nething.

The story to which our querist refers s told concerning the council of Nice. and is credited to Pappus. How much it is worth, may be learned from the editor of the book in which the legend appears. In the preface to the first edition he says, concerning the Council of Nice: "The ancient writers are neither

agreed with respect to the time or place

in which it was assembled, the number of those who sat in council, nor the biskop who presided in it. No authentic acts of its famous sentence have been committed to writing; at least none have been transmitted to our time. Although it is uncertain whether the books of the New Testament were declared canonical by the Nicens Council, or by some other, it is certain that they were considered genuine and authentic. with a few variations of opinion as to some of them, by the most early Christian writers." We may add that we have failed to find the slightest evidence that the Council of Nice took any action with regard to the New Testament capon, much less that they pro ceeded in any such style as is reported in that ridiculous story, which, even by those who are silly enough to repeat it. is spoken of only as a "legend."

"REFLECTIONS."

BY c. D. LARKING.

God, in his infinite goodness, has given us a beautiful world as our temporal abode. He has given us the great and glorious son to rule by day, the beauti ful moon and twinkling stars, the lesser lights, to rule by night. He has bestowed upon us out of the abundance of his store, all things that it is meet we should have. He has poured into the lap of nature the germs of innumerable delicious fruits which are pleas ing to the taste as well as beautiful to behold; also the seeds of myriads of lovely flowers that shed their fragrance all around them ;-his gifts are count less, and He endowed us with faculties that we might enjoy those gifts, but man, ah! sad thought! the noblest work of God's creation, has sought to pervert the purpose of Him who "doeth all all things well" and to impose upon his fellow-creatures, laws and theories which outrage those of God. Man in his arrogance and ambitions desire to become some great dignitary is trying with all his might to nullify the man dates and oracles of the great Lawgiver and substitute in their stead a more feasible plan for the government of onverts to Christianity. The pure, the free, the life-giving Gospel breathes forth the same spirit to-day as of yore and the faithful adherents to its teach ings shall be the only happy recipients of its power to save. On the summits of many lofty hills, beautiful temples

consecrated to the service of Omnipo- that Matthew wrote his gospel in the teace; within their walls, sit a worship-ping throng, worshipping what-God? Yes, the "god of this world" instead of the God of heaven, the works of the creature are worshipped more than the Creator. Scattered over the face of this footstool of the great King are many levely homes, where ease and comfort reign triumphantly; where the woes and miseries of creatures in want are never experienced. The Holy Spirit has visited and is visiting these luxurious abodes of enlisted soldiers, sound ing the bugle that calls forth to battle, but they are not ready to take part in the engagement; they have not the time to spare just now; they must gather their erops and then go out and belo fight. The heavy canonading has ceased, the deafening musketry has become quiet and the ambulance corps is gathering up the wounded and dying. victory is won. Couriers are dispatched, post-haste, to seek shelter food for the disabled. Halting in front of a large massion the courier inquires if the host is not an enlisted soldier; receiving an answer in the affirmative, makes known his business. "I am expecting company," he replies, "my wife s somewhat indisposed, and I ask to be excused. There is a man living on the other end of the farm that works for me; perhaps he can accommodate you.

Good day, sir." Another courier opens the door of a aree dry goods house, and incourse of the proprietor if hie name is not upon the roll. "It is my business to-day to ask contributions of any thing that can be used in caring for wounded soldiers; haven't you any old clothes of any kind that would answer for bandage to tie up wounds?" "Times are dull, and it costs so much to live that I must decline to-day, but hope that you may be able to procure what you need.' "Don't you think the sermon last

Sunday was splendid! Bro. such a splendid speaker; he is so genial, cheerful and warm-hearted. I really love him."

Hear the words of the Son of God:

"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of God." Who, then, shall be able to enter, if not those who call upon Christ? "He that doeth the will of my Father in heaven." Upon this con dition, and this only, are we permitted to enter. I have seen the great burdens borne

without a murmur, upon the back of many a poor servant of Jehovah, while the rich brother at his side carried nothiog. Toil on, faithful ones; you are nearing the golden city, where you can lay down your load and engage at once in the pleasures of the sairts in light. Do not tell the world in audible tones that you love Christ when you have one thousand dollars of his money in our possession and only give one dollar to his cause, or ten thousand, and give only ten to further his cause. (To be continued.)

MANUSCRIPT COPIES OF THE NEW TESTAMENT.

Tue Revised Version has awakened on unusual interest in the sources from which the New Testament text is derived. The most important source is the ncient manuscript copies of the books; the two other chief sources are the ancient versions and the works of the Christian fathers.

The New Testament authors wrote

Hebrew also. The original copies pen ned by the sacred writers are not known, nor supposed, to be in existence. They were doubtless written on the brittle papyrus then in common use, and all he originals were probably early worn out by constant use in the churches (eee Col. 4: 16), and perished or were lost in the persecution which tell upon the early Christians. Vellum or strong parchment was in occasional use in the spostolic age, but the cheaper Egyptian papyrus was chiefly employed. are no ancient manuscripts of the New Testament in the form of rolls known to be in existence, as in the case of the Old Testament. At a later period, certainly in the third and fourth centuries copies of the New Testament hooks were written upon parchment made from the skins of sheep, goats, or calves Sometimes these sheets have been used a second time, the first writing having been erased and another work written over the first. These are called palimsests. Paper made from cotton came into use about the teath century, and linen paper about two centuries later. No autograph copy of a New Testa ment book is mentioned in the works of the early Christian writers, but this by no means makes it certain that the early Christian fathers had not seen the original copies. Only mere fragments of their works have reached us, and some of these fragments have been preserved by other and later writers only. As their sacred books, like themselves, were often eagerly desired for destruc tion, they would be careful to not need lessly expose their treasures by too frequent mention of them. Like other ancient works, the books of the New Testament were preserved by making written copies of the originals, and these were multiplied again and again by copyists for fourteen or fifteen centuries, until the invention of printing-Many copies would be required Christians and churches multiplied, and many would be worn by the faithful reading, perhaps daily, as the Bereans searched the Scriptures, to be assured of the truth.- Edwin W. Rice in Sunday-school World.

A CONTRAST

NEAR the end of his days, the licen tious Byron wrote the following lines: "My days are in the yellow leaf,
The flowers and fruit of love are gone:
The worm, the cauker, and the grief are mine
alone."

Near the close of his life, "Paul the aged" wrote to a young minister whom

he greatly loved as follows:

"I am gow ready to be offered, and the time of my departure is at hand. I have fought a good fight, have finished my course. I have kept the faith, henceforth there is laid, up for me a grawn of rightcourses, which the right-cour Judge shall give me at that day."

These thrilling missives incite in evry breast a silent echo, high as the beavens, deep as the grave, bright as the celestial portals, black as the gates of hades! O whither are we tending! Behold in sight the banners already waving!

As stars too near the earth approach will downward fall: But high aloft will gild forever shining wall; Then diapasons charming thrill with rapturous strains, In dulest codence round till in th' empyresa

Setague

Is you throw a pound of bread to the poor the Lord will throw a pound of hutter into your lap to make what

BRETHREN AT WORK.

Dublished Weekly B. L. MILLER & DISSERS AWAYE. . Politicism and Proprietors

R H. MILLER Editors JOSEPH AMICK J. H. MOORE. Office Editor

SPECIAL CONTRIBUTORS

YOUR PAPER.

sme on your paper sh

Drn you ever hear of two Christians fight-

Do you love peace? If you do, then work

Parase do not fail to send us a short report

BRETHREN, let us have plenty of church WE cannot always do as we would like, but

just do as we can, and then be contented How easy it is to see other men's mistakes Audstill, how much easier to magnify them

Bao. Joseph Zimmerman, of the Back Creek church, Ind., has been ordained to the elder-

A. F. DEETES, of Kansas, has been ordained to the eldership, and Jacob Merkey elected to

the ministry Constonance church news, already in type. could not be get in this issue. It will appear

next week. BRo. J. D. Haughtelin, of Panora, Iowa, has been sick for two weeks, but is now up and

around again In this issue there are sixty notices for Lo feasts in the month of September, and forty-

SISTES Mary C. Norman, of Le Suenr

Minn., has changed her address to Woodstock Richland Co., Wis-THE Orphan's Home project, of Souther

Indians, is assuming a working form. wish it abundant success.

BRETSSEN, let us have some good doctrinal articles; articles that contain much good. sound instruction to the readers

A LEAP in the dork is usually made by the who jump before they look. Never inmp till you are certain of a good landing place.

THERE are one hundred and four Love-f notices in this issue, and quite a number crowded out that must lay over till next week.

Most of nor readers would like to alin into the hands of our contributors a slip of paper containing these words: "We would see ..

ETHREN D. E. Price, Edmund Forney, and their wives, of Northern Illinoir, are now on a visit in Nebraska. They left here week before

IF a man will not open his eyes that he m see the error into which he is being led, who is to blame when he falls into the ditch?

THE Brethren in Woodford Co., Ill., did : good work at their Harvest meeting raised 825.00 for the Orphan's Home located

Ler no one imagine that he can improve on the religious principles laid down in the New Testament, by which the kingdom of God is to he governed in the future

SINTER Wealthy A. Clarke, formerly editor of the Young Disciple, has retired from the printing-office for the present, and is now attend-

THESE are some members living near Paris, outh Carolina. C. G. Lint, of that place, South Carolina. C. G. Lint, of that p writes the Primitive that they have fine c

and plenty of rain this seas

Jassa Heckler and wife, who have been visiting in the East for some s onths, return

ome in Mt. Carroll, Ill., week before THERE were over two hundred and twenty items and articles in the B. AT W. last week This includes nearly one hundred Love-feast

Tax District Meeting of Southern Illinois will be held in the Okaw church, Piett Co., Ill. commencing at 9 A. M. Oct. 24. A full repre-

WE regret to learn that Eld. John Metzger's ealth has not been very good of late. It so that he cannot quit work, and we hardly see now we could get along without him.

THE Home Mirror, which was suspended last Winter, has again come to life, and is now on our table in a neat pamphlet form, well cinted, and full of interesting reading WEITING to this office one of our readers

aptly says: "Finally, brethren, let us work for peace, and not bother about trifles while the eightier matters demand our attent Bao, C. C. Root was elected a member of the

tanding committee at the late District meet ing Northern Mo, He and Geo. A. Shamberger are also evangelists in that part of the State

tory, then the churches may legally entorce WE are pleased to learn that the church near Washington, Iowa, is prospering in the good work of the Lord. Some additions to the little flock there show that the ark is moving.

ome of those, whose articles ap pear on the first page of this issue, we wo have our hands full, or like brother Mobler, we would be puzzied

Sixon many have desired to use the items that appear on the first page each week, in larger type, we gratify their wishes this we If they have any thing to say for or against the change, say it quick.

Bno. Jesse Crosswhite, who since a while be fore the Annual Meeting has been traveling and preaching among the churches in the Eastern part of the Brotherhood, reached his me in Tennessee a few weeks ago

Tur most profitable place on earth to search or faults is in our own hearts. When we end ceed in renovating our own hearts it will then be in order to look up the faults of others. Till then, we would better sweep at home-

Bno. E. A. Orr. of Plattshore. Mo., ica the happy students at the College. Bro. M. E. Bashor, of Colorado, is his room-mate. Bro. E. S. Young, of Ohio, is here, too, and a host f others just as useful and equally happy.

Bgo. D. Provinca, of the Clear Creek Church line Co., Mo., reports that they have received into the church one by haptism, one by letter, and four others who have not yet handed in their letters. He seems much encouraged.

Bno. J. S. Gable, of Cedar Rapids, says: like your paper very much. It does me good to see you trying to stand firm on your helief and defeud the church and Gospel. I hope dod will sustain you in your ard

Eto. J. G. Royer, of Monticello, Ind., is exected to spend the holidays with the Brethres at Nora, Ill. We hope he may have a pleasant time holding meetings at that season. ises to give Mt. Morris another call while on that trip

WE have always noticed that good farmers have so much to look after on their own farm that they have no time to meddle with their neighbor farmers' husmess. This rule may apall they can do at home

Waste reading the news from the seat of war in Egypt, we are constantly reminded of Bible times, for the scene of the present military operations is none other then the land of Goshen, where the Israelites once lived and toiled. Many of the names sent over the wires are familiar to Bible students.

SINCE the Annual Meeting has decided that all future decisions must have for their sup-port the "thus saith the Lord," or the meaning and spirit of the Word as it is recorded, we will have to use extra caution in regard to what we do, for we dare not introduce the idea of policy, but most conform strictly to the Word regardless of the opinions of men, present, past or future

Is you have not already read brother Jos. R. Gish's appeal in behalf of the needy members in Arkaneas, published last week, on page se an, please do so. Among so many wealthy churches it would seem that they might ob-tain means enough to greatly assist them in building a house of worship.

We learn that some interesting matter will be presented, for consideration, at the coming District Meeting in Southern Illinois next month. The only thing we desire to may to the members is, that they clieg to the "written Word." Whatever the Word says, is right, the opinions of men notwithstanding.

EXPLANATIONS in regard to the mandators act would never have been necessary if the meaning of that decision had not been ac greatly misrepresented. When explained properly, it generally renders satisfaction. The d cision does not mean what meet of its enemie report, but means just the revers

THE new ship may be very attractive in a pearance, her crew may be lively, she may glid ver the waters seemingly with much ec for having just recently started, her burden i light—but after all, it will pay you to stay in the old ship. She has parsed through many storms with safety, and is able for many more Is the Gospel teaches that a thing is manda

churches can do .no more than leave it just where the Gospel has left it. If the Gospel not teach a thing we ought to be as near like the Gospel as pos sthle. Let us not go in sdyance of the written Word THERE are too many half-hearted Christians s the world professing to follow Christ. They attend church just when they happen to feel like it, and when the weather seems to said

world, or much of a help to the church. Such persons want to turn a new leaf and resolve to ct in the Christian cause with some energy. The church should not object to carrying a weak member, and render all needed as but it goes rather hard to carry one who is so strong that it takes the united strength nearly the whole church to keep him a little

We need strong men, and plenty of them, but they ought to be such as will pull forward, and not backward. If they want to pull the other may they ought to ga with the ther company. Tun Council at Jerusalem must have con

tianed quite a while,—long enough to do con-siderable business, yet but tew questions were acted upon. Might it not be well for us in Annual Meeting to follow the example set forth by the Apostles at Jerusalem? It would e us much less work, and would enable us to do that little much better than we now it. Then if we wanted to, we might decide most of our matters at hos

Furday, Oct. 20th, is the time set for a sp cial meeting, near Lawrence, Keusas, to take into consideration the contemplated Annual Meeting at Bismark Grove. All the churches in Missonri, Kunsus, and Nebrasha ere requested to send delegates. The notice will be found on the last page of this issue. The writer should give his solirers, and tell the delegates at what station to stop off, as many of them may not know the surroundings.

Bro. Abraham Lichty, Sen., a former citizen of Somerset Co., Pa., but who for the last seventeen years lived in Black Hawk Co., Iowe, departed this life on Sunday night, Sept. 11th, at ten minutes past I o'clock. His remains were placed in the Brethren's cometery of the South Waterloo church on Monday, at ; clock. He died at the residence of his son J. A. Lichty. His age was eighty-ei less one day. His disease was dropsy His age was eighty-eight years

Two hoys stole money from their parents : short time ago and ran away. We will let one of the city papers tell the rest of the eters: "Slater and Carson, the two ranaway hoys went down on the Drew last Thursday night ore brought back to this city Saturday more ing in charge of Mate Murphy. They had \$32 in their possession, which was turned over to officer Susemey by the mate. At police court the boys gave their ages as seventeen and numetron years, respectively, and said they were going to hunt Indians and find gold. This is one of the results of reading dime norels, or fictitious Indian stori

A mater ze wishes to know if it is accord to 1 Tim. 3, to ordain to the eldership a be when none of his family are members of a church. Who will auswor? He says: "P 1 Chap, of Titus in the German Bible, 6 p reads: "Der Glaubige Kinder hat."

Bao, John S. Sounders' of Fredonia, Wila Co., Kansas, who has for months been effic ed with a painful weakness in the hip, with to know if any of our readers are aware s any cures have been effected by the use of g Electric Belt, or band, manufactured by it Voltaic Belt Co., of Marshall, Mich. Any to knowing will please write him. He is thy brother

Mamnens often say that on account of his Internets often say that on account of any work they are too fired to go to meeting. What would they say of the preachers if the would talk that way? The preachers must trad the regular appointments whether the work hard or not. Why should they be up pected to do more in that way than other No member should absent himself from as ing if it is possible for him to be pre for it is his duty to attend-a duty he one God, to the cause of Christianity, and sa couragement that is due from him to the m THE free-thinkers (infidels) are trying to no

ey to build an institution of learning, ing talked of it for years, but talk is all the it if the Gospel does not so teach, it, the having no foundation to their system ther re no more teach and establish morals in comtion with literature than they can control ton with literature than they can control government without laws. The Christ world would like to see them try their proj once, just to learn what they can do with religion. Free-thinkers, free thought, and eerything else free but Christianity; that the uld not have. Talk about freedom!!!

They are in no sense a light to the Is Christians would manifest half the ar gy about their religion that they do show their secular affairs, the cause of Christ worl soon overcome every opposition. carry on secular husiness with all needed en gy, and yet carry out every Christian prin ple demanded. There is no need of disregar ing any Christian principle in order to s u lawful business pursuits. Thus in husin people may honor their religion. But in all tion to this, they want to attend religious ser-vices regularly, and show by their presenthat they believe in the religion they profess t

SISTER Mary Snyder, wife of brother A. B Suyder, of Cerro Gordo, Ill., spent a few day the Mount lust week. She was on her home from Clear Lake, Iowa, where she is spent one month for the benefit of her besit which has been poorly for some years, speaks very favorably of Clear Loke as a b resort, and seems much hopefitted from trip. While on her way to the Loke, er daughter came near baine no ed to death by eating chicken cooked in a n tin versel. She mentioned this as a warning to those who are not aware of the poison ton may be in new tip.

Rosenz Ingersoll should forever kee silent about fraud or dishonesty upon the part of others. He casht not to other word about froud in Christianity, about it being an imposition on the people, that ministers growfat from the decsi There were the Star-route men who swil led the Government out of millions of del yet Ingersoll stands up in the court room so tends them with all the power and energy can command. He travels over the c and pronounces Christianity a fraud and gel pay for it. Then in Washington he start up and defends froud and gets paid for itsi That is Ingersoll religion

BRETHREN, bad nows ought not to be poly lished and sent out to the members of peace ble churches. You can hardly conceive amount of harm it does when circulated. Hos dreds of our congregations in the Brotherba are not disturbed by schismatic elected but when the members get our pupil filled with schismatic news, it discourage them so much that using of them but y know how to endure it, hence often stop all church pupers as the ouly remedy to heep from hearing discouraging news. ws, like contagious diseases, should be at home till the evil has been remedied. us, for publication, all the encouraging you can obtain; we are surious for it, of readers want it; it will do them good, and bell along the common cause of religion.

THE New Testament was written as dictate Holy Ghost, perfect and complete in all its parts—we dare neither add thereto or efrom. Every decision we make must be according to that word, or else it will be persed by the Supreme Court of heaven, and we suffer for our mustakes.

Fax persons know the amount of labor b bord upon most of the Bible translations befor they go before the public. The work of implating is much greater than that of caretel proof reading. The following concerning a Hebrew edition of the Bible, translated by Dr. Delitzech shows the care taken to attain correthess. When the proofs came from the tests, they were first carefully looked through by a learned Hebraist, whose corrections went to Dr. Delitzach to be again corrected, then they went back to the printer, and were birned to go through a similar process, and when the third revise came forth from the press was sent to Mr. Driver, of New College Oxford, to undergo all the emendation that his terroug and skill could apply to it, and was sturned again to Dr. Delitzsch before going finally to press.

SOME PROPHECY.

PROPHECIES are plenty-even running wildin times of war. The following clipped from the Econgelist, shows how the editor of that paper looks at the possible out-come of the present Soficulties in the old world:

"The prophecies of John and Ezekiel unit in drelaring that the armies of Gog and Magog, the forces of the beast and false prophet, shall gather to the hattle of Armageddon. In the Vision of the Ages" we have shown that it is lighly probable that this implies a union of Rossia with the forces of Mahometensum for that will be suded at Armageddon, or the hill Megiddo, in Palestine. At this time it i-pered that Russia is gathering armi to the Black Sea, and has a secret treaty with Egypt, on the norders of Palestine is shede the seat of war. No man can tell, but we may be much nearer the fulfillment of nd momentons changes in the world's history than is generally supposed.

EXPLANATION

Ix his communication on the seventh p of this issue, Bro. B. F. Moomew speaks of the uspepularity of the mandstory act passed by sur late A. M. We are aware of some diseatn in parts of the Brotherhood, but are of the impression that it has grown out of a misonderstanding of that decision. Most, it bot all of those who oppose the act think that it is designed to make the decisions of the A. M. mandatory, hence place them on an equal seeing with the Gospel. We think this idea If we understand the meaning of the act, and we hope we do, its design is to prevent the A. M. from passing decisions the Gospel does not make mandatory. Every decision made must have the Gospel for its If there is nothing in the Gospel in support of it then it cannot be made manda With this understanding, we favored th But if it means that the decisions of the A. M. are to be made mandatory just because passed by the A. M , then, of course, it ought to be repealed or modified. If, however, all do not understand it alike, the next Annual Meeting is the place to reconsider it. We publish brother Moomaw's remarks to show that we to not sim to have this whole matter all our own way, and would not now say anything shoot the act, were it not that we think being greatly misrepresented in some ports, as well as misunderstood in others.

We enjoyed a very pleasant season amon the members of the Urbana church, Cham paign Co., Ill., two weeks ago. It was former home, and field of labor daring It was our first years of our ministerial efforts. We atbodance of members was good, and the interest excellent. Bro. D. B. Gibson, of Cerro Gordo, and John Barnhart, of Massfield, were a attendance. Two meetings were held on Sunday; one at 11, and the other at 3 P. M. At the close of the forencon meeting the installation services took place in the presence of a full house. A. J. Bowers was ordained to the eldership, and J. P. Bailey advanced to the second degree of the ministry. The member thip here is very much scattered, and several

Our family accomer a slim condition. panied us, or rather we accompanied the fami-ly, as wife's parents live here. The crops are good; fruit in abundance; health generally J. H. M. good.

OUR PRINCIPLES.

PAUL on his way to Spain is supposed to have stopped in the Valley of Piedmont, a large fertile valley laying between two lofty range of mountains, seldom visited by travelers, and preached the Gospel to the people of that valley, who were known as an industrious, happy, moral and praceable class of people. Tradition save that churches were established and the doctrine soon took possession of the whole valley. These people were afterwards called Waldenses. They lived in peace, and enjoyed their religious privileges in a Christianmanner most of the time for several hun dred years. During this time, however, they passed through some severe persecutions, and suffered much, yet retained their doctrine and simplicity. They were much like the Brothen, took no part in war, but preferred to suffer rather than to injure their fellow men. Persecution however increased, till some of

them thought they could stand it no longer, hence took up the sword in self-defense. the beginning they proved successful warriors end made havor in the ranks of their enemies But their "glory had departed." Their appeal to arms was a violation of their long establis ed principles, as well as the clearly defined letter of the Gospel, hence like Samson, when shorn of his hair, became blind and fell a victim to the enemy of religion. When they no longer trasted in God, but rendered evil for avil and took self-defense into their own hands. they soon lost their Christian nobility, and Christian purity and piety for which they were so much noted. While considering these things we began to

wonder if there is not denger of un running in-

to the same excess of error if we go back on onr non-resistance principles by making use of the law in defense of church property. True, the law may be in our favor, and true we may gain every suit we enter, but what are a few meet ing houses to be compared to sacred and surrendered principles? For nearly two hundred years we have been upbraiding the popular churches of the day for their aggressive use of the law in self-defense, and for mingling their religion with the corruption of the court-room and will we now so back on these principles and declare by our actions that we were teach ing these things for mere effect? Have we not been teaching the prople that it is far better to uffer for the cause of Christ than go to law? Have we not told them that if the Christian would do what was right that other parties would generally consent to settle matters in peace? Now if we surrender all of these good principles are we not going the way of the 2. H. W.

SCHOOL TEACHING

Waldennes ?

Few parsons exert more influence in our land than that class of persons we call school-teach ers. They can be a blessing or a curse to nation. Perhaps we would not be so far from the truth if we would state that they exercise es much influence in our nation as the mothers. Napoleon one time said that France's greatest need was mothere. We may safely add that the great need of our own nation to-day is school-teachers. Of course we have plenty who desire to make teaching a husiness, but we are now talking of quality.

That achnol-teachers are a necessity is clear We could not successfully get 'v evident. along without them. They fill a place that must be filled, and the occupation is also honorable, one of which no one ought to be asham-

We have long been under the impression that the grade for teachers of common schools in our country is not high enough, or perhaps not extensive enough. The teachers may know enough of the books they are to teach, but far too many of thom lack general, practical information, not being well read in any particular department of knowledge. Give them the book and they may do well enough, but take that away and they are lost, and can simply do nothing, while they ought to know

hook, but outside of that particular hook they can tell you nothing concerning either the origin, history, or principles of the English lauguage. The same may be said of their attainments in geography and some of the sciences they are required to understand. They eem to have no general information on subjects. Instead of trying to master the subject they have simply tried to master the book, and that is the and of their shillty to impart knowledge. Some of them may nuderstand the history of the United States ressonably well, but the rest of the world is as dark a Egypt to them. Take a glauce at the libraries owned by

any of these teachers. They consist of a few school-hooks and sometimes a novel or two. They have no valuable histories from which to gether general information. Not one work on the art of teaching. There is an absence of works written by good scientific thinkers. How can a teacher with so small an assortment of ill adapted works qualify himself for proficiency in his profession? If he wants to be a good workman he must have good tools, and he must also know how to use them.

Then look at their reading habitsspend the long Winter evenings reading litera ture that is of no value to anyone. the periodicals read are ill adapted to their work. They spend no time reading the productions of deep clear thinkers, who ere moulding the minds of the mustes. When told the necessity of a further acquaintance with general literature in order to become more pro ficient as teachers, the plea is, they have neither the means or time to take such a course. Now if these teachers who can-and four-fifths of them can-would spend two hours each day in careful reading and study, they could in a few years acquire a very good understanding of many useful branches of practical knowledge that would be a great benefit to them as teachers. They need to systematize their work, and labor to make of themselves valuable teachers

that will be a credit to the community.

altogether for their deficiencies as trachers. In many localities the wages for teaching are so low that properly qualified men and women an not afford to depend upon the business for a livelihand, hence leave the school-room as soon an possible for other fields of labor. Thus our schools are left to be taught by the young and inexperienced who follow the business as a mere preparatory step to something hetter Thus it is, year after year, with very few chances for the needed improvements in our school avaham. Much money is spent, and nothing like the amount of good done that ought to be accomplished. We believe that school director are to blame, in some localities at least, for this had state of affairs. By them the schools are often let to the one who will teach for the least wages, very little account being kept of the experience, qualification and reputation of the teachers employed. They make no effort to find good feachers, but rely solely on such as may happen to call around and hid for the school, and then hire the one that can be prosured for the least wages. Of course men and women who have spent time and money qualifying themselves for the work, and desire to make teaching a husinoss, are thereby driven om our school-rooms into other business, and that too by the unwise course pursued by directors. When these directors want a good house or harn built, they see that the contract is let out to men who understand their business. If they employ a physician they ere certain to have the very best that can be bad. They are equally careful in employing form bands, but when it comes to school-teachers then any per-

Then they are not always careful enough ahout the moral stunding and influence of teachers. In his work the teacher stands next to the mother, and if he is not an instructor in morals as well as the branches he is to teach, his work will certainly prove a failure. A teacher who will not drill the pupils in morale and good manners, has no lassiness in any school-room. These things ought to be taken into account by directors. Let them get a good teacher if they have to hunt for him. Let good teachers he in demand, then pay them of them near the mesting-house, are pre-imply do nothing, while they cought to incove image wages to make they can about to make any can show to make Pring to move away, which will leave the West and of the congregation in make a grammar and they will teach what is in the good teacher, they should do with him like actors and influence.

eon that has a certificate will do.

they do with a good hand on a farm, do their ntmost to keep him, even if they have to pay better wages. It always pays to employ good teachers in country schools as well as where, for mornis and good manners are worth more to a community than a little money, and a well aducated people enhances the value of land in a settlement more than extra wages crease the taxes. Put a good, moral, well-edu-cated school teacher in each school-room is this country, and there will be a marked de crease of crime all over the land. Let us have good mothers to raise our children, and good teachers to instruct them, and we will are morals, good magners and intelligence on overs hand.

We offer these remarks for the good of hoth eachers and papils, believing that even the ommon school interest in our land is too much neglected. Let there be a greater effort to expand the grade, to procure the hest of teachers who are willing to make teaching a husiness, and leave behind them a reputation that will be to their credit. Let the parents and directors become more interested generally. by making efforts to elevate the moral and religious tone in the school-room, and thereby greatly improve the condition of the com-J. H. M.

THE BROTHERHOOD GETTING MORE FIRMLY UNITED.

WE learn from the brethren at Ashland, O. that considerable trouble has grown out of the proceedings at the Ashland Convention. could expect nothing else, because the conv tion was a rash move, and its application with all other fuctions could not result otherwise But we are glad to learn that the brethren, eve standing firm, and that the churches are true to the Brotherhood. Out of nearly a thousand members in and around Ashland, composing & few of the nearest churches, there have not a hundred gone with the Progressives, and less than thirty went with them from the Asbland eity congregation. It is not a wonder that a But perhaps the teachers are not to blame small number goes with them, for they offer othing good that was not encouraged in the old church, with more promise of success than is found in the new so called Progression. No humility or love no union or righteensages of any kind is to be gained by going with the new faction. Pious brethren look to see if there is anything in living a holy life to be gained by going out of the old church, and they see that there is nothing for the good of the church, or the world, or for themselves, and they decide to stand with the Brotherhood The Progressives have been so unprincipled

in their personal attacks, that none of our leading brothren have escaped their threat for the personal character and standing of those who are opposing them. Quinter, Saylor, Balahaugh, Moore, D. N. Workman and others, have all suffered the same fate when they have opposed the course taken by the Progressives some attack upon their reputation is the result for that is the fate of a certain class of men Bat true-hearted men are not deterred from the path of duty by these personal are Among the latest of these was the attempt to show that D. N. Workman was not legally ordained as an elder. We had a chance to know as much about that case as any man. It was in the presence of adjoining elders George Irvine and Samuel Garver, and I was present to know that it was done by the unanimous consent of the church, and there were a very few who thought it was not necessary, but when they found it was almost unanimous, they gave their consent to it. It has been said we had it done because we wanted Bro. Workman to be on equality with P. J. Brown, to prevent him from ruling the district in the interest of the Progressives. We admit our fears of Brown, from the course he was taking, and we had coulidence in Bro. Workman's ability and faithfulness to the church, and we then believed his labors in the Eldership would be needed, and the subsequent troubles have clearly shown we were right, and we do not hesitate to say that in every particular the ordination of D. N. Workman was in the order and rales of the Gospel and the Brotherhood. These personal attacks made by the Progress ives stand against them like a stone well, and living wages so that they can afford to make they cannot long run a paper, or a college, or

True Nobility.

True worth is in being—not seem! In doing each day that goes by Some little good,-not in the drea

Some little good,—not to the dreamir Of great things to do by and by. Por whatever men say in bilindness, And spite of the fancies of youth. There's nothing so kingly as kindne. And nothing so royal as teath

We get back our mete as we measure,— We cannot do wrong and feel right; Nor can we give pain and gain pleasure Act can we give panning gus pession For justice averages cuch slight. The six for the wing of the sparrow. The bush for the robin and wree, But always the path that is narrow And straight for the children of men

We cannot make bargains for blisses Helps more than the thing which it

gets.
For good helb not in pursuing Nor gaining of great nor of small: But just in the doing,—and doing As we would be done by, is all.

Though envy, through malice, through hating, Against the world, early and late

No jot of our counge abating,—
Our part is to work and to wait,
And slight is the sting of his trouble
Whose winnings are less than worth.

ALICE CARY.

Historical Facts About Glass.

There are several references to glass e from which it is evident that the Hebrews must have been acsinted with glass while in Egypt. The Egyptians are known to have made ends of divers hurs, which they applied on pottery. Glass lenses have been id in the ruins of Ninevah during the recent researches. Glass beads and other ornaments, skillfully manufactured, beautifully designed and tinged, bave been found with mnunmies known to be over 3,000 years old. In the reign the articles of their manufacture are increased to some importance
The precise period at which winder

glass was first made is not known There is no positive mention of the use of window glass until about the close of the third century. Recently, however, glazed windows have been found in Pomperi (destroyed A. D. 70). Glass dows were introduced in England in 674. At that time, and for a per 500 years, it was confined to buildings art of glass making, and the historical f malicable glass (the secret of which has been buried in obscurity and lost for so many centuries, and of late partly se-

The Italians were also glass-workers tan early date. From Italy the art ound its way into France, when the attempt was made to rival Venetian art sts in the manufacture of mirrors, and the progress was so successful that it the thirisenth century a Frenchman suc ceeded in casting plates of much larger

Queen Victoria's Round of Duty.

If the day is fine, the Queen drives t Frogmore in an open carriage, and there breakfasts in the house, unless the weath or is very hot, when her Majesty takes the meal in the tent on the laws, and ads her private letters and newspapers The Queen never takes up a newspaper that has not been previously perused by a lady in waiting, who marks all the passages which she thinks would interest her Majesty, who is supposed to look at nothing that is not marked. After-ward the Queen goes to another room os t) another tent and proceeds to the bus! ness of the day; there are sold

than twenty and often more than thirty sexes to be gone through, and a grou is kept constantly riding between th Queen at Frogmore and Sir Henry Pon mby at the Castle.

work, her Majesty drives back to the Castle with the boxes in the carriage, and they are then carried up-stairs on a tray, and sorted and dispatched by Sir Henry Ponsonby. Then her Majesty lanches with Princess Beatrice and any other members of her family who are at the Castle; and, unless there is any ceremony of state appointed for the day, they afterward take a walk in the sunk garden or on the slopes, and later go out for a crive. On their return they relire for a little necessary rest before prepar-ing for dluner, which brings the day's

The only part of the Queen's daily routine which never varies, is the morning work, which comes as regularly as that of any cierk in the city, amboverything is done by her Majesty with char-

The Queen looks into averything her self, and the public have little is the prodigious number and variety of the subjects which come before her decision. It is an axiom among all who have served the Queen, that if they can mly get their case looked into by her

than elsewhere from the measured wis hilsty of getting away from the nomand pageautry of a Court. There is noth-lng which her majesty so much dishikes at the Castle as the innumerable sen fries, who are everywhere to be seen and whose monotonous tramp never ceases along the east terrace, underneath the windows of the private apart

DEPEND upon it, in the midst of all about the world and its ways, and all the ignorance of God and His greatness, the man or woman who can say. "Thy will be done," with the true heart of gaving up, as nearer the se-cret of things than the geologist or

Fallen Asleep.

RITCHEY.-In the Hopewell con gation, Bedford Co., Pa., Aug. 12, Bro. Simon Ritchey, in the 82nd year of his age. Funeral discourse by the Breth-

gation, Aug. 4, Reuben Ritchey, infant son of Bro. Samuel and sister Bettle Ritchey, aged four months and a few LONG.-In the same congression. And

ter of Bro. John and sister Catharine Long, aged 2 years and 4 months. Pu neral discourse by the Brethren from Matt. 18: 0.

LONG.—Also in the same congregation Aug. 20, Elmira Cutharine Long, in fant daughter of Bro. John and sister Catharine Long, aged 9 months and 15 days. Funeral discourse from Heb. 13: 14. MICHAEL KELLEG.

SHGOK .- In the Cold Water congrega tion, Butler Co., Iowa, Sept. 2, outer Ruthanna, wife of Bro. Abram Shook, aged 40 years and 11 days. Disease,

softening of the brain. Deceased was the mother of eleven

children, all living but two. She was a kind wife and affectionate mother, always abounding in every good work. The family sustains a great loss, but what was their loss is ber gain. Funeral discourse from 1st Sam. 20 latter clause). N TRADE

SCOTT .- Aug. 23th, near Waynes Pa, Mary Ann Scott, agod :21 years, 3 months and 12 days.

The young woman neglected the "one thing needful" till upon her deuth-bal; like many others, she put it off un-til too late. She was followed to the til too late. She was followed to the grave by many weeping friends, and a mother, who, like Rachel, "could not be comforted." Occasion improved by J. F. Oller, from I Chron. 20: 15.

LILLY.-in the Color Creek church ALLY,—In the Codar Creek church, Kan., Sept. 1, 1882, of summer com-plaint, Ida May Lilly, daughter of Bro. Jasper and sister Maggie Lilly, aged two years, I month-and 1 day. J. T. SPUDEL

ept. 28, at 10 A. M., State Center churci six miles south-east and two miles as a haif north of Molbourne, Marsha iept. 23, at 3 P. M., Lubette church, La bette Co., Kan. Sept. 23, Prairie View church, Morgan

co, Mo.

co, Mo.

gh. 23, at 2 P. M., Weoping Water
church, at Bro, Grove's, south-east of
Grouwood, Case co, Neb.

ept. 23 at 4 P. M., Eikhart Valley
church, Ind. ept. 23, at 2 P. M., Somerset church Wabssh co., Ind.

Wabsab co., Ind.

gpt. 23, Whitesville church, near Flag
Spring, Andrew Co., Mo.

spt. 23, at 2 o'clock, Indian congregation, Fayette co., Ph.

spt. 23 at 1 F. M., at Solomon Miller's,

one naile south-west of Maliottaville
Planting co., O.

pt. 23 and 24, at 10 A. M., Gre

ept. 23 and 24, Bell Creek church, Dodge co., Neb.

ept. 23 and 24, at 1 P. M., Des. M. Valley church, Iowa. Sept. 23 and 24, Hurricane Creek, Bond Co, Hil.

Sept. 23 ind 28, Hurrichne Creek, Bond Co, Hi. Sept. 23 and 24, at 10 A. M., Coldwater church, near Greene, Buller Co, Jowe Sept. 23 and 24, in Crocket Greek church as: miles north-east of , Keota, Wash-ington Co, Jown. Sept. 25 and 24, at 1 P. M., Rock Creek, Whitestide co, Hi. Oct. 20, at 10 A. M., Upper Twin, O. Oct. 20, at 4 P. M., Monticello chu Ind. Oct. 20, 21, 22, at 2 P. M., Mt. Etna, Ia., 1945 miles north of Corning. Oct. 20, at 10 A. M., in the Palestine church, Darke co., O. Sept. 23 and 24 at 4 P. M., Swan Creek church, Fulton Co., O. Oct. 20, Spring Creek e. Prerecton, Kusciusco Co., Pretroton, Kuchusco Co., Ind.
Oct. 20 and 21, 41 DA. M., the Donald's
Creek church, Clark co., O.
Oct. 21, at 2 P. M., Moscow church, Elk
Run, Augusta co., Va.
Oct. 21, at 10 A. M., Hopswell congregainon, Bedford co., Pa.
Oct. 21, and 22, at 2 P. M., Liberty, Adams
co., fil.

church, Fulton Co., C.
Sept. 28, at 10 A. M., Springfield church,
Summit co., O., near Mogadore.
Sept. 29 Irving Creek church, Dunn co.,
Wis., 6 miles south west of Mesomonee.
Sept. 29, at 4 P. M., Union Center district,
Elkhart co., Intl. art co., ind.
7 and 28, Dallas Center, Iowa.
7 and 10 A. M., Sugar Creek church,
84 south-east of South Whitley.

Ind.
Sept. 27, at 4 P. M., Belleville church
Kam., at Bro. Win. Gooche's,
Sept. 27th, at 14 A. M., at La Duo, Mo.
Sept. 37 and 23, at 14 A. M., in the Deep
River congregation, Poweshelk Co.

ept. 27 and 28 at 1 P. M., Yellow Greek ept. 27 and 28, at 10 A. M., at Brick church, ave miles south of Anderson.

Sept. 18, at 2 P. M., Price's Creek, O.

Sept. 29 at 2 P. M., Shelby on, O. Sept. 29 at 2 P. M., Shelby on, O. Sept. 29th, at 4 P. M., in the Yellow Greek church, Eikhart Co., Ind., seven miles south-west of Goshen, Ind. 20, at 4 P. M. English Pri arch, La Grange co., Ind. ept. 20, Irish Gro Usceola, Iowa. pt. 18, at 2 P. M., in Autioch, Ind.

means, courten, administro, G., 315 miles

obel, 20 and 21 at 12 M, Shamon, Obel, 20 and 21 at 12 M, Shamon, Obel, 20 and 21 at 12 M, Shamon, Obel, 20 and 21 at 10 A, 3M, Pitchengh, Obel, 27 at 10 A, 3M, Pitchengh, Obel, 27 and 28, at 10 A, 3M, Nitsecrab, Cherch, and Shamon, Shamon, Obel, 27 and 28, at 10 A, M, Nitsecrab, Chippel, 4 and 28, at 10 A, M, Antietam church, Prachille co, Pin, Obel, 28 and 29 at 10 A, M, Antietam church, Prachille co, Pin, Obel, 28 and 29 at M. Vermo, Angusta Oct. 28 and 28, at M. Vermo, Angusta Oct. 28 and 28, at M. Vermo, Angusta Oct. 28 and 28 at M. Vermo, Angusta Oct. 28 and 29 at M. Vermo, Angusta Oct. 28 at 28 at 29 M. M. opt. 20, at 4 P. M., in Autloch, Ind. opt. 20, at 4 P. M., Bear Creek chur at Palmer, Christian co., 1ii.; to co tinue over Sandov spt. 20, at 10 A. M., in the Eel River congregation, Kascitance co., Ind., six miles north of North Manchester.

miles north of North Manchester, icpt. 29 and 30 at 2 P. M., Orove charch, Miamico., O. icpt. 30, at 2 P. M., Middle district, O. icpt. 30th, in the Dry Creek church, Linn Co., 1s. pt. 30, Cedar Grove, Shenandoah co., Vu

S.P. M., in the Silver Creek Cowley co., Kan., at the resi-of Bro. Joseph Anglemeyer, miles east and 3 miles south

To at 2 P. M., Walnut Level church

pt. 30, Lick Creek church, near Bryan, ept. 30, at 11 A. M., Monros co., lows, 11 miles south-west of Frederic, ept. 30, Saline Valley church, Ottawa co., Kun.

30 at 10 A. M., Centreview church

ept. 30, at 2 P. M., Appanoose chur Franklin co., Kan., 7 miles north-v or Centropons. opt. 30 and Oct. 1, at Arnold's Grove, Carroll co., 11L ept. 30 and Oct. 1, Palls City church,

see Antiffith Schr. 21. At 10 A. M., in Indian Creek, Lowa, 35 miles south of Maxwell on the C. M. & St. P. R. R. cot. 30 and Oct. 1, at 10 A. M. Spring Run church, Fulton co., Ill., stx miles cast of Partic City.

Sept. 20 and Oct. 1, at 2 P. M., Rock Riv-or congregation, Franklin co., ill. Oct. 6, at 10 A. M., Cherokee church, 8 miles south-west of Monmouth, Kan. Amouncements.

Oct. 14, near Longr Colo.

Oct. 6, 4:30 P. M., Tippecance Kosciusko co., Ind. Oct. 7, Neosho c

Oct. 14 and 15 at 10 A. M., at the house of A. Grillith, three miles north-west of Carleton, Neb.

let. 18, at 2 P. M., at Bro. Abijah Holl way's, State Creek church, Sumner of

Oct. 18, at 10 A. M., Lower Stillwater, O Oct. 10, at 2 P. M., Logan church, Lo-gan co., Ohio.

Oct. 19. Turkey Creek church, Elkhart co., Ind., near Gravelton.

oo., ind., near Grayelton. Oct. 10 and 20 at 10 A. M., Pine Creek, III

Advertisements.

NEW TUNE & HYMN BOOKS

HYMN BOOKS-English.

MILLER & AMECO

PROPERTY FOR SALE AT HUNTINGDON, PA

TILL LIVEST IN

Oct. 10 and 20, Concord church, A

Oct. 10, at 2 P. M., Middle Fork c gation, near Edna Mills, Chat.

Mount Morris College THIS institution has enjoyed a v success under its present mans The Summer Term of 1882 has a much

attendance than any previous, sorres term. Much of this success is d Oct. 7 and 8, at 4 P. M., five miles south-east of Mound City, Holt co., Mc. that it costs less to stread school here, the ess of monad City, Holteo, Mo. ct. 7, at 2 P. M., Exter church, at resi-dence of D. B. Heiny, 8 miles north and 2 miles cast of Finimont, Fil-more Co., Neb. ctober 7 and 8, in the Blackwater church, Saline Co., Mo. many other institutions. \$120 per Year, In odvance, pays for boarding, for room and tuition, and by plain dressing much is saved to students

Cet. 13 at 4 P. M., Pine Creek church, St. Joseph co., Ind. Oct. 13 at 10 A. M., Four Mile church, Union Co., Ind. The torshors employed are and therough in their work, men who h had from three to twenty years' exper teaching. The character of the work . here will compare favorably with that of est schools in the country. Soud for on entaioine full particulars. Address on

associations to Mount Morris College



Chicago and North - Wester

co, II.

Obt. 12 and 22, at 16 A. M., Beaver Run, Obt. 12 and 22, at 16 A. M., Beaver Run, Obt. 24 and 25, at 16 A. M., Beaver Run, Obt. 25, White church, Montcomery co, 16d., four miles west of Coffee.

Obt. 24, at 10 A. M. Worf Greek church, Montgomery co, Ohio.

Obt. 24, at 4 P. M., Salomony church, Huntington co, Int.

When Conditions of the Company of the Com LEADING RAILWAY

West and North-We

Oct. 24 at 4 P. M., Salomony church, Huntington eo., Ind. Oct. 24 and 25, at 10 A. M., Sliver Creek church, Ogle eo., Ili. Oct. 25, at 2 P. M., Covington, O. Oct. 25, at 2 P. M., in the Upper Shill-water church, Minni co., O., 1½ miles moeth of Bradford Junction. COUNCIL BLUFFS, OMAHA



Correspondence.

From Panora, Iowa

The Feast at Adsir, Sept. 2nd, passed off atly. Attendance, attention and order under the circumstances. Presching and rers,—none others being present. — Old Jehn R. Brown died Aug. 31st, after uusuffering with cancer in the face. Faceral preached at time of hurial on account of as and absence of ministe

1 D HARGRESTER

From Portland, Oregon.

I often think of my dear brothren and whom I bade adieu'en the 17th of June. Wash sympathy was manifested while I was These ties hind so firm and strong d they will not soon be forgotten. May our arroly Father keep all such from all evil Bethren and sisters, he not overcome of the in his own good way and bring us to a full right to the Tree of Life, so if we hold not meet again, while traveling through vole of tears and sorrow, we can and shall ext in the upper and better climes of bli

As regards our journey, we only need say, se uses blessed by the hand of u kind provi and can say, we have great ressons to

We have this to say of our labors since here; ber have been limited so far. There are liv here about sixteen members in all, some of are in their is fancy and being isolated, enever had the privilege of commemorate g the death and sufferings of our glorious led. By permission of Bro. D. Brower, we all a little consultation with the members t on last Sanday after forencon services scortain their desires of holding a feast. All spressed a desira of having a feast; so we ex-set, the Lord willing, the feast will be held an miles east of this city, near the middle of We expect our family, and Bro. Schelman and family by that time Fraternally,

ALLEN IVES.

From Bonsack's, Va.

Dear Brethren Our love-feast for this season came off on 23d and 24th of August, and was an enjoy-Our large meeting-house at th dley was filled from first to last with an orattentive and appreciative congregation. held it thus early to avail ourselves of th where of Bro. Crosswhite, who, with Sister Conswhite, were with us, on their way home-rard tound. They were here some ten days, bother Jesse preaching for us at different His labors in the main were quite so At the close of the meeting on the they left here for their home in Tennes and now are doubtless enjoying the comits of home and friends, and a recreation on the arduous labors of their protracted

Bother John Flory of Rockingham, wee with us during the meeting and for days afterward, and dad some effectual work quieting the minds of the discontented. theme was, "The one Body and one keeping the unity of the Spirit in the He insisted and urged nds of prace." He insisted and urged the imbers not to yield to the excitement of the e, but to albere steadfastly to the church: own sad experience of eight years in oppoto expect that any organization approx doctrine and practice of the church succeed, surrounded by its influences; that silure is stamped upon it and then remores ind regret for the time and pleasure lost in the s effort and the humiliation of a confes on of folly. Bro. Flory is the man for this Bork, baying traveled this journey, is well so moter with the defects of the vessel, and He, traveling and preaching and talkwith the members, would do more good in wate ennotements or rules of order, that could er he committed to paper, or conceived by most imaginative mind. Let it be rememrish- thought and talked a great deal over our situacred that Christians are not ma

cient as honds of union: a good motto is, don't govern too much.

But it is likely that I will again be criticised before when I said I had hoped that the mandatory question would have been recousidered and never mentioned again, "and that it was a matter of surprise that I should hope for such a thing."

And we are further told that it is "a bundred ld stronger to-day than a year ago." he so in some places, but so far as my inter course extends, and it has been considerable ong intelligent and steadfast brethren, since the A. M., it is exceedingly unpopular, all the effort that has been made through the P. C and B. AT W. to explain its bearings and define its limits, notwithstanding.

In reply to the criticisms upon what I with reference to deciding questions at A. M., by the vote of the masses. I beg leave to say that the vote on the question referred to war not a fair test of the marits of the case, because that vote in my opinion was not so much influenced by a sense of the propriety of the action of the Berlin committee as by a general knowledge of the history of H. R. Holsinger as a disturber of the peace of the church. 'Brotherhood had become heartily tired of criminations and recriminations of the A. M .. and its decisious, and hence voted so as to have peace once more. So mote it be. B F Mooven

From Dallas Co., Iowa

Dear Brethren Mother Wright has sent me her paper, the BRETHREN AT WORK, to read, for the past six months, as I have been confined to my

he touched with the very feeling of our infirm bed for twenty-seven years (disease of heart). I have read the paper with much iutarest, and often while reading the arti written by the dear brethren and eisters, the spirit moves me to take my pen and write, was taken into the Brethren Church in Way county, Ind , in the year 1860, but was unable to be haptized at that time; was haptized in Was brought to Dallas county Iowa, 1865; my husband carrying me from train to Gave in my letter of recommendation at Dallas Center, Iowa, but feel that I am an unworthy member, as I have not been able to attend services since I have lived in Iowa. But I love to write, and if I have written

thing that will be of interest, use it, if not, cost it with the waste paper.

MARTHA TROSNEUSO Perry, Dallas Co., Ioua.

From Washington, Kansas

Dear Brethren:-Oun love-feast was held Aug. 26th and 27th at Bro. John Gauby's; the name of our congre-vation is Washington church. We have no church-house, so we hold our meetings in pro wate houses and school-houses. The love-feast was an enjoyable one and the young paid good Atention to the word that was spoken, on, partly The min-

in English and partly in German. isters present were Brethren John Furney Lemmel and Jeremiah Hillery. Lewis Jardon and Martin Myers from Brown county, formerly from Illinois, also Benjamin Kepn er from Illinois. At this meeting Bro. A. F. Deeter was ordained to the eldership, and our deacon brother Jacob Merky was chosen to the minis-Fraternally Yours JOHN M. GAUBY.

Our Western Trip

NUMBER IL Leaving Alliance the next day on the 5 clock P. M. train we were soon en route again for one next stor-off point, Chicago, where, on account of our child suddenly taking were compelled to lay over a day and a night Our arrangements having been made on ahead and not knowing how long we might be detained in the city, we felt considerably concerned what to do under the circumstances. We did not like the idea to call in a dector, as we are very much opposed to desing little children with drugs, believing them to do harm in the constality of cases. What to do therefore was the question, and the more we thought over our citorion the heavier the burden of our anxiety became. We thought of the many promises our Savior left on record for his dear followers, and how he said to them "that if two shall agree on the earth, as touching any-thing they shall ask, it shall be done for them of my Father which is in heaven." Wife and I

we would make our child the subject of special orayer to the Lord who has promised his children "thet whatsoever they should ask, believ-ing, they should receive." We did so, feeling with king David of old that peradventure the Lord would be gracious, and spare the child,

No sooner had we done so, when we felt con siderably relieved from our burden of anxiety, experiencing with it a satisfactory seuse of feet ing that our prayer would be answered. The child had a very high fever, and was more or less delirious, acting at times as if he were suf-fering from congestion of the brain. About our after prayer the little dear fell sale and slept about all night, and in the morning he seemed quite well and cheary again, so my so that we continued our journey again he Now it may seem somewhat strange that v

should relate this circumstance connected with our trip, but it has strengthened our faith in the availability of prayer, and for the encourage-ment of others under similar circumstances to to make their situations or troubles the subject of special prayer to the Lord, we felt constrained, as Paul would say to make mention of it.

And why should we not? "Whatsoever ye shall osk in my name," says the Savior, "that will I do, that the Father may be glorified in the Son." Sorely we should take courage from the Son. such conforting words as these. "Whatsoever ye shall ask." What a depth of meaning in these words! How appropriate to every-day And yet how slow and unwilling sre to lay claim to the rich promises in God's word. Dear hrethren and sisters, let us ever hear in mind in all of our trials through life's uneven ways that we have a Great High Priest, en Christ the Lord, and who can, as it were

Let us trust in him. Chicago is indeed a wonderful city. We did not have time to go sround very much, but we enough of it, however, to form a pretty fair idea of different features from our Eastern cities. Chicago is the metropolis of the West. It is to the Western States just what New York or Philadelphia is to the Eastern States. One fact we were especially impressed with in regard to this city, namely its judustry and wonderful "go shead" so to speak. But this is a characteristic of the Western cities and towns more so than can be said of our Esstern citi If there is such a thing as enterprise in the wid-and we know there is-the it, and Chicago takes the lead in this resp But while we must give Chicago the credit of being some in advance of Philadelphia in point of goaheadstiveness, if we are allowed the term, she does not equal her in point of civility. We may not be a proper judge in the case, but such, however, is our brief experience in regard to the city of Chicago. We saw more unmannerliness in one day on the streets in Chicago than we have in a whole week in Philadelphia. No scorer had we passed out of the depot on the streets, than a whole dozen of uumannerly coachmon surrounded us, one pulling here and the other there, just as if they no magners whatever. And what surpris us the most was, the police do not interfere and

put an end to such carrying on. The city of Chicago is, no we have already intimuted, a great city, and yet amongst all that throng of people who, Sabhath after Sabbath, go to their respective places of worship, and even thousands not going at all, hardly exem professing the faith of the Brethren can be found. What does all this mean? Churches of the Brethren all around Chicago, even extending into Kansas and Colorado, and yet not a single organized church in this city! thing wrong somewhere. And what is true of Chicogo in this respect may even he said dezens of cities in the United States. This fact is about as painful for us to think about as anything one well be, especially when we remember the fact that the Brethren Church has been in existence now over one hundred and fifty years, older even than the Methodist Church which has its millions of adherents, and churches established in almost every city and town in America. The same may be said of the Baptist Church and other churches. Now why other churches should have such a hold in the cities, building up large churches, and we as a church professing so much more, even often times incinuating that we are the only church that fully adheres to the apostolic faith, and yet do so little toward evangelizing the people, is to us a question of momentous importance. We cannot give it a thought but importance. We cannot give to a thought out what it deply grieves us, that we as a church tivil alsould he so indifferent to the spread of the Gaspel and the pathing forth or making overy select to establish churches throughout the grand and glorious country of ours—America.

ed by man-made discipling, nor are they effi- tion, and at last we concluded and agreed that | Surely Christ did not slight the cities in presching the things of the kingdom of God, and why should we? He even gare special orders to his disciples to preach in every city, and even in the very summing up of his commission to them, he tells them to "go into all the world, and preach the Gospel to every creature." And what our Savior here commands his disciples or spostles to do, applies with equal force t at the present day. And how awful and great our accountability to God if we neglect such an important injunction. brethren and sisters, waken un to duty, "for the night is coming wherein no mancon work."

May we not hope that hy another year the hie notice, and that A. M. will take the passe eary steps to carry on the work of evangeli-zing—a work honored and blessed of God, and yet so much neglected? J. T. MYERS

In Mamoriam

Jacob Zearing was born in Lancaster Co. Pa., Murch 23rd, 1816, being, at the time his death 66 years, 5 months and 5 days old. He removed from Pennsylvania with his par-

ents when quite young, to Mentgomery Co., O., thence to Dark Co., remaining a resident of that State until 1867, when he came to St. Joseph Co., Ind., where he has resided ever He married Elizabeth Wilbaum, Oct. 25th 1835, and who still survives him. A sister and half-brother is all that is left of his father's

family. With his companion there are two sons and five daughters left to mourn the sud den departure of a kind and faithful husband and an affectionate father. He became a member of the German Bu church in the year 1858 and has always been faithful in the discharge of his baptismal yows.

Bro, Jacob was sick acout 10 days, attributing the commercement of his illness to a draught of ice-water, when warm and very draught of re-water, when warm and very thirsty, while on a visit with his wife to see a daughter in lowa. Early in the morning of the 28th of August, 1882, death relieved him of the intense suffering that he horeso patiently without mormuring.

His funeral was preached in the Baptist church in New Carlisle, near his late residence, to an unusually large audience of sympathiz-ing neighbors and relatives. His children were all present and most of his other near kindred.

Funeral discourse by Eld. Daniel Whitmer,

sesisted by the writer from Rev. 14: 13, 13 The remains were then buried in the New Carlisle cemetery. THURSTON MILLER.

Trionido

I spent last winter in Florida, and was so well pleased that I thought of moving there; but for fear the summer seasons might not suit me, I thought I would try them hefore moving there I spent some five or six weeks there dur ing the months of June and July, most of the time at Palatka, the county-seat of Putnam Co. Palatka is a very flourishing town of 2.000 population; is located on the St. John's River about 65 miles above Jacksonville, and is the largest and most prosperous town on the river excepting Jacksonville, which has about 15,000 inhabitants.

Putnam Co. is in what is known as the "Great Orange Belt District", and at present furnishes nearly one sixth of all the oranges shipped out of the State.

I could see but little difference i mer season in Plorida and Central Illinois-98° was the highest the mercury reached while I was there, and was told by old sattlers that that was as hot weather as they over had. Usually during the hot weather there is a plement see breeze, making the warmest days pleasant. From what I could see and learn. Florida is a builthy country, and the north troubled with any of the following named diseases can feel pretty confident permanent cure by settling in the pine land of Permanent core by setting in the pure and of Florida: consumption, rheumatism, catarth, usurangin and throat discours. In cases of the first named, parties must not defer going until in the lost stages of the discoses if they expect to be benefited. In regard to soil, Florida is not rich-almost the entire State being very saudy. It is much more productive thun one

would judge by its appearance. I expect to more there in October, and shall settle on the Orange Belt Railroad, fifteen miles west of Palatks, in the midst of some half-dozen hea tiful lakes, containing from forty to one hundred and fifty scres each. The water in these lakes is very clear, and from filteen to twentyfive feet deep, and well supplied with the finest

I do not intend to advise any one to move to Floride, but in case that any of the members of the Christian Church should go, I should like to have them in my neighborhood. I am anxious to get in brethren enough to form a I have the promise of several brethren visiting that locality this fall, with the view of locating — two preachers amongst them. I hope in the course of a very few years to be able to report a good strong Christian church at Twin Lakes, the name my locality is now known by, given it from the fact that two of the lakes are connected by a canal, through which boats can pass from one to the other. -W. H. Mann, of Gilman, Ill., in the Christian

From Cumberland Co., Pa

Dear Brethrens

I noticed through the local papers of Cumberland Valley, this county, that the old "Moh-ler Homestead," at present owned by H. S. Mobiler, a descendant, is to be offered at publi sale on the 29th of this month. On it is erect-ed a large Brethren church, in which are held i-annual Love-feasts, besides regular wor ship every four weeks. This form has, for over 80 years been in the hands of members and friends of our church. It would be advisable to have it continue such; it should never fall in the hands of one antagonistic to our church and faith. Any brother wishing to invest in real estate should take this sale into considera-There are 122 acres limestone and slate land, in a high state of cultivation, well-fanced, a double two-story brick house, stone ban barn, all buildings in good order; running wa ter at house and harn; fine chestant tumber, fine orchards, and one and one-half miles from R. R. station, and two and one-half miles from Mechanicshurg. Brethren, you who are able, do not let this farm pass out of our member ship into strange hands. Gro. M. Ruse

From Union Deposit, Pa

Beloved Mother in Israel:-

Your tender sympathizing, yet carnest letter has come with its freight of love in the form of means to keep my pen at work. You have passed your three score years and ten, and yet you say that the few mites you send me you earn with your own hands. This makes me feel onotterably sad, and in another respect ably thankful and glad. I very much fear that your contribution to silent lab the cause of the Redeemer, leads you to do injustice to yourself. Please consider your own necessities. I wish such generosity v Then the great God-commanded, Christbonoring enterprises of the church would not languish, and silent, voiceless workers for the eross would never need plead for stamps and stationery. I confess it is a mystery to me that the awful exhibition of holiness and love and sin and judgment on Golgotha has anch feeble hold on so large a multitude in th That God should go to such stunendons sacrifice for man, and man in return give so gradgingly, or not at all, is one of the commentaries on the nature and fruits of the anostany. That so much is expended vanities and luxuries, and so little for the cm so dear to the heart of Christ, must cut the Crucified to the core. O how grievously has christendom disappointed the jost expectations of our Lord and Savior. "Go ye into all the nes from his lips as orgent and authoritative to-day as eighteen centuries ago, There is no race, or tribs or color, or tongue in any latitude or longitude on God's footstool, that is not se clearly entitled to the blessings of the co are. Christ was "the Son of Man," and not of a man, or for a man. He stood for Humanity and for God. A creed that holds less is not the Gospel of Christ. A church that has a lower aim than the incarnation, is recreaut We have noble-Christed men and women in the Brotherhood, who are pillars in God's Temple, and the light and salt of the world, but we have also many drones and self-pleasers who look on with indifference while millions are sinking into helf. It is enough to make one's soul oxceeding sorrow fol, even unto death," and impel to with strong crying and tears," when when we con template the worldliness and time-serving and fissh-parspering of many in Zion. Christ was consumed "exten up," with the zeal of his mission, the execution of his Father's will. Body, d, and spirit, and Divinity went into his great redemptive work.

"Let this mind he in you which was also in Christ Jesus. Where are God's Christophers

the reproduction of the life of God in the Sech Coming into the church and getting to Heaven seems to be the same of many person's religion.

They have no notion that the half dead Samariton is their neighbor, or that they are their brother's kesper. The call to sacrifice and sainthood they understand not nor heed. A form to till, and five voke of oxen to inspeacco-field to superintend, a wife to pet and idolize, but no heart nor time nor money for Jesus. No devotion like Christ's, no agonizing persistent strain to be holy as God is holy, no heart that eleeds itself to death for others, no joy like Emmanuel's in living only for the lory of the Father, and the consummation of His sublime purpose. "Pray, have me excused. His sublime purpose. 1.my, "Depart" O that They "shall not taste of my supper." O that Christ would be to every member "the Chi-among ten thousand, and altogether lovely, Then would we sit "open our treasures and present unto Him gifts; gold, frankincense, and C. H. BALSSAUGH.

Notes of Travel.

Dear Brethren

I have just returned from a hurried trin tern Iowa and south-western Minnesote; find the prople well disposed. At Sibley, Iowa, stopped with Bro. Wm. Riddlesbarger and wife; they are members. Preached twice-probably the first sermons preached by a brother so far up in the North-west. Good attention and attendance. Stopped also at Bro. John Early's at Aurelia, Iowa, formerly from Ogle Co., Ill. Found it to be a very good country, and crops excellent J. C. LARMAN.

From Carson City, Mich.

Dear Brethren

The New Haven church, Michigan, me in council on the 2nd inst., and church busi-ness was transacted in a very satisfactory manner. We were also made to rejoice, when Minnie, daughter of Bro. Geo. E. and sister M. Stone, made application to be received into the We then resorted to the water, and one more tender lamb was added to the fold of Christ. May we all remember those young smbs at a throne of grace, that they may keep in the path that leads from earth to glory.

Yours Frateraelly, ETRAZAR ROSERDWAN

From Pleasant Grove Church, Kan. Dear Brethren:-

We have chosen Friday, Oct. 20th, for District-meeting, preparatory to A. M. in the Spring, and want oil the churches of Kansas souri and Nebraska represented either by delegation or letter, (by delegation if nossible as we want a committee of arrangements of

financial business appointed, and we desire a hearty co-operation of all the church We have in connection appointed the day following District-meeting for our Communion meeting and wish to extend a cordial invita Fraternally,

From Sabetha, Kansas,

Dear Brethren --

Socing reports from all over the county

in the paper, I thought I would send you a few lices from Sabetha. The people are all through harvesting and a good many are done thrash ing. The yield is good, though not as good as reported in some of the States and Territoria around us. Wheat is yielding, through here from 15 to 20 bushels per acre; rye, 18 to 20 cats about 40. On an average corn will be good. Garden truck, potatoes, etc., will be a large yield. Fruit of ell kinds in plenty; the heavist crop of peaches I ever saw. They are chesp—selling at 25cts a bashel; the hulk of them ere not ripe yet. Apples are selling at 50 cents per bushel, very fine ones and will be very low after a while. Everything is plenty and low in price. Wheat is from 55 to 75 cents per bushel; rye, 40 cants; oats, 25 cents; pota-

low is the time to come West. Everything is plenty and low in price for those who must buy. There are still good homes to be had, improved and unimproved, at reasonable price for each or on time. Should any be coming us far us Kausas, we would be glad to have then stop here at Sabetha and see our country, copecially ministering brethron. We are a small hand of Brethren here, though we have had some gain since we are here. When we came and Lucifers to-day? The Christ-heavers and some gain since we are here. When we came Light-heavers of Jehovah? A "little flock." here, lour years ago, we found two members in

toer, 40 cents per bushel, and everything

The high calling of God in Carist Jesus is to this district; now there are forty-one members, all of whom are live workers in the church, and in favor of the general order of the Broth-

On the 19th day of August we had a conneil for the purpose of choosing a committee of three to help establish a line between the Sabetha district and the Turkey Creek district, there being no established line between th The church then adopted a few rules, and, be-

ing in full union, all went off peaceshly. Allow me here to say a word in regard to settling or bringing complaints before the church. Many times we are too fast, seeing others' faults and not our own. Great trouble s many times made by not taking the proper settling difficulties; by not com with Matt. 18, and hurrying a case into the church in order to expose members before the

Brethren, let us he careful. First tr ossible way to settle our difficulties with each other before taking them into the church. That is far more satisfactory than if the church has to take the case in hand.

The church here decided to choose to oversee the church. Martin Meyers was chosen. We are having regular meetings every two weeks and good interest is taken weather is hot and dry and rain is needed. E. J. BERGHLY.

From Moore's Store, Va.

Dear Brethren:

Bao, S. H. Myers and myself attended a munion meeting at Oak Grove, Hardy Co., on the 26th ult. First ever held there Interest and prospect good. aud son, and Peter Arnold were present. We had meeting also on Lost River. One added at Oak Grove. An enjoyable meeting.

DANTET HAVE

From Peabody, Kau. Dear Reethern

Since many of the dear brethren and sis ters have earnestly requested me to say sor thing through the B. AT W., while traveling round through the Brotherhood, I will try and comply with their wishes. On the 25th of July I stepped on bo

train at Daulap station, Ind., at 6 A. M., arriving at Horatio, Ohio, at which place one of my sisters resides. On the Sabbath following I met with the Brethren in the Oakland church to worship, and by request of the Brethren i ed to preach to the people assembled here. met many of the dear brethren and sisters with whom I have been intimately acquainted in former years. To meet with them, was a joy to my soul.

The Sabhath following this, Aug. 6th, I met with the Brethren in the Covington church, and preached for them at 11 A. M. A large ongregation had assembled at this place; th good Sabbath-school from what I can learn; I arrived a little too lete to witness it Here I met many brethren and sisters, with whom I have spent many pleasant hours in hygone years. I must say, it was a happy meet ing and strength to my soul to hear the many brethren say, "God bless you."

From here I went to the Upper Stillwater

church to preach for the Brethren, there, at half-past three P. M. Here I met a very large and attentive audience. Many thoughts enter-ed my mind while with the Brethren here, as it is in this church where I made my you God in haptism. While I took a retrospective view of my life from that time till the present, b, how meny crooked steps I could discover May God's grace be sufficient for me in the fut-

On Thursday following I met with the Brethren at this place again in a Thanksgiving meeting. Again the Brethren insisted on me to preach, which I did, though in great weak ness hodily. Had a lovely meeting together. Peace and hurmony seem to be the key-note On Saturday, the 12th, met with the Breth

ren at Oakland church again; this being the day appointed for their Taankegiving or sometimes called Harvest Meeting. Here addressed the people upon the subject of thank fulness. This was another season of rejoicing though amidst this joy there was also sorrow for here I gave the brethren and sisters the parting hand, expecting to leave in the afternoon for Indiana.

At 2 o'clock, P. M. got aboard the train, and

the morning following, lunded safely at the home of my aged and much afticted father, and at 11 o'clock met with the Brethren in the Elkhart Valley church, at which place I have my membership. Again the lot fell on me to preach to the people. On Wednesday, the 10 in company with Bro. Isaac Wise, from Unite Center church, Ind., I again boarded the train Centar charch, ind., I again hostned the tran of Eikhert, Ind., for a trip to Kunsas. Arrivel in Chicago too late for the Rock Island tru, on account of a freight-train wreck shad of our train, between Elkhart and Chicago. This made me think of the many wreeks the Christian professor meets with in the Christian race; but all we can do when we meet with wrecks, is to pick up the pieces and mend than The greatest damage, though, is we always live

me. Here we had to wait ten hours for a train so we spent the time in taking a view of the great city of Chicago. I was made to thisk wonderful are the works of man; but might ore the works and windom of God who crashman, and gave him such intelligence.

After taking the train again, we beled, curse of tame, the beautiful prairies of Kapsas. This was not a new scene to the write, but to Bro. Wise it was. Looking through the interior of the coach, which was filled with passengers, many eager faces could be see looking over the beautiful prairies of Kasay with expressions of astonishment open the faces. The many wheat and other grain state

could be seen as far off as eyesight could recognize them. This was benetiful. Kansa truly, is blessed this year above every other nte. Time seemed short, and scop we fo selves in Peabody, Kannas, at my old home and on the 19th, the day after our arrival, m met with the Brethren of the Peahody chore in church council in their commedious me

suilding, which I helprd to erect just before left Kansas. This church has had its troubles as well a other churches. Little business, however, was transacted at said council. The next day, being the Sabhath, Bro. D. Shomber converse us to the place of meeting, six miles southof Newton where I preached to a very inteesting and intelligent congregation. The Sub-both following I presched in the Peabod church at II o'clock A. M., and at 4 P. M.; he a very pleasant time together. Eight meof this church had went off with the Miss brethren, but six of them come to preach. At this writing I am at Bro. D. Show ber's; expect to start for St. Lonis in a few days, and visit the Brethren there. May Got bless his Zion everywhere, is my prayer.

From Jas. R. Gish

Dear Reethween We just retorned from Central Mission Field; had good meeting, and the prospect ooks bright. Some more good active ministen sdly needed on that work. Can they be had? Roanoke, Ill., Sept. 13.

Dear Reetleven

There will be a communion meeting bold at the house of friend William Purinton, tea miles east of York, York Co., Neb., on the 23rd and 24th of September, to commence 9 9 o'clock P. M. Our meetings are fairly repre sented, and the members are in love generally Crops are good, and prices fair for all kinds of grain. Health good, and weather nice, only a little dry. York, Neb. . JOHN S. SNOWBERGER

Assouncement Dear Brethren:-

THE brethren and sisters of the Round

antain congregation, Washington Co., Ark. will hold their Love-feast on the 21st of October, eight miles east of Fayetteville, on the Round Mountain railroad, direct from Pierce City, Mo., to Fayetteville, Arkunsus. We hope ministering brothren—at least those from Southern Missouri—will make note of this, and he with us. You will be met with conveys at Fayetteville, by addressing M. Ennis, Maguire's Store, Washington Co., Ark.

District Meeting of Northern Mo Dear Brethren -

The 10th District Meeting of Norths Missouri is past. C. C. Root, Mederstor; D. D. Sell, Reading Clerk. No business for the Annual Meeting. The following brethres were appointed as a committee to visit the Smith Fork congregation: A. Hutchiason, Martin Myers and John A. Root. Evangelists for the district: C. C. Root and Goo, A. Shamherger. C. C Root, delegate to A. M. the labors of the meeting we held a cons-

S. A. HONDERGER, Clerk

The Brothren at Work.

Por Annum)

Vol. 7.

BRETHREN AT WORK.

"Set for the Defense of the Gospel."-Philippines 1; 17. Mt. Morris, Ill., Tuesday, September 26, 1882.

(Bingle Copies

Brethren at Work.

TO-MORROW.-Prov. 27: 2.

To-merrow!-mortal, beast not thou Of time and tide that are not now! But thunk, in one revolving day or earthly this ga may pass away. To-day while bearts with rapture spring

To-day—the blooming spouse may press Her husband in a fond careas; To-morrow—and the hands that perssed May wildly strike her widowed broast.

To-day the clasping babe may drain The milk-stream from its mol To-morrow, like a frosta till,

To-day the merry heart may feast On herb and fruit, and bird and beast; To-morrow, spite of all thy give, The hungry worms may feed on thre-

To morrow? mertal boast not these Of time and tide that are not not That even thyself may'st pass away.

-Selected by Henricita Hildreth.

THE LOVE OF MONEY.

INSTANCES are centinually multiplying to illastrate the words of an inspired spostle, "the love of money is a root of all kinds of evil," as the Ravised Version has it. A person who has property which some of his covetons relatives desire to control, is liable to be adjudged sluratic and committed to an ineane asylum Agentleman named Woodbury has recently been discharged from the Bloomingdale Insans New York City, after being kept under lock and key two years. During this time he was really as same as any une in the city, as far as spears. The asylum just mentioned is becoming somewhat noted as the prison house of persons gnilty of holding property which some greely relatives desire to possess. Some time since, a gentleman whose wife and wife's relafives were troubled because he made contribulions to benevolent objects, was hurried off to m ssylum in a summary manner. It does not seem to be difficult to procure the needed corblicates from somebody who can attach an M. D. to his name.

WHISKEY CHRISTIANS.

BY E. A. ORB

"For the name of God is blasphemed among the Gentiles through you.

In the good old days certain Jaws were thus reproved for bluspheming the name of God by bring too strengous about the forms of law while they were continually violating the spirit of it. But in these latter days certain Chrisbins (?) must needs be reproved, both for not holding to the forms of law and for breaking the spirit of it. Had Paul been in Clinton canly yesterday and seen the action and heard the talk of certain Christians (?) who profess to be followers of Him "as dear children," he most have wrong his hands in agony. He must also have been greatly surprised at the wonderfal stretch of liberty since his day. Then he could not "eat mest," "drink wine," or "do any-Eing" that would give off-mse or be a stumblingblock to his fellow-man. Now Christiens -(?) his own brethren-have the liberty to do as they please, regardless alike of law and of thousands of widows and orphans. Yes, some of these Christians (?) go so far as to claim the right to do wrong. They even go as far as to call them "God-given rights," thereby claiming the God whom Paul "serv-

In the good old times Paul recommended "a little wine for the stomach;" but in these letter days certain would be rulers recommend a great deal of bear, whisky and tohacco if you want to have the votes of certain Christians (?) Only the foolish would adopt a code of princi-

td day and night" as their anther.

If Paul were here now he would have to do ples and attempt to prescribe the manner of that her members come to it. In this case more than "turn the world upside down." He their application for all time. Is find her wise like more than the results of the case when the case were the company of the case when the case were the case when the case when the case were the case when the case when the case were the case when the more than "turu the world upside down," would have to turn the church right side up, incide out, headtoremost and thoroughly purge

it of its whiskey sins. In the good old days the Christians obeyed "the powers that he;" but in these latter days certain Christians (?) have got saucy and they defy "the powers that be." They tell the 'powers" they have no right to interfere with

their liberty. These Christians (?) are not estisfied for the "powers" to even remain neutral. They want them to go as far as to license und protect crime. In Paul's time they had only "liherty." The

modern Christian (?) is not satisfied with "liberty." He wants "license." Certain Christians (2) date on licentiopaness and lawlessness. In the good old days the Christians bowed the knees to God, the heathen to Baal, but now both how to Bacchus. Give me liberty from

whiskey or give me death. Plattsburg, Mo., Aug. 23, 1882

A MATTER OF PRINCIPLE.

BY HENRY O. BARLY.

THE purposes of the Holy Bible are most mentonsly grave. The chief purpose doubt less is the proper enlightenment of mankind. (Others are the outgrowth of this.) The energies and scope of infinite wisdom and power are well nigh exhausted, it occurs to human reason, to reach this great end. So much depending spon this, and God being bent spon it, it follows as a reasonable conclusion that the most apt and accommodating method (all things considered) has been employed in presenting the undefiled trath of God to man as a basis of correct thought and action, and as a test of human fidelity. So man has been taught by the anfolding of principles (the principle method) without detail. This is charesteristic of God. The Bible is pre-eminently a book of principle, especially the New Testament. In the most elaborate detail, as we may think, some great principle is kept prominent. In the domain of man we have detail and presion. This is characteristic of man, and is his proper sphere of thought. Principles are co-eternal with God, and are revealed to man by Him: the manner of their application is with man, and controlled by him upon the basis of the principles themselves. The principles nev-

or change, but the manner of their application may be varied as the condition of man changes. It is a reasonable conclusion that G considered this in adopting his method of instruction, the method itself_determining man's station

Can we write upon this? If so, the propriety of council meetings, such as Annual Meetings, is not hard to see. Then the rage and clamor against District Meeting and Annual Meeting ought to be husbed. Let those who hoot at A. M., her authority and work, take a careful survey of the facts involved in the case and crouch in silence beneath their conviction. Let their voices no longer be heard in criticism, but rather in repentance

Then, if the application of the principles the Bible is left to us upon the basis of the principles themselves, council meetings are an absolute necessity. How can there be a uni form and effectual application without them? The fact that human council is an indispensahle factor in the application of the Scriptures does by no means question the sufficiency of the law itself, but is strikingly demonstrated by its high perfection. Every intelligent parson readily admits that the manner of applying principles must be equal to the time in which they are applied; the Lord makes a practical acknowledgment of this in his work.

their application for all time. Is God less wise like every other, it is an obligation upon the than man? All right, but why not let each one think and set for himself? 1st. Chris t says we shall hear the church." Matt. 18: 17. part of the individual members to accept and unite with the work of A. M. Remember she 2nd. It is not anostolic. Acts 15: 6 2rd. It. would destroy that oneness peculiar to the church. 1 Cor. 1; 10. 4th. It encourages "individualism," which turns the devil loose in the church without restriction. Take individualism from our ranks, upd trouble will seldom come. Are these reasons not enough? A. M., therefore, must involve the very highest authority known on curth. She has the right to make her work authoritative or mandatory, if she chooses." Who has a right to forbid? But what is her sphere? To prescribe in the application of principle. Her sutherity, of course, does not transcend her sphere. has nothing to do with a "thus saith the Lord," except to accept it. When the Lord prescrib why should we? That settles it forever. This ory over the Brotherhood that there should be no question sent to A. M. for decision except

those for which we have a plain "thus saith the Lord," is most foolish indeed. That is not the function of A. M. st all. Why should it be? After the Lord fixes a matter, is it no sary that we fix it over, or give it a reconsideration and re-indersement? Does that angment its force or establish its genuineness? pose A. M, would raise the question whather we onght to sainte one aunther with a holy kies, a thing fully settled over 1800 years age? Do you not see? Let this "thus saith the

Lord" cry, he a thing of the past, and Aunnal Meeting work in her proper field without an-The following is an illustration or two in which the relation of A. M., to the Word is seen. The New Testament faithfully teacher and imposes the principle of missionary work,

but does not prescribe the plan by which it is to he done. That is left to human judgment, and may be varied to suit time and circumstances. And when the church or Annual Meeting adopts a plan, it is an obligation upon individual members to unite with that plan-After the plan has been adopted by the church or A. M., there is no time to object; if you have objections, offer them when the question is before the conneil, and then let them so for what they are worth, remembering that other fair and honest men are for better judges of the propriety of adopting our opinions public use than we. Hesitate a lifetime to set ourself against the entire Brotherhood

Again, the New Testament fully teaches and imposes the principles of plain and simple dress, but goes no further. It simply "Not with costly array." 1 Tim. 2: 9. It simply says you say that is enough? I need only refer you to churches that accept it in that light. you find plain and simple dress there? or does the dress and preacher est all the worship? God is a little less than supreme when thrown into the balances with such questions as dress and "our practices." Do you cry for liberality because we are better than others? The evistence of the cry indicates that we are like others, and if rein is given, the tale is told A. M. has nothing to do with the fact that plain dress is Scriptural and therefore right. need not discuss whether we ought or ought not to dress plain and nunffected. That was settled long ago and forever. Her only butiness is to

re...The work of the Annual Meeting is juristive. She cannot seek laws, but can

prescribe a form of plain dress, and then see

has as a consideration the glory of God and the good of her members, and not our carnality. Wayneshoro, Va

No. 38.

REFLECTION AND CONCLUSION.

BY K. HECKMAN.

How have we been spending our time thus far! What progress have we made in the divine life? Have we put forth our best effort to a good and exemplified life as becometh the children of God? Has our light been shining by our action, to the church and the world that the Lord is at hand. Have we been engaged in promulgating the Gospel to sinners pointing them to the law of God that taketh away the sin of the world? Have we neglect ed the seasombling of ourselves together for spiritual food for the soul? Have we been ongaged in secret prayer to God for the faith once delivered to the saints, to become more united among the children of God, and that God would speed the day when divisions would cease, and separations he maknown, and that all would come back to the good old way? Have we been careless, unconcerned, and negligent in our duties to God and the church which Christ purchased with his own blood? Have we been seeking honor and applause of man to exalt us in the estimation and esteen of men, or even the church, instead of God. Have we been helping the fast element that has and now seems to prevail, and has been the cance of divisions, which the speatle says we shall mark? Have we been sailing along smoothly with the popular religion of the day, carrying water on two shoulders? short, have we keen giving courage to the fast element of the disorder movement? If so, oh let us retrace our steps from which we have fallen. Yes, dear brethren, let us start out or this year's voyage with a full determination by the help of God to battle the enemy. Though he may be in the camp of the saints, trans formed in the image of an angel of light, to spy out our liberty; from such we should withdraw purselyes; for they don't hear the church which Christ has so dearly purchased with his blood, but will wax worse and worse. privers being decrived, from such turn away, and have no fellowship with, for they are the unfruitful works of darkness." May God speed the day when peace, union, love and harmony may previde throughout the whole world. May God help us all to watch and pray, lest we be led into temptation

Top devil never opposes a good movement or a good man squarely and as a whole. It is always by detail. If it is temperance, "Oh. pernany, an ordent friend, but a sincere friend; only, is this the hest way?" If it is proposed to shut up the liquor stores at S on Saturday evening, "Well, they ought to be closed; but it is of vital importance to close them at 7: 50 or even at 8: 10. Just 8 o'plock is either too early or too late." He will always find some little matter of detail to make a fight over sud to divide the people upon. He never says:
"The minister is all wrong in orging us to be ust and human and Christ-like." Oh no. Bu: "A good man, I suppose; and I um not prepared to deny the truth of what he has said; but what a voicel and how badly his bair is cut! and he gave the wrong intensition in the al Baptist.

BACKSLIDING may well be considered the direct result of disobedience.

WEAVING BY JESSIE H. DROWN.

You remember how the weavers, Toiling early, toiling late, Seek the puttern hanging o'er them

Perfectly to imitate. Working from the wrong side always Only when they reach the end, And the web is turned and shown them,

See they how the colors blend. So we all are daily weaving In the busy from of Time; Some of us with weak complainings Some thank God! with trust sublime: Weaving each of us a fabric

Which shall through the ages last, When our names from earth's rememb Shall forevermore have passed, Weaving on the wrong side ever, Vainly do we seek to know What designs, what forms and figures

Underneath our fingers grow; Bright and glowing bits of color, Threading in, with eager hands But with slower motions winding Back and forth the somber strands

Weaving in our griefs and heart-nches, With gay threads of hope and bliss, Mingling gray and gold together-Comprehending only this: That of all the countless toilers, He is surest of success Who is following his Pattern With the greatest faithfulness

Blessed, then, are you who bravely Using when you must, the gray; Singing when the task is pleasant Stilling sohs when it is sad;

Knowing that your gladness ever

Only when the weh is woven When at last your work is done: Only when your weary fingers Have their longed-for results won

le hefore your vision spread, While the light of heaven's glory

O'er its varied hoes in shed Only then will you see clearly Each design, in hold relief;

See how tints shade on each other, In each flower, and had and leaf, With a tired, trembling band, Through some life, else among dark threads,

You have drawn a shining strand: Find how oft when you were weaving Somber threads of care and pain,

Just that filling-in was needed, God's design to render plain. And what rapture, pure and holy, Will your life-long task roward, With the words: "Well done, my servant! Thine the joy of Christ thy Lord."

CUPISTIAN PROGRESSION BY M. P. LICSTY.

NUMBER III.

As the chief trouble in the church at present seems to he with regard to church discipline, it will be well to no tice some Scripture on this point also; for the Scriptures say, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and bim alone; if he shall hear thee, thou bast gained thy brother. But if he will not bear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may he established And if he shall neglect to bear them, tell it unto the church; but if he shall neglect to hear the church, let him be to the as a beathen man and a public-"Now I have written to you not to keep company, if any man that is called a brother be a fornicator or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such Should there have been a very few who

away from among yourselves that wieked person." "Mark them which cause divisions and offences contrary to the dectrine which ye have learned, and avoid them." "A man that is a heretic I presume such as faction makers | after the first and second admonition, reject." We commend you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which be received of us. "And if any man obey not our word by this epistle, note that man and have no company with him, that

a one no net to est." "Therefore put

he may be ashamed. Now if we obey this tradition, and are willing to obey, our elders and those that properly bave rule in the church over us and exercise their duties properly, then are we doing as the Script ures still further declare and admonish us to do. For they further say, "We heseech you brethren, to know them which labor among you and are over you in the Lord, and admonish you to esteem them very highly in love for their work's sake." "Remember them which have the rule over you, who have spoken unto you the Word of God, whose faith follow." "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account." "Likewise ye younger, submit your-selves unto the elder."

I bave now given and quoted my ideas of Christian progression which if we give most earnest heed, will neither make us berred nor unfruitful. These scriptural passages indicate the true character of spiritual progression, and if faithfully obeyed. they will bring us each day nearer to Christian perfection.

CAN WE COMMINES

BY J. B. LAIR

HAVING received letters from friends saying they did not know whether they could have communion or not on account of the troubled state of the church, etc., I wish to remark here that it certainly must be an affair of a very serious nature that would prevent an entire church from bolding a Love-feast. Of source there must be love before there can be a Love feast; but not withstanding the fact, there are those who are not satisfied with the eburch and are drawing off, that need not binder those who are in the faith and in union, from having a Love-feast, strikes me foreibly that this is the time that we should have our Love-feast. If any difference, we should be more earnestly engaged than ever, and feast on the things that would add the most to pathway strewn with flowers, w our spiritual life.

The Bible teaches us like this: "Let a man examine himself and so let him eat." We are not to examine others, nor yet others us. If there are those who cannot eat with us, that does not necessarily prove that we can not

The great trouble often, I am sorry to say, is this; even in churches, the church sits in indement on some of its members, and fieds them, as she concludes, not worthy for communion then the universal verdict is, "we can't have a communion." Now the proba bility is, had every member set in judgment on themselves, and no oue else, they could have had a glorious feast.

were walking disorderly, they sarely would not have disturbed those who desired to go forward to the table, should they, however, have communed they would have eaten condemnation to themselves alone, and no one else,

Now I see no reason why faithful members in all churches cannot have a Feast. It nine-tenths of the members are gone here and there, those who remain are no doubt in love and union not live alway? and would be much benefitted by a feast, should it be ever so small. Let me entreat us all, brethren and

sisters, to examine ourselves and we will have all we can possibly do, and I am certain that we would never again say that we can't commune, unless it would be on account of our own unworthiness. May the Lord help us all to examine ourselves, and no one else.

These words were spoken by one

who was crowned with honor, and pos-

"I WOULD NOT LIVE ALWAY" lob 7: 16. BY LOTTIN KUTSING

essed immense wealth. It seemed that there was nothing wanting to render life more desirable, as he had all that the beart of man or weman could desire. But Job was no man to worship the wealth of this world; for he very well knew that God was the "Giver of every good and perfect gift," which his life was made desirable, and every morning he poured out his heart by offering to God in prayer a sacrifice for each of his bousehold. His Christian graces were perfect in character, and he was humble amid the greatest prosperity, which no mortal on earth has since attained. the trials and troubles came to this holy man. An enemy had slain his servents and captured his herds; fire from heaven had consumed his flocks: a wind had thrown down his elegant mansion; and his dear children were croshed beneath its rains; and he himsolf sat in the dust cast down with dis ease; his brethren bad dealt falsely with him; and the wife of his bosom, who in such dark hours should have been a comfort to bim, gave him no comfort and no words of encouragement. But strong in the strength of Almighty God, this good man did not listen to words of discouragements, for the love of God was shed abroad in his soul and he blessed the name of the Lord Thinking of the joys and pleasures that are in store for the followers of God, he exclaimed in the triumph of s living faith, "I would not live alway. And this should be the language of over

When one of the family is called away, and we follow him or her to the tomb, and we sadly journey through the pilgrimage of life, how comforting it is to look above and see brightness among the clouds, which tells us of a and this partyism amounts to nothing to the true follower of Jesus. He is reunion in a glorious world! Then living in a different element. how ready we are to exclaim, "I would

Christian's heart. Although the world

may seem heautiful, life desirable, our

know that the beauties of earth will

pass away, clouds will take the place of

sunshine, and our pathway will some-

times become strewn with them: life

will not be so desirable. Then in view

of the fallacy of earthly hopes how

comforting to say, "I would not live

not live alway!"

Our Savior in his message to the dif-When we look around and see the ferent churches of Asia urged upon effects of sin and woe, the pain and tuose that had gone astray to repeat

misery in the world that it makes us heart-siek to think of, how we torn away, and with heartfelt gratitude for the assurance of eternal life in a world where there is no sin nor misery, do we eay, "I would not live alway." above all, to the dying Christian when shove all, to the aying on that up. per and better sanctuary, who wou wonder that he exclaimed, "I would

WHAT ARE WE LIVING FOR:

BY CHARLOTTE T. BOND This is a question that we should off.

en ask ourselves. God never oreated us for ourselves alone. Some live as if too gratify every caprice of their own was the only motive of life. Others seem to think that all they have and all their time must be spent in adorning these frail tenements of clay. God formed us for a much higher and no bler purpose. These bodies are the earthly tabernacle of an immortal soul that requires most of our care. These bodies will soon turn to dust, and then

our true life will just begin. Our life here is said to be but a span. folly to spend all our time preparing to live here, when we do not know but this night our soul will he required of mo We are not our own; we are

hought with a price. Jesus did not live for himself, but

lived and died for us. If we live only for this life, what are we better than the brute creation? We are made heirs of immertality. This thought should constantly stimulate us to great and noble action. When Jesus was here in a state of humanity, bow excellent and instructive every word that fell from his sacred lips. There was a grandeur and sublimity about every act, word, and deed. He had a mission to fill, a work to do; and be did it faithfully and bonestly; and so have each one of us got a work to do; then let us do it, not as the slothful and unprofitable servant. but as those that teel and know their bigh calling. We have but little to do with earthly things; our work is of a higher order. We must live above earth and its pleasures; we must soar above them, or like the silly fly, we will be caught in its meshes never to extricate ourselves. And above all other times must we be careful while discord and confusion and trouble and division are so prevalent throughout this oues leving Brotherhood; indeed it is time te watch not others, but ourselves. Let others do as they will, let us live God's commends. They that keep his commandments are his. We should pray daily for some mighty power, some word of infinite leve, some spirit of divine reconciliation to east out the de mon of discord from among us that is destroying all the fraternal love that once did exist. How many loving and faithful bearts are made sore by this trouble; but like all earthly trouble, we must endeavor to live above it, aed not let the party spirit rule us;—that is what I call it—just such spruug up in the Cornthian church when some claim

ed to be for Paul and some for Apollos.

But Paul let them know that Christ was

the foundation, and it is so yet. Christ

and his Word is what we are to go by

and said nothing about withdrawal or division, or expulsion. We have learned, by sad experience, that purity can not be found in a body of human creatures; hence our Savior says, "Strait and narrow is the gate, and few there be that find it." How many of us would like to be among those few!

Again, I am afraid that we do not extent of forgiving seventy times seven, not considering if we forgive not men their trespasses, neither will our heavenly Father forgive our trespasses. And how can we call on our heavenly Father, as we do in every prayer we make, almost, to "forgive our trespasses as we forgive those who trespass against us," knowing at the same that we have something against some member or some one else; we have not forgiven a falsehood in the very act of approaching God in prayer, how can we expect such prayers to be heard?

Let us search our hearts, our feelings, and consult the Word of God; see it we are patterning after the plan laid down by Jesus for us to follow; see if our lives are emblems of his; for if we have not his spirit we are none of his. Some of us cannot forgive a brother a very small offense unless he makes a fourfold acknowledgement. Our blessed Redeemer prayed for his enemies who were in the very act of torturing him: "Father, forgive them, for they know not what they do.' This is the life and death to pattern after. When we get so holy that we cannot forgive a weak brother that has trespassed, we are getting on the order of the Pharisee that thanked God that he was not as other men, specifying the good deeds he had done. To he forgiving and long-suffering is one of the special fruits of the spirit, and all the spiritually-minded who live in Christ Jesus, will show the fruits of the spirit in their daily walks; they will a living type of their Lord and Master. They may be drawn aside by cir comstances, but will soon return and humbly acknowledge the fault; and when that fault is acknowledged, it

GENUINENESS OF THE NEW TESTAMENT.

ed and forgiven.

LET us now consider the evidence for the authenticity and genuineness of the New Testament. These books appear on their face to have been written or sanctioned by the apostles, and to have had authority at once as such, and their genuinenesss was not called in question at the time they were published. They expressly acknowledge one snother as of divine authority, as where Peter claims for Paul's writings and his own a place in the Scriptures. Luke and the Acts have the authority of Paul, and Mark of Peter. Nearly all of them hear the names of their writers, and some of them name the places from which they were written. Some are addressed to well-known churches, some to classes of persons, mentioning wellknown incidents in their current history. Paul sends salutations to many persons in different places who are well known in the churches, some of whom lived a long time after the apostles, aid whose writings are extant, in which they bear testimony to the genuineness of his epistles. He also directed his epistles to be read in the churches, as at to the Collossians to be read st Laodicea. Thus it appears that they were received by the churches at the time as genuine.

John lived until about sixty years after the death of Christ, in whose time large numbers of churches were established in many parts of the world, and to seven of these that apostle directed the Revelation. Nor does he give any bint that the writings of the other apostles are not genuine, while he writes his own Gospel to correct errors exercise that spirit of forgiveness to the which had sprung up supplementing rather than repeating what they had written. John's apostolical authority brings the chain of undisputed testimo ny down to the second century. this time there were old and well-established churches which had the New Testament and were accustomed to read it every Sunday in their worship. Justin Martyr, born ten years before John died, says: "On the day which we call Sunday, there is a meeting of all Christians who live either in cities or country places, and the memours of the apostles and the writings of the prophets are read." Thus no unauthenticated book could be introduced among them any easier than among us, and no texts could be interpolated in all their copies, or in any of them, with out discovery, and there would not be as many errors and omissions as in copying other books. From this time we have the testimony of the writings of

the Christian Fathers, some of whom

were companions of John, and some

down to the present time, who quoted

from these books as genuine and sacred,

and accredited them to their respective

were scholars of those taught and

Barnabas, Clement and Hermas are mentioned by Paul. Clement quotes Matthew, Ignatius, living with John, quotes Matthew and John and Paul' epistles. Irenwus, a disciple of Poly carp, who was taught by John, says: I can tell the place in which the blessed Polycarp sat: how he related his conversation with John and others who had seen the Lord, agreeably to the Scriptures." After him Justin Martyr quotes, among other passages, nearly the whole of the sermon on the mount. Latsin, a disciple of his, composed a should be kindly and lovingly acceptharmony of the four Gospels, showing that there were four, and only four, which were received by the churches. Irenaus mentions the New Testament, as a whole, and all the books by name except Philemon, John and Jude, and calls them the "Oracles of God." says: "We have not received the knowledge of the way of salvation by any other than these by whom the Gospel has been brought to us, which Gos pel they first preached, and afterward the will of God committed to writing, that it might be for time to come the foundation and pillar of our faith. For after our Lord arose from the dead, and they were endowed from above with the power of the Hely Ghost, they received a perfect knowledge of all things. Matthew among the Jews wrote a Gospel in their own language Mark also, the disciple of Peter, deliv ered in writing the things that had heen preached by Peter, and Luke, the companion of Paul, put down in a book the Gospel preached by him. Afterward, John, the disciple of the Lord, published a Gospel when he dwelt at Ephesus." Such testimonies of the fathers we might give at length. frenous quotes from all of Paul's opistles except Philemon. Clement says Paul wrote to the Hebrows. The same father quotes the seven catholic epistles. Thus the chain of testimony is com

Nor did the enemies of Christianity call into question the genuineness of the books of the New Testament when writing against them and whee quoting from them. Besides this, versions were immediately made into other languages, notably the Peshito-Syriac only a few years after John's death. And the Latin version called "The Italia" was made before the end of the second century. This Jerome revised in the fourth cent-

Ancient manuscripts of the New Testament now exist numbering several bundreds, and notably three nuncial 14: 1, 2. The spring of life is nearly manuscripts, the Vatican, the Alexandrian and the Sinaitic, dating some of death is nigh at hand. We are like time in the fourth century; the latter complete without the loss of a leaf or verse. These agree remarkably with the ancient translations, especially with "Providence Italia. Tischendorf says: has ordained for the New Testament more sources of the greatest antiquity than are possessed by all the old Greek literature put together." These show how highly the New Testament was esteemed; how carefully preserved and guarded, and how impossible it was that it should have been corrupted. From these manuscripts and from the

quotations of the fathers, it is possible for us now to discover the least omission or interpolation. The work of collating and comparing these has been most critically and conscientiously done by scholars, until now we are more sure than has been any age of the church that we have the New Testament in the original Greek, in the very words of inspiration. The language in which the New Testament was written was the Hebraic Greek peculiar to the New Testament, and has not changed since that time. Lord Hailes, by searchiog among the writings of our fathers, found that, had every copy of the Bi-ble heen destroyed at the end of the third century he could replace all from their writings but seven verses Considering how sacredly they were

regarded at the first by those who had every means of knowing their origin how they were constantly read, quoted preached from and translated, and that there is no spuriousness about them, we must conclude that we have the book of the New Testament in the gennine, uncorrupted and complete text as either written or sanctioned by the apostles with Divine authority. When apostles with Divine authority. we add to this the fact that there are other alleged writings of the apostles which were rejected as spurious because there was no evidence that they were written during the first century, or were the wicked cease from troubling and sanctioned by any apostles, or quoted from by the fathers, or read in the the weary forever are at rest. churches, or catalogued in the cannon, or made the subject of commentary, as were made the books of the New Testament, the evidence for the genuine ness of the New Testament is over-

We may therefore set wholly at rest our fears that the Bible itself shall be altered or corrupted. We would also wish that every one who is unacquainted with the Hebrow and the Greek might have in his own language as perfect a translation as can be made. - Stu ben, in N. Y. Evangelist.

WHEN you see an old man amiable mild, centent, and good-humored, he must, occurent, and good-amorrest, be ter purposes. The mechanic fivel in sure that is his youth be have been just better mond for his work. If he is sure generous, and forbearing. In his end he does not lament the past nor draw that the fatter; he is life the evening of a fine day.

—Set.

THE TIME IS SHORT

1 Con. 7: 29, in contemplating the solemn words of the apostle on the shortness of time, brings to our mind many things of the past, present, and future. Autumn brings to our mind the solemn words uttered by Job: "Man that is born of woman is of few days and full of trouble; he cometh forth like a flower and is cut down; he fleeth like a shadow and continueth not." Job of death is nigh at hand. We sre like the flower that is cut down and continueth not. Soon many of us will pass the way of all the earth: no more be numbered with those in this life. We are dropping in death as the leaf from the branch. The Pealmist in contemplating the shortness of time eavs: "Remember how short my time is," Yes, the time, place, and people that now know us will soon know us no more in this life; but if we live as becometh Christians in this life, we can exclaim in the language of Paul in the hour of death: "I have fought a good fight, I have finished my course; henceforth there is laid up for me a crown of righteousness, which the Lord the Righteons Judge shall give me at that day; not to me only, but unto all them that love his appearing." 2 Tim. 4: 7, 8. Thus we think of those of our youthful days, those of early life, whom we used to associate with, where are the most of them! Perhaps the greater part of them have gone from that home from whence none have yet returned. me say to you, friendly reader, the time is short; then how important it is that we be prepared for the solemn change that awaits us. Our aged brethren and sisters are daily falling,-one by one—into the grave. Who, oh! who are willing to receive their mantles when they fall from their shoulders and walk in the old paths of the Gospel, as preached and practiced by our ancient Brethren, and earnestly contend for the faith once delivered to the saints! But this I say, Brethren, the time is short. It remaineth that both they that have wives be as though they had none, and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not. Yes, breth ren and sisters, we look by faith beyond the cold stream of time when we will

CHEERING WORDS.

he released from this life and anchor within the baven of eternal rest, where

Don't be afraid to speak them. Some your friends are hungry to hear of your friends are hungry to hear them. You can find no better way of helping people to do better way of peaking words of appreciation for what they have already done. The ed-tion will write with double brilliancy, if you will tell him how much you can in you will tell him now much you ab-joyed his last leader; your wife wil-leook a better dinner to-morrow, if you praise her a little for the well-cooked dashes to-day. The preacher will preach with new fire and force, if you can honestly shake his hand, and say that his last sermon went straight t your heart, and isspired you with het ter purposes. The mechanic feels in

BRETHREN AT WORK.

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S. T. Bonevernies,

YOUR PAPER

The date after your mann on your paper shows to what true you have pand. It serves both non-necessity and a request for payment. Thus "I Jan. "No?", shows that the paper has been paid or up to that time. "I Jan. "S?" shows that the time will then expens.

83° If your or credit has not been gaven within 7 we or

"Speak not evil one of another, brethree."

Bro. Paul Wetzel and wife are now travel-

THE Ashland College opened with fifty-five etudents this year.

One of the late lattles in Egypt was fought

near where Moses was born.

The United Brethren have a missionary debt of \$20,000 to be raised by November next.

Foun lately made the good confession and were baptized in the Lick Creek church, Ind.

Do not read books and papers that suggest thoughts that you would not dare to utter. The Inter Ocean says that the Governors of

six New England States are total abstainers.

THOSE who think there is no barm in talling

a "white lie," may feel bad when shown how black it looks.

Ir often rains too hard to keep people from meeting, but seldom too hard to keep them from business.

Nor less than four German expeditions will come to this country to abserve the transit of Venus next December.

Governos St. John, of Kansar, says the temperance revolution is bound to sweep over Missouri. Let it aweep.

Most people are willing to confess to God that they are sinners, but when told of it by any one, they become angry about it.

Say one, they become angry about it.

There is in the Cassel Library, at this place, a book bound in human skin. It is Newton's Sermons on Revelations, published in 1733.

Bac. P. P. Brumbauga, who has been spending some time in Colorado, thinks that is just the place for persons suffering with the asti-

At the Love-feast in Marshall county Ill., last menth, forty-four communed; the youngest being tweire years old, and the oldest nearly seventy-three.

D. A. Huproen, of Resaville, Ind., writes that two were lately added to the church by haptism at that place. He also reports crops

Bao. B. A. Hadsell wishes us to say that expressage on Brothren's Clothing much be paid by the purchaser. He neglected to no state it

in the Supplement.

An exchange says: "The Roman Catholics have been in China three hundred years, and they have not yet given the Bible to the Chi-

Sterar Libbie Lestie has taken charge of the ditorial department of the Young Disciple and Youth's Advance. Success to her. The paper is good, but we hope she will make it

ness, or any nortion of it

PARENTS teach their children that if they can say nothing good of a person to say nothing at all. If all the purests in the unit would just put this doctrine into practice, it is lard telling how much good might result from it.

Jonn Wesley was asked how he would spend the few remaining hours of bis life if he knew that he should die at a given period. He said, that he chould fill his uppointments as usual, spend a plessant versing with the family of his host, retire to rest at the usual hour and awaks in glory. THE steamer Asia went down under a storm is Lake Michigan Thursday evening, Sept. 14th. Over 100 persons were on board, and only two survived to tell the sad story.

Is you never heard of two Christians fighting, then we ask if you ever heard of two Christian nations fighting? If the principle will apply to individuals, why not to nations?

Christian nations fighting? If the principle will apply to individuals, why not to nations? Mr. Monaus College, this year, opened with over one hundred students, and now has one handred and fifteen. Many others will be here

soon. Many of those now enrolled are here for the year.

One of our exchanges says that an array may as rationally leave the hattle to be fought by the effects alone, as the Church leave the iconversion of the world to the ministers of the i

Gospel.

ALL things essential to salvation are carefully recorded in the Scriptures. We dare not either edd thereto or take thereform. It is the perfect law that needs neither medifications or

amendments.

WEILE the inhabitants of a certain town in

New Hampshire are disputing as to which has
the oldest Bible, the Concord Statemens thinks
a more profitable question would be: "Who
owns the Bible most frequently read?"

"I HAVE known," says St. Basil, "mee whe have fasted, and prayed, and gronned, and yet would not give the afflicted one farthing." But God said to Cornelios, "Thy prayers and thine alms are come up for a memorial before God."

Ir those brethren keep on telling shout the good things in Oregon, Washington Territory, and Idaho, they will get a number of the Easterr people out there after a while. Bro. L. F. Wagener, in his article this week makes it rather interesting.

"BECAUSE I have but one talent I don't see
why I should give it to him that bath ten, and
I don't mean to do it. The Lord helping me, I
shall use it myself." So said a good sister in a
prayer-meeting, and there are a good meny
trethren that ought to do the same.

Bno. J. R. Gish has bought a farm four miles south-east of Lacco, Marshall Co., Ill., and has reated it to Bro. C. S. Holsinger. Tois will make Bro. H. more comfortable in his large field of labor than he has been herestofore. He will not more his goods till Spring.

CHRIST told his disciples that he would make them fishers of men. That is now the work of all tree ministers—to catch men for the kingdom. It may be well for ministers to observe that a good fisherman always goes to the fish. He rarely waits for the fish to come to him.

Gov. Fester, of Ohio, says that it costs that State \$3,00,000 a year to support its poor, and that \$3,500,000 of that is directly chargeable to the liquor tradic. The entire sulcon interat in the State pays less than \$300,000 in itaces, leaving the rest of the tex payers to furnish the balance.

We are pleased to learn that Missouri is becoming aroused on the temperance question. Let her take the proper steps on temperance regislation, throw out the necessary inducements for nothern emigration, and the way will be open for her to become one of the finest and most propersous Stakes in the Union.

same time ago with his hat on, wherenoon the Floy demands that they be haptized ever. St says the Christian. Mr. Ray must have strong faith in mee uncovering their beads. We wonder why be should not have as much faith in women having their heads covered in time of prayer.—Primitive.

From the Primitive we learn that elder John Knisley may yet move to Chicago and work up the interest of our people in that city. There are several members living in Chicago, and quite a number of members' children, who would likely take an interest in the work. Bro. Fabrusy promises to do what he can to encourage the move whose once started.

In over Bilde on the face of the earth were destroyed be-day, the satire work, earse over when the satisface of the the willing of a satisface of the the willings of a satisface of the third century. These face is the close of the third century. These face of the Bilde only never worse not quantitately any of these statisms, and right in the face of them are the satisface of the satisface amought to say that the New Tentament was not produced still after the close of the third century.

A NUMBER of affileded persons will spend the coming winter in Florida for the heacht of their health. Any of our readers seeking information concerning that State, should send to Jacksonville, Florida, for copies of the Weekly Florida Union.

Amout the first while man to come to star

About the first white man to come to stay in these parts, was Mr. "Week" Phelips, now deceased. It is said he came down (from Galena) the Pecatonica and Rock Rivers in a cance, and landing a little shove this place, followed up a small stream till he recched the site so well known in these later years of the "Phelip" place," two miles cast of Mt. Morris.

Amono different unions and of Mt. Morras. Amono different unions there are different hinds of lonfers. The Italian tooler spends his insee in adequiry, the Tarish in fareaming; the Spaniard in praying; the Franch in longthing; the English in evening; the Revisian in gambling; the Huugarian in smoking; the German in draining; and the American in Italiang polities, or whitling some merchant's dry goods been.

Ax exchange says: "The last distillery in Kansas has mored to St. Joseph, Mo. The law is now as well enforced as any other law, and less time is near when liquor setting will added to the same state of the liquor setting will access in sprace. Prohibition is not only a manager of the law is better only a surprising success. The law is better only a surprising success in sprace of the law is better only a surprising success in sprace of the law is better only a surprising success in sprace of the law is better on the law in the law is successful to the law in the law in the law is successful to the law in the law is successful to the law in the law is successful to the law in the l

haptical, and other would be the next Sunday, and also states that nearthstanding the dry weather the farmers any that core will make about thirty hundreds per area. But in the Propressive we see a notice to the effect that he has now changed his address to Oscolo, St. Clair Co., Mo. I'm my seen a little strange, but it is nevertheless a fact, that the fact schools established in the world warm. When who were

It may seen a little strange, but it is never theless a feet, but the first schools established in the world were "high schools". They were for the higher and advanced classes. It required hundreds of yeers for education to reach the common people, hence it tool quite a timthe common people, hence it tool quite a timthe common schools system, which is of modern introduction. High schools have now become so common, or general, that must young men and women have access to them.

The Christian Stomland strongly supports

The Christian Standard strongly supports the rival hum-shook just published for use in the Disciple church, while claiming that the hard beginning that the fill of errors to be sadered by perpla of culture. To get even with him the elitor of the Eurogalita has published that there are 794 errors in the rival book. Verily these editors must be good as found faults own from home. Find that illustrates the nature of people generated the control of the con

The Emzeloit pointedly age: We board over our ministerior centre or centre or yet with all our howst, the fallowing arcsipation and the centre of the centre of the centre of the theory of the centre of the centre of the centre than for breed; more for spirits that for winemone for vine thus for baths or means of perserving behild and becausing vine by aspecting behild and becausing vine for automated than the centre of the centr

Max readers is not straight. The terminal multiment of Xveras were harded had by her harden so that the second of the second of

Piner, E. S. Barnard, of Nuckrilla, Tana., and the 14th inst, discovered a new count located near this star familys, in the constellation of the Yesia. Her discovery was announced to take pinel to Mr. H. H. Warner, at the Warner to the pinel to Mr. H. H. Warner, at the Warner to the same moment Prof. Levis Swill, Director of the Warner Observatory, received inclinjource that a large smaled upon count has been discovered in Rio Junaice, Starth Austrian (Park, Darmel du Her Her present the present Perk, Darmel du Her Her present the present of the three three constructions of the present of the three three constructions of the present of the three three constructions of the present of the three three constructions.

he The Lutherna Syncia of Northern Illinos was in resion here the 1st half of was in resion here the 1st half of the 1st half

The hondream of a removelle had his eggs opened a few stops, og. There and first bench, man was brought bench drobe. The stop of the teach of the stop of the

The Problimiter's convenition at Walker (Giles, having sended to tests a university, the Medical way poly says, "They will do a unit thing. If they can exawl into some natural they are they are the same and they are the are they are the are they are they are the are they are the are they are they are the are they are they are

sectively engaged in teaching the Indians, and training them in the art of peace. At they rearly meeting hild at Newport. It. I, into the Indians of the Indians of the Indians of the most the 100 feet was the Indians of the Tourist the breding schools are steaded by mostly meetings are maintained. They have see pagink. Florarishing Sonday-suches and the Indians of the Indians of Indians of Indians of Indians Seembest Plant, one of the turnish Mode wardow. Over Julie of the Indians of Indians of Indians was the Indians of Indians of Indians of Indians of Indians was one of Indians of Indians of Indians of Indians of Indians and 145 coveraging the Indians of Indians of Indians of Indians in Indians of Indians of Indians of Indians of Indians of Indians in Indians of Indians of Indians of Indians of Indians of Indians Indians of Indians of Indians of Indians of Indians of Indians of Indians Indians of Indians of

THE FAMILY COMPANION.

The Parally Companion pilics was most from famatic Mi. Morris but work. We found it too inconvenient to elit two papers as a synt, and as the Barraman x W was cook and go to Lamart there was no way left the the Companion to more here. And not the Companion to more here. And not have been also as the contract of the Companion has already reached a good circuitation, with the bast dispressed of the companion has already reached a good circuitation, with the bast depressed with the consequent of the companion has already reached a good circuitation, with the bast depressed of the consequent of the companion has already reached a good circuitation, with the bast dependent of the consequence o

THE EGYPTIAN WAR. The modern methods of warfare hare

me so complete among educated nations that unskilled powers cannot long stand be-fore them on the bottle field. A few months ago the iron-clad vessels of England in a few hours demolished the fortifications of Alexan drin, and drove the Egyptian army from the city. Weeks were spant by the defeated fortifying a few miles from Alexandria, expecting that the English would attack them by land to get possession of Coiro, the leading city of Egypt, about 140 miles south-east from Alexandria But to the amazement of the Egyptian General, the main body of the English army moved up the Suez Canal, to a point 100 miles east of Cairo, with a view of ap-proaching Cairo from that direction, and atacking the Egyptians in the rear. Between the Canal and Cairo 15,000 English troops or prised and in less than one hour defeated the entire Egyptian army, consisting of newly 40,000 men; took their Commander prisoner marched into Cairo, and thus virtually suding the war with a comparatively small loss of life At present Egypt is demoralized, her crops much neglected and it will require time to re-

store order and confidence.

THE TEMPLE IN EGYPT.

THE London News, discussing the historic sites of the theatre of war in Egypt, says Bitween Heliopolis and Zugezig, there is ar steresting spot connected with later Jewish It is called Tel-el-Yohoodee, or 'The history. Mound of the Jew.' In Josephus, b. xiii, c. iii mil he found m. account of it. Onias, son of he High Priest of the Temple of Jerusalem, pst permission from Ptolemy and Cleopatra to pild a temple in Egypt which should the one at Jerusalem. Josephus cays it was dracted, with priests and a service the same on the Jaws were accustomed to. The place was greviously known as Leontopolis, and a temple and stood there and a palace of Rames:s III ex sted at it, all of which were in ruins when Goiss constructed his temple, which now is also goer, and nothing but mounds are left to mark the spot. Onios in his letter to Ptolemy quoted is favor of his proposals the prophecy to Isniah 19:9, 'In that day there shall be an altar in the nist of the land of Egypt, and a pillar at the berier thereof to the Lord.' These words are schoolledged by Ptolemy and Cleepatras heing the inducement which caused them to make the grant. This temple attracted the Jewa and there were other cities in the district where they predominated, though but little is known ngseding them."

CORRECTING FAULTS.

OSSERVATION has long since convinced to that there is a better way of correcting faults thin bringing the party before the church in every instance. The heat of people will son times make mistakes, and of course should be serrected in a kind, Christian way, and especisly should the young and weak be handled very tenderly. When we hear of the misstep taken by an erring brother, why would it not be heat to go and see him, inform him of his error, exhort him to repent, and give him time to make the reform? Instead of the efficials citing erring ones to the council, might it not be better in many instances to send a friendly visit to admonish and instruct the It seems to nathat much more good night be accomplished this way, and much on pleasantness kept away from church meetings Hours are sometimes speat at Conacil Meetings discussing a matter that the party himself night have willingly managed if informed of it in a friendly, quiet way. Most of the erring cars need just a little help to set them right. but when bandled in the presence of church it seems almost more than they can andure. Give them a helping hand; let them realize that you mean it for their good, and they will love you all the hetter for it. Let us less to correct the faults of others as quietly as possible, and accept their efforts to do het ter, letting them make their confession to God, who will willingly torgive them their tresposses if they will approach Him in faith sed sincer It is certain that all Christians proceed thus with their personal and individual mistakes, and why not help each other sa same way! We do not mean to proceed in that way for all cases of sin, but we do candidlieve that is a majority of cases a course of this kind would remedy faults that otherwise remain uncorrected. We are placed here to bely each other, and should adopt method estendated to lessen crime and the most passi ble good to the race.

NEXT ANNUAL MEETING.

In our travels West we did not see the noted Bismark Grove, but we thought about it a good deal, because there has been so much said about our next A. M. there. We have doubts about the propriety of holding it there. It is a place built for worldly pleas are and amusement, to draw large crowds, and to draw travel on the railroad. For us to hold our Annual Meeting in such a place is mixing the most sacred things very closely with worldly pleasures, and many of our brethree will doubt whether it can be right for us to take our meeting into such a place, while we will not allow such worldly pleasures in our churches. It is clear to our mind that many of our instaltons will use its well satisfied with
account of the counting the county of the county

temples, synagogues, and other public places to preach, but they did not organize and do urch work in such public places as are built for pleasure and amusement. The nearest they came to it was their worship in the temple Jesus chose a private house to institute the communion. We may preach the Gospel anywhere that occasion will permit, but the ob servance of the ordinances and church work should be where the time and place is most Etting for the solemn work to be done. WA know these and similar feelings have been free quently expressed in reference to having the Annual Meeting at Bismark Grove. should be very careful to do nothing that will wound the feelings of a part of our brethren It is a matter of more importance than often think when we so act in any case as to burt our brethren's feelings. Some think only of it as whether it is right in their own views This is not snough: we should think of it, not for ourselves, only, for "no man liveth to him we should look whether it will wound elings of our brethren, and if it does, we

We want the brethreu in the West to have the next Annual Meeting, as it would give on eastern brothren a chance to see the western country, and we would hope that it might induce some of our ministry to move West. We eve in their dry country and mild climate they can hold the Annual Meeting withou going to Bismark Grove. They can farmish small tents to reat for ledgings; they can board all but the delegates in outside teate or restaurants at 25 cents per meal-this will pay all expenses. Then we cannot see why they should not hire the work done as heretofore, and if they lack the mesus to prepare for it we believe there are plenty of brothren in the

ould hesitate a long time before we do it.

the older churches that are willing to help in We have written what have heea our onghts on this matter, for the consideration of others who have it on their hands to cettle.

on with what brother Miller save e present the following from the Primitive showing how our Brethren in the East look at the location for the meeting the coming year

OUR NEXT ANNUAL MERTING. Soon after our last meeting it was pretty generally understood that our next meeti would be held with our brethren in Kansas The inducements beld out, as to the place pro posed, and its conveniences were consider ble and as suitable as could be found. But after looking at the matter more carefully and from the different standpoints, the minds

ome have been somowhat changed. In holding a meeting of this kind the olding it is, or should not be the only consideration. The object or design of the meeting should be made first in importance. These meetings are held for specific purposes, and wherever these purposes can est accomplished should have much to do

As far as we are concerned person s would suit us quite se well as anywhere else s we would much enjoy spending our A cason with our Western Bretbren. But while this would afford us pleasure, we are quite willing to forego all personal enjoyments in this direction for the sake of a higher good to the

r brethren were dissatisfied with our former place of holding A. M. on account of it ellowing local churches a fair representation. This feeling became so strong that a large Brotherhood petitioned, through the District Meetings, for a change or the privilege of each local church to represent by délegates. Our last A. M. granted this request, and our next meeting will be the first one held under the new plan. To give this change a fair test the meeting should be held at a piece where the illest representation can be had. To hold it at the extreme end of the Brotherhood largely defeat the very object for which my carnestly prayed, as it will be impossible to have anything like a general representation of the Brotherhood at a point so far Went, This will appear very evident when we consid er that almost one-fourth of our entire memhership is in Pennsylvania, over two thousand miles distant from the place numed. But then it muy be asked, is it essentially

likely be of a more important character then we have had at any former meeting, or may have in the future. Our A. M. Micotes are now under revision, and will be presented at our next Annual Meeting for its sanction as The acceptance of this revision will be of vital importance to the Brotherhood, and to make it satisfactory to the greatest number the meeting should be held at a place where the fullest representation can be had. The greatest good to the greatest number the true theory of all governments, and it is equally true of church government, and it h ring on the location of our next A. M. that the church at large cannot well afford to

In presenting these, our objections against the proposed location, we have no personal preference at stake, but do it because we believe that the present condition of the church demonds it. We want order, peace and union, and we want confidence in the work of our A. M. restored. And this we can have if each local church, as far as possible, can have a voice in her decisions, and for this reeson we greatly prefer to have our coming meeting held at a place where the greatest possible number can reasonably be expected to be repseated. We say this with all deference the wishes and feelings of our Western brethren, and if our reasons are not considered tenable and the Brethren still conclude to hold it there, we shall chestfully acquiesce,

But it may be asked, as you object to the lo cation prepared, have you anything better to offered east of the mountains, where by right of change, from east to west, it properly be-Pennsylvania, numbers the most central, and is abundantly able, and hould call for it. What do you say, brethren? There can be no harm to making an offer, even if it should be thought best to bold it West.

We publish these different reasons for not holding the next Annual Meeting at Bism

Grove that the Brethren at their Special State Meeting, near Lawrence, Kansas, next month nay take them into consideration, and act accordingly, for in the present state of the Brotherhood we want to do what seemeth hest for the fraternity as a body. we saw nothing at Bismark that would need to disturb the most sacred feelings; in fact, we thought, and yet think, that the surroundings one wither fewerable in that respect. As the Brethren in the West are poor, and in most places very much scattered, it cannot be expected that they can take the Annual Meeting and provide for the people as has been done heretofore by densely populated costern parts They must seek some other way of ledging and caring for them. At Bismark these difficolties are easily overcome. We could worship in Nature's grove, and act as conscientiously there as at any other place where we have attended Annual Meetings. spent so much of our time preaching in school houses and houses owned by other den tions (in which houses picuics, shows, festivals

stc., etc., were held | that brother Miller's obsections do not impress us so forcibly as they nay others. But we have this much to say: the railroad company that owns the grove, and controls it, is very auxious, and will do its power to make the place of meeting as congenial as possible. We mention this to the credit of the company. But in case it should not be considered hest to hold the meeting there cext year, we would still be in turor of having it in the West before many years, for our western Brethren should be

invored as well as those in the East. The present state of the Brotherhood m it very necessary that as many churches as possible next year he represented by delegate, and for this remon a more central point than either Kansas or Peunsylvania would be very desirable. Individually it makes not one por ticle of difference to us where the meeting is held, but for the general Brotherbood it may. All of these things can be taken into consider ation by the Brethrea who assemble in Douglas Co., Kauses, next month, and if necess the Locating Committee, appointed by the late A. M. can give such advice as they may think But if any offer is to be made for the meeting at a more central point, it should be done quickly, for the western Brethren will

what better can we do than go to Bismark STINDAY-SCHOOLS

I NOTICE in the R AT W, as gridely beauted by the Complete for Expenditure for the Complete for Section 2 and world then," as evidence that the chart as right to creat moushers. My mixed was so much advecaded in our paper. It is a does not be complete for the section 2 and the complete for the section 2 and the complete for the complete f of peace, harmony, love and asion, lay it down by the side of the Convention, nevermore to be resurrected, or give us Gospal for it? David Negr.

Of course the New Testament says nothing about Sunday-schools, or any other kind of schools. They are institutions that the church may was or not use, as she may think proper. They were in use among the very early Chris tian charches, and have been sanctioused and used ever since. The church has never seen proper to demand that Sunday-schools be esablished in the churches of the Brotherhood, she has simply permitted their use. She has not the power to forbid them, for in doing so she would be transcending her limits, congregation may agree to have no Sandayschool, but she cannot compel other congrega tions to do so. Using or not using Sunday schools is no test of discipleship in any sense nor has it ever been in any age of the church from the times of the apostles to the present neriod. Brethren have a right to disbelieve in anday-schools, but they should not make their feelings a standard of right or wrong for others. Here, we think, is where the dis faction comes in. A good brother does not ametion Sunday-schools. Well, that is his privilege-no one ought to doubt his right to to think that way. But he goes a step further and wants all others to think as he does, and i they do not, he thinks they are wrong and wants the church to so decide. We are asked "Can'd not the Brotherhood, for peace's sake put Sunday-schools away?" We might ask, could not those opposed to Sunday-schools, for peace's sake, permit their use? There is a chance for peace on one side as well as the other. The forhearance should not all be on one side. Let those who enjoy the Sundayschools have them, and those who do not eadorse them, do not need to attend if they not feel disposed to do so. In this way both parties may be accommodated, and that too without thinking any less of each other. Those opposed to Sauday-schools ought not to want to deprive us of using that sanctioned by the practice of our ancient fathers and me the "Golden Age" of Christianity. Let us all have more charity for each other, for rememher, that "charity is the bond of perfectness. Col. 3: 14. Let us not hesp on each other burdens that are too great to be horn, and de mend of others things that neither the Gospel nor the practice of our socient fathers de-In the day of judgment, when all nations are to be judged out of the things written in the

Books, we do not think Sundsy-schools will be either condemned or justified-there is nothing in the law about them, hence they will not be made a test either one way or the other. And since the inspired Word does not de either their adoption or rejection, let us be as consistent as the written Word. The Gospel says nothing more about Sunday-schools than

does shout hymn-hooks, meeting-houses. printed minutes, papers, and many other good things that we may use or not use as may deemed proper. We cannot ferbid the use of a lawful thing just because it is not forbidden in the Gospel. It the Gospel in no way forbide it, and it is not an evil, and we forbid it, we simply get in advance of that which is writt and will in the judgment be condemned for our usurpation of power. It is common to beer people say, "Can find nothing in the Gorpel about Saudny-schools," but they never talk that way about hymn-books, meeting houses, or common schools. Let us be a little consistent in what we condemu, and not TH M.

Home and Pamily. Morro. -And the fruit of rightconsecss is now in peace of them that make peace. - James 5: 1

Chineso Children

Mosr of the little folks get no l from going to school. When they go, ful they get but little mental discipline erything is committed to memory, and the child is not taught to think. When in school all study out loud, and when a boy or girl has the lesson be goes up alone, and turning his back to the teach-er, begins to repeat his leason. All the time he is swinging from one foot to the ther, keeping both arms going all the time, and singing his lessous at the ter time, and singing als lessous at the top of his voice. Thus they will learn and recite whole books, and will often not miss a word. But there is no history or arithmetic, or anything of that kind taught. It is all some lessons about the duties children owe their parents, and some rules of politeness. Much of this, even, is very foolish, and of no value to any body. But in Christian schools that en established, and in the Sun-

other useful timngs. I have heard boys

Scripture and recite geography and other

useful studies in a way that would do credit to the schools at home. They

seem to take great pride and pleasure

ilers of good schools. But it is particularly sad to see how to religious things. They have "lords many and gods many," but have no idea of the one true God. They worship the dragon, believing him to be god of the rivers and waters generally. A few years ago, near a large city, a small snake was found. At once they said it was the dragon. So they put it on a vel-vet cloth and carried it all over the city. Then they etarted to take it to Pekin spital of the country. But the pour little fellow was starved to death

and built a monument over him! They have a god for the kitchen, and about the people in the house. His titre pooking is done. Just before the year closes they give him a feast of molasses y, and charge him to be sure and gave the candy to make his lips stick to gether, so that he may not tell anything had. But they forget that if his lig ed he cannot tell anything good.

They have many absurd ideas about their gods, and about the good and bad spirits of the other world. When any of the family are carried to the grave, they scatter paper money along the road to satisfy the spirits of their appenders, and also to deceive any had spirits that might happen to be about. While the bad spirit is examining the false money. of his way. The spirits of their dead ancestors are supposed to he satisfied with the paper money, which is cut like their cash, as they call their copper

Boys are much more highly esteemed than girls. Hence, thousands of girl babies are put to death as soon as they to that they will not take the boys away they put rings in their ears, to make the gods think they are girls, and the large brothers will call them sisters, and the parents will give them guis' names, and call them their daughters. So you are how foolish and almord their

They have also very foolish notions about good and bad luck. Good-for-nothing fortune-tellers are found all dong the streets, who pretend to be able to tell the future, and to tell the respie whether or not the gods are favorable to anything they may want to do. If one of the family dies they will not bury blin until they are assured that every thing is according to good luck. They will keep the body for works, and then will seep the body for weeks, and then take it to the burying-place and set the box on the ground and leave it there un-til the signs are all right. Often the bodies are sever put in the ground. I bave seen in graveyards surrounded by

dead bodies in every stage of decompo-sition. The "fung shui," as they call it. has never been right, and hence the bod-les have never been buried. No doubt this often causes disease, and many ru and die from the effects

Matrimonial.

OOD-GARST. -- Near Watson, Mo., Sept. 1s, Charles M. Good to Mary J. Garst, daughter of Bro, Frederick a sister Mabula Garst. B. P. FLORY.

Fallen Asteep.

BOWMAN,-In the Knob Creek gation, Tenn., Aug. 25, of typhold few er and other diseases, Willie B, son a Eld, Geo. C. Bowman, aged 21 years His sickness lasted only one week

though his sufferings were govern. The subject of this notice was one of anner ior intellect; his rouned character and loving countenance had made manwarm-hearted friends for him. As a co ixen he was highly esteemed for his day-schools, the children are taught the great truths of the Bible, as well as many punctuality, etc. He bid fair to be a standard bearer in the church, and the congregation of which he was a men The family of which Willie was

mter, have suffered great sorrow during the last seventeen months. Four of the family have crossed the deep ark river. The first was the ancient grandpaps; next a little brather; then the dear mother, and now Wille has gone to join the happy hand in the pare dise of God. J. D. HYLTON. SMITH.-In the Seneca c

Ohie, Sept. 4, daughter of Bro. John and sister Elizabeth Smith, aged one year and 5 months. Disease, cholera H. RODBER.

WADE.—In Loraine, Ill., Aug. 21, of consumption, Miss Luella, daughter of Bro. James Allen Wade, aged 21 years and 11 days.

The subject of our notice was love by all who know her. Her moral virtue were of the highest refinement. Through the care of a kind father and tender mether she here her afflictions until death relieved her, which was very unexpected to her. A few moments before she died, she sald she was not going to die. So soon is the fond hope of cartl blasted. But her spirit in in the hands of a just God who wrongs no one. Fu-neral discourse by Bro. R. Atchison, as-

H. W. STRICKLED

MILLER.-At Polo, Ill., Sept. 8, Elwy: F., son of Bro. William and Hattle Miller, aged 4 years, H months and 2: days. Funeral services by Elder S. Z. Sharp, assisted by Rev. Humphrey of the Daptist church

HORNING .- In Mt. Carroll, Ill, Sept. 7, 1882, stater Minnie Horning, aged 17 years, 2 months and 16 days,

The deceased was confined to her m for nearly six months, endured much suffering, but wishout a murmus parture, to be present with the Lord She became a member of the church in the midst of her siliction. On the 19th day of July last, she professed faith in Christ and desired to be baptized; being unable to walk, wet a carriage to the water, where she was buried in the liquid grave

The funeral services took place in the Brethren's meeting-house in the pre ence of a large and sympathizing con gregation; text, Rev. 14: 13.

JOHN J. EMMERT.

ADAMS,-In Locust Grove township Fremont Co., Iowa, Sept. 5th, Sidney, youngest son of Nathan and sister Anna Adams, aged 1 year and months. Disease, brain favor.

CREAGER.-In the Dry Creek church Linn Co., Iowa, Edward Creager, a mute brother, aged 50 years, 4 months and 4 days. Discuss consumption.

Funeral services by Sam. Miller and ers from Rev. 18: 14.

THUS. G. SHYDER LINGENFELTER.-In Fairview, III. Aug. 24th, sister Mary E. Lingenfel-ter, wife of John Lingenfelter, ages 22 years. Funeral services by the writer from

JACON NEBLBY.

There 4: 13, 14,

Announcements.

District-Meeting

24, at 3 A. M., Southern District of L., in the Okaw church Piatt co., Ill., miles east of Decatar on the L. D. S. R. R. at La Ptace.

Love-Fearte

Sept. 20 at 2 P. M., Shelby co. spt. 20 at 2 P. M., Shelby co., O. ppt. 20th, at 4 P. M., in the Yellow Greek church, Eikhart Co., Ind., seven miles south-west of Gothen, Ind. ppt. 20, at 4 P. M., English Prairie church, La Grange co., Ind.

Sept. 29, Irish Grove, ten miles nor Osceols, Iowa. Sept. 29, at 2 P. M., in Antioch, Ind. Bear Creek chur an co., Ill.; to co

time over Sunday.

spt. 29, at 10 A. M., in the Eel River congregation. Kenciusco co., Ind., an miles north of North Manchester.

pt. 20 and 30 at 2 P. M., Grove church Miami co., O.

30, at 2 P. M., Middle district, Q. 30th, in the Dry Creek church in Co., In. 0, Cedar Grove, 81

ept. 30, at 2 P. M., Eldorado Cedar co., Mo.

of Winfield.

of Winfield.

white South 2 P. M., Walnut Level church
Wells co., Ind.

spt. 30, Fairyiew church, 2½ miles
south of Unionville, Appanouse co.

lowa.

Iowa. Sept. 20, Lick Creek church, near Brya Williams co., O. Sept. 30, at 11 A. M., Monros co., 155 miles south-west of Frederic Sept. 30, Saline Valley ch

Sept. 30, Saline Valley chartle, Ottavan Sept. 30, Saline Valley chartle, Ottavan Sept. 30, 410 A. M. Canterivier burner, Deltones on Mr. Apparoson church, Franklein et al., Mr. Apparoson church, Franklein et al., Mr. Juliane Sentiment, Sept. 30, and Cott. 1, at A results Green, Sept. 30, and Cott. 1, at A results Green, Sept. 30, and Cott. 1, at A results Green, Sept. 30, and Cott. 1, at 10 A. M. Faster, Green, Sept. 30, and Cott. 1, at 10 A. M. Faster, Green, Sept. 30, and Cott. 1, at 10 A. M. Faster, Green, Sept. 30, and Cott. 1, at 10 A. M. The Cott. 1, and 1

ber Co., Neb.
Sept. 30 and Oct. 1, White Cloud congregation, at Jacob Shamberger's, five nailes reat and oce unio north of Orabam, Nedaway co., Mo. 1, at 11 A. M., at the Brick church in Fleyd co., Va. Sept. 30 and Oct. L at 2 P. M., Rock Riv-er congregation, Franklin Grove, Ill. at 6 P. M., 41/2 mules south-cast of

ct. s. at 10 A. M., Cherokee church, miles south-west of Monmouth, Kan st. 6, 4:30 P. M., Tippe Koscinsko co., Iud. Oct. 7. Neosho county church, Kan. Oct. 7. Mulberry Grove, Bond co., Ill. Oct. 7 at 0 P. M., Newton Grove church Cass oc., Mich.

Cet. 7 and 8, at 11 A. M., English Rive church, 3 miles south of South Eng-lish, lows. Oct. 7 and 8, at 4 P. M., five miles : east of Mound City, Holt co. Mc

east of Mound City, Holl collections 0ct, 7nt 2 F, M. Exeter church, at resi-dence of D. B. Helpy, 8 miles north and 3 miles east of Patrimett, Fili-and 3 miles east of Patrimett, Fili-collections of the Collection of the church, Salim Co., Mo. October 7 and 8, in the Biackwater church, Salim Co., Mo. Oct. 19 at 4 P, M., Pine Creak church, St. Joseph c., I. M., Pour Mile Church, Oct. 19 at 10 A. M., Pour Mile Church, 0ct. 19 at 10 A. M., Pour Mile Church, 0ct. 14, near Loormont, Boulder, near Longmont, Boulder co.

Oct. 14 and 15, Big Creek church miles north-east of Parkersburg. Oct 14 and 15 at 10 A. M., at the hour-of A. Griffith, three miles north-wes of Garleton Neb

Cet. 18, at 10 A. M., Lower Stillwater, 6 Oct. 18, at 2 P. M., Logan church, Logan ca, Ohlo. Oct. 19, at 2 P. M., Middle Fork congr gation, near Edna Milla, Clinton or

Get. 19. Torkey Creek church, Etkhu co., Ind., near Gravelton-Det. 19 and 20 at 10 A. M., Pine Greek, 11 19 and 99, Concord church, Adams

co, 111.

Oct. 29, at 10 A. M., Upper Twin, O.

Oct. 20 at 10 A. M., Pleusant Hill church,
Viiden, Macoupin co., 111.

Oct. 29, at 10 A. M., Panther Creek
church, Woodford cv., 111.

Oct. 29, at 4 P. M., Montfeelle oburch,
Jind.

25, 20, 21, 23, at 3 P. M., Mt. Etna, 1a, 10% miles north of Corning. Oct. 30, at 10 A. M., in the Palestis church, Darke co., O.

ort. 30 and 21, at 10 A. M., the Donald's Creek church, Clark co., O. lot. 21, at 2 P. M., Moscow church, Elik Run, Augusta co., Va. Run, Augusta co., Va. ot. 21 at 10 A. M., Okaw church, Piatt co., Ill. Oct. 21, at 10 A. M., Hopewell congrega-tion, Bedford co., Pa.

Oct. 21 and 22, at 2 P. M., Liberty, Adams co., 18. at many other institution

Note 1 and 2 and 2

north of Bradford Junction, et. 25 and 27, at 1 P. M., Stannon, Ill. et. 25, at 2 P. M., Bethel, Montgomery co., Ind., near Ludoga. 24. 25, Mineral Creek, Johnson co, Mc. 24. 27, at 5 P. M., Sugar Grove, Wells co, led.

co. 18d.
Oct. 27, at 10 A. M., Pittsburgh, O.
Oct. 27, at 2 P. M., Nettle Creek church
near Hagerstown, Wayne oo., Ind.
Oct. 27 at 10 A. M., Pyrmont, Carroll co.
Ind. 27 and 28. at 10 A. M., Nie urch, 4 miles south of Nick

church, 4 miles south of Nickerson Kan. Oct. 28 and 29, Millmine church, Plan t. 28 and 20 at 10 A.M., Antietam church, Franklin co., Pa. t. 28 and 20, at Mt. Vernen, Augusta co., Va. . Va. 28. at 4 P. M. Macoupin Crossch. Montgomery county, Ill.

S and 20, at 10 A.M., Greenland irch, Maysville, Grant co., W. Vu. Oct. 28 and 29, Marien district, C Ind. Stop off at Landsville.

Advertisements Young Dissiple and Youth's Advance.

A JUVENILE WEEKLY 50 Cents Per Aums

the above inveniles have now been a will give you a juvenile weekly that wil ad will be pleased to introduce it into every other Sunday-school supplies can be ce ol through no. Addre QUINTER & BRUMBAUGH BROS.,

Huntingdon, Pa

Hymn Books NEW TUNE & RYMN BOOKS.



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"INGERSOLL'S MISSION," - pulce det

Oct. 20, Spring Creek congregation, Pierceten, Kosciusco Co., Ind. Mt. Morris Gollege

HIS invitation has enjoy success under its present may e Fall Term of 1882 has a re nce than any previous

> \$120 per Year. advance, pays for boarding, on, and by pl

Active, Energetic and Thursday their work, men who have bud 6 particulars. Address all

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THEORY. KANSAS CITY

CHICA

Correspondence.

From Augusta Co., Va.

par Brethren:-

The Pleasant Valley district brethren, their general visit, met in the Volley ouse in council-meeting, and a good t of love and union given by the visiting tof love and union given by the visiting ren. The brethren Isaac Long, John er and Peter S. Miller, of adjoining dis-being present, warmly exhorted the bers to faithfulness and steadfestness in

The business having passed off pleasantly parted to cleet two brethren to the office aron which resulted in the choice of breth-Benjamin Cline and Samuel Driver, who selemnly installed into their office and ist the prayers of the church. We apand our Communion meeting in the Valley sing-house for Sept. 30, at 2 P. M. The meeting closed in love among the mem

and one young maiden applied for the sa-To members met in the Summit meeting ss in council-meeting. Love and union he sported, business passed off barmoniously Brothren seeing the necessity of electing bother to the office of deacen, to supply the cancy caused by the death of Bro. John which resulted in the choice of his other Daniel Croup, who was in much sol-uity installed into his office. Hope the Lord oll bless our newly installed brothren as well salthe labors of our meetings, which, we

From Grandy Center, Ia.

A D GARREN

Bro. Paul Wetzel and wife left here to or Beloit, Kansas, and he requested me to oters, Beloit, Kaneas, I wish you would re-cest in your paper for us that we desire to his more German correspondents for our Ger on paper, and oblige. J. M. SNYDER.

From Richland Co., Wis,

Boor Recthren

Two young sisters united with the church b laptism in the Camp Creek congregation. bland Co., Wis. May the good wo Jour Springers

From Muinerry Grove, Ill

Left home Aug. 23rd for Union Co., Ill. mired at Makanda the 24th; commenced nerting the same evening. Had good congreis few members. Thirteen members com-It was a feast of love indeed. Bro. D. Frants, of Cerro Gordo, arrived just in time to sjay the feast. Left Bro. F. to continue meet og, and I retorned home the 28th. The little hatd of helievers in Union Co., are slive and

From Loraine, Ill.

the eyes for the past two weeks, paying the Stalty of the violation of the laws of health 7 continuing to work as long as 1 could see, the my eyes got sore. Am now able to go

Oer conneil-meeting came off Sat. 9th. brare and union. Our Love-feast will hild Saturday, Nov. 4, 1882. All are invited; Munisters especially are needed to assist at this H. W. STRICKLES.

From Mt. Jackson, Va.

Dear Brothren:-

Bro. Eslles and self took a short trip to West Virginia, where we have a few members. We found them well, and have reason to beere they are zealous in the work. Wa exaded to them our yearly visit, and found them peace. We gave them five meet-were well attended. We received n by haptism and left with the promise at time when we would visit them. Before leaving them, we gave them the prom-

ve-least which will be on the 14th

ing at Ceder Grove, Sept. 30; at Pleasant View, Oct. 7. An invitation is given to all who wish to attend. Your Unworthy Brother

From Ashland, Ohio.

We have just returned from enother vis-it to Gambier, Ohio. Found the members shill earnest and faithful. There is much inquiry smong the people after the trath. Puture prospects quite encouraging. A sister, who i

always ready to lend a helping hand, gave us fifty cents to have the B. Ar W. seut to a Yours Fraternally, 1. D. Panesa.

B W Neve

From Carson City, Mich

The Brothren of New Haven church again

The Bretures of New Journe girls had a reason to rejoice, when two young girls made application for membersuip, while the brechren were assumbling for worship at the White school-house on the 9th inst. were both goesived into the church, by They tism, on the same day. Praise the Lord.

RIBAZAN BOSSERMAN.

An Explanation Wanted.

Will some brother please explain the 11th and 12th verses of the 8th chapter of Matthew.
"But the children of the kingdom shall be cast Yours in Love,

Oregon, Washington and Idaho.

Dear Brethren :-

In order to save time and postage, and for the astisfaction of the many who inquire con-cerning Oregon, I thought to give a brief history of the western part of Oregon, as I look at it and found it. In the first place on acon the 3d of May 1881, landed in Oregon or the 19th and have remained here in Marion Co., ever since. Innsunch as we have found the country better than we had expected, and my health has improved so much, we have now concluded to settle down some-where on the Pacific coast. As to health I feel satisfied that Oregon is a healthy country. The climate is very mild and is modified by the trade winds from the Pacific. The temperature is moder-ate in the hot so well as the cold season; the nights in the Summer are always cool and refreshing, the Winters are so soft and mild that the people coming from the East here, think it unnetwal. Just imagine a country where you can work in the harvest field, cutting the gol den grain, and see mountains covered with anow and then again in the Winter, walk over your fields and see strawherry blosso where people plow and sow nearly every month in the year, then you can have a faint idea of western Oregon. I can say with the dom of Solomon; I had heard a great deal said about Oregon and the Pacific States, but the grand scenery and the scothing and refreshing climate, exceeds anything that I had ever seen, and can only be fully appreciated by those who see for themselves. ty of timber here for all purposes. The land, hoth prairie and timber, by judicious farming produces well. Wheat, barley, and cats are the staple crops, timothy and clover do well,

the nights are too cool to raise corn with suc ess; vegetables of all kinds do well, except molons, the nights being too cool for them As regards fruit, it reminds me of the garder of Eden, when I see the apple, pear, plum, peach and cherry trees, all over-loaded with nice fruit. Peaches do better in some localigenerally represented; I would rate improved land at from \$30 to \$65 per acre, according to improvements and locality.

The church here is in love and union, all the bretiren that I have talked with endorse the proceedings of our Annual Meeting. The and I hope it never will, as we do not want the need of discord sowed among us.

Myself, in company with several others t

trip to the north-eastern part of Washington Territory; we went up as far as the Spokeen River, sometimes called the great Plain of the Columbia River. This part of the territory is mostly prairie and is as yet, thinky sattled. The lond produces well, but lays too high for convenient faming. I were to see immediate the first the Medical Lake, where hundreds of people elect till less that you do still and it not, a seriouslied with relemantain and other discoust period to expose your describes in action of less through the accessary to conflicted with relemantain and other discoust period to expose your describes in acrise of less throughts of the other discoust period an election

of October. There will be a Communion meetthe essence sent all over the world. Here I left my company and started for Nez Perces Co., Idaho, a distance of 70 miles; went part way on horse-back, part way on freight wagon, and walked some. Finally I reached some of the brethren and although we were strangers to each other, I was glad to meet with them, while visiting among them, I felt that I was among brethren indeed. They are striving to keep in the unity of the Spirit and in the bonds of peece; and here I wish to say if any of our brethren wish to emigrate to the fac-West, there is not u place that I have found at that I would recommend so freely to those of limited means, as the country around Ma-seon, Idaho. Leud is rich and productive and a more healthy place is hard to find, as any one will say that sees those that live there Wheat, oats, harley, flax, timothy and cloves does exceedingly well, plenty of timber, good, cold soft water. The Winters are tolerable cold, though not so cold as in the same lati-tude East. Vesetables of all kinds do well. tude East. Vogetables of all kinds do well and I judge-it to be a good fruit country. Improved land rates from 88 to 812 per up

Now, inasmuch as we do not all see alike, I would advise every one to come and see for themselves before moving.

L. F. WAGONER

The Debate

In the Primitive Christian of July 18th, there appeared an article from Morgan Mor-gans, ellipsed from the Christian published at St. Louis, in which it is made to appear that the rethren of south-west Mo, have for a debate, which is not true. That the pul ic may know the facts in the case, we wish to state a few facts relative to the matter. Soon after the Newtonia delaste between Bro. Stein and Dr. Ray, one of the Campbellite ministers riter that if he had been in Ray's place he would have made Stein wick of same f his arguments on the baptismal question. So we informed him that he could have the apportunity to do so if he wished it; thereapon a correspondence ensued, which finally terminated in a Conningham play-out. Not ong after that we could hear all over the country that the Dunkards had backed down, which report we paid no attention to, until a few months ago they gave us a straight challenge and then before we could have time to perfect an arrangement, they were circulating the report that the Dunkards had backed down again. Now, that the reader may know how things have been going down here, we give the article referred to abov

Editors Christian: -- Will you please publish Billier Obriblies.—Will you please pethic in you colours have ease going to have a decease with the "Beckburn or "Tealers," the property of th

to be on head without full.

Committees were apociated by the two respective churches. R. H. Miller of Indian and the writer are the men picked out as the disputants.

Mondax Morgans.

Morionville, Mo, July 4, 1882.

Here is also a copy of Eider Morgans' letter

to Bro Geo. Barnhart, and his (Morgans') letter of acceptance to Bro R. H. Miller: MARIONVILLE, Mo., July 4 1882

Geo. Barnhart, Dear Bro .: -

I have been informed by my brethren that they have chosen me as their representative man in our debate which is to come off in Aug. and they indorse me fully, allowing you to bring any men you please, whom you fully udorse. But as I heard you say in our meet-ag at Prairie Vailey, that you had picked on Mr. Milier, and it made no difference to your Brethren whom we picked on so we fully indorsed him as a representative man. There-fore I shall consider everything as settled and agreed on. I have already published it. Now Bro. Barnhart I expect to be plain with you, as we have gone into writings, we expect to hold you to the agreement. There will be no back-out on our part, and I hope there will be necessary of our part, and a sope store will be none on your side. I expect to immediately publish it in all our papers and also in the se-ular papers too. And I expect to be on hand at the appointed time, and if you have your must then all right, (and I will expect nothing that III have the town to this land if you have

go in and baths, the water is also distilled and ures. But I expect nothing else only you will bring your man according to promise. But there has been so much said about this debate the people shall hear comething any way, and I will be honest with you and let you know it before hand. I have advertised the debate according to our agreement, and if your man fails I expect to publish it as a square back-I shall fully expect to mest Mr. Miller, or

ome other representative man there at the appointed time. I have made thorough prepara-tion, (and it is not a "hot-hed" preparation either). And I will put no limit on your man either, he can go into history or enywhere else for poof, I am prepared to follow hi

else for poef, I am prepared to follow him.

Please give me the address of Mr. Miller, I wast to arrange the propositions with him, or with the committee at once. Also will it be at the Springs, or at Rocky Comfort? I only have one apology to make and that is, I mean what I say, and say what I mean. Let me hear from you as soon as practicable.

Fraternally Thine,
Monoan Mongans,

MARIONVILLE, Mo., July 20, 1882. Eld. R. H. Miller, Dear Sir:—
Yours of 14th inst. to band, also a card

from Bro. Barnhart. 1 will accept the propositions as you have named them to me with this small change, Christion church, instead of Disciple Church. I will expect you on head at the appointed time, 1st day of August, without I have published it and will be on hand myself, and if you are not there I expect to deliver a series of discourses against your doc-Very Respectfully,

MORGAN MORGANS P. S. Write ms immediately.

Now after all this, the reader will be surprised to know that Elder Morgans was mistaen and the preparation only a rangement after all, for after be (Morgans) stock in the 15th century with his single backward mmersion; and after Bro. Miller ventilated his (Morgans') system of feet-washing, and showed up the fallaciousness of taking acrumb of bread and a sip of wine and that before dinof bread and a sip of wine and that before din-ner and calling it a supper, why, Eld. Morgans was cooled down so that he would not discuss the holy kiss at all. And now after all the bombasting that has been done, it so happens that our Campbellite friends are trying to cov-er up the defeat by telling that they cleaned the Dunkards up, and that the reason the ho-ly kiss was not discussed, was, because Morgan by kess was not assensed, was, necessed alongs was not posted on that subject, and therefore the Dankards tried to get the advantage of them. We hope the above is sufficient to set them. We hope the source.
the matter in its proper light.
J. T. Mason.

Jotting.

Dear Brethreus

Dear Bretteren:—
I left home Friday, Sept. 1st, for Goshon,
Rockbridge Co., Va., to visit some relatives,
finding two of them down with fever. Was
token to a school-house for preaching. Here we met with ministering bretdren, Wenger and Ami Cericoap from Mescow dis-trict, Augusta Co., Va., with a very intelligent looking congregation, which was addressed by the writer.

me set out on foot for Belle Valley meetingtain range of some magnitude. Here we met with a small hody of members, living in this vicinity, but not a regular, organized co-They are under the care of Bro. Levi A.

Wonger. This was the time set for their visit or annu-

al council meeting. After hearing the report of the visit, it was found that all were firm in the faith, and in full union and peace. All sgain to engage in the ordinances of the house of God, in commemorating the sufferings and death of our Savior. These were twenty com-municants present, with a large and attentive nuclience, There was good order and the meeting sery enjoyable.

Next day, Sunday, met again, at the same place for worship, at 10 o'clock A. M. In the afternoon, at 4 o'clock, had meeting at Bro. Alfred Wolton's house. Returned home the next day. On Thursday, the 7th met with the Brethren

of Barren Ridge district, Augusts Co., Vu., at their meeting-house, for council; this being their annual council. Found all in the faith and union and peace, except one. A good deal of business before the meeting, all of which

Next day, Friday, we were called on to preach the funeral of Bro. Preston Humbert, (a memher of our own congregation). Were assisted by Bro. Samuel Driver. Next day, Saturday, met at the same place, Brick mesting-house, to preach the funeral for Mrs. Bunch, who had been entirely blind for some years. She lived to the ege of 75 years, 6 months and 7 days. She had never connected berself with any religious body, nor made uny profession of religion

On Sunday we met again for regular servic-Thus ended our labors of ten days. Three been added to our congregation, re by hantism. Bro. Humbert, mentioned above was one of the number. He was baptized 6th day of August last. Died Sept. 7th. ease, dropsy and isundice.

Dear Brethren Through a merciful Providence we are lessed with crops. At our last meeting two sore precious couls were gathered into the old. The ark is moving gradually around, and such as should be saved are being gathered in.
Praise God for His goodness. J. S. MOHLER.

From the Clear Creek Church, Ind.

Dear Brethren:-A few words from this part of the Lord's

moral heritage will, oo doubt, he acceptable to many. Spiritually we are, apparently, doing very

well. We have a successful Sahhath-school in overstion, which, we think, has a good influ

In June, a storm removed a part of the roof of our large meeting-house; but in a few days afterwards, Brethren and others were busily engaged replacing the same

All seem to be strong for the general principles of the church. Everything is moving off in the even tenor of its way. Ouite a number of brethren and sisters have been making us visits during the Sommer and gave us much encoorgement by way of exhortation. Come again and give us words of cheer and peace, and not the voice of confoci-Dossey Honores

The following extract, in regard to the life and death of Bro. John Mishler, taken from the Huntingdon Democrat, will doubtless prove interesting to many of our readers: " Mr. Mishler was one of the old pigneers of

the county, and contributed his full share to the development of our resources. His death was the result of a general giving-way of the physical forces, he having obtained a ripe, old age, and peacefully he nassed away from this life, into the enjoyment of the bright Beyond. The deceased was born in Pennsylvania, Oct 16, 1800, his death occurring at his home, near mits, Aug. 19, 1882, consequently he

was aged 81 years, 10 months and 3 days.

From Peunsylvania, with his parents, in 1812, he removed to Stark Co., O., and aft residence of eighteen years in that county, in 1830 he removed to Montgomery Co., that State. There he remained until the year 1850, when he removed to this county and has lived

Here has grown to manhood the most of his family, all the living members of which are highly respected people and influential and worthy citizens of the county. The family of bich he was the head, consists of seven children, four living, of whom three are hoys three children dead. Of twolve grandchildren there are seven living and five dead; of eleven great great-grandchildren there are nine living and two dead. The wife of his bosom survive him, though she also has but lately recovered from a severe snell of sichness. Until a short time since, Mr. and Mrs. Miskler resided on the homestead form, about four miles north of the city, on the Michler gravel road; then moving to a home just at the city limits, north of the

German Baptist church, and the funeral service ere held in that church, near his old home. last Monday morning, the same being conduct e1 by Rev. Deeter, assisted Rev. Dorsey Hodgden. The ascemblage of psople on that occaold friends and citizens from all parts of the conty attending to perform the last end rites over the remains of a man who in life was bon ored, esteemed and respected by everybody. -After the funeral discourse the remains were laid to rest in the beautiful cometery adjacent to the church, there to remain antil the sounding of the trumpet in that great day.

Thus, one by one, drop off the old settlers

and pioneers, and their places must be taken by their children and the people of younge years, full of strength and manhood; out as we consign the bodies to the tomb, we caunot for get their good deeds, their wise works, their wholesome advice and counsel, and these shoo

we remember and pattern after, and ever ought they to be chorished and emploted." Bro. Mishler was a member of the Clear Creek church, Huntington Co., Ind., serving as deacon for thirty years.

From D. B. Gibson

Dear Brethren:-Your types make me say, "136 feet by 1 feet," iustead of " 13 feet 6 inches by 15 fee in my card from St. Louis. Please state that my time is all occupied until Nov. 1st. The writer and Menno Stouffer are delegates to D.

Last Saturday was our regular councilmeeting; everything passed off decently and in order. One soul thought he could do better by coming into the church; so immediately after meeting we went to the Delaware, where he was haptized. I hope his walk and conduct will induce many more of the young folks to come to the church. His age is sixteen, but he is not too young to learn to do right. Yours in Lov

M. A. ROYER From Dunkirk, Ohio, -Sept. 18. Door Restlivens

Yesterday we worshipped in our town spel and at the close of the services we reaired to the waterside and administered it tism to a worthy gentleman and received him into fellowship in the church. A large assembly of our citizens present, and the b der prevailed. We feel to bless God for bis continued goods

Will you please announce in your paper tenth annual meeting of the Indiana Chris tian Association opposed to secretism, to mee at Carthage, Rush Co., Ind., on the evening of Oct. 24th and continue until the eve of 26th Pres. J. Blanchart, J. P. Stoddard and O. M. Vanswearengen of Illinois will be there; also a chorus of first-class singers. This is expect ad to be the most important meeting we have ever had of the kind in this State. The Brothren in our State are cordially invited. Come, Brethren, come; a trip to Carthage will pay Yours Truly, S. L. Cook.

Wayside Notes.

Dear Brethren :-I am well as usual; though very busy. All seems quiet here, but we have had our share of troubles too. The difficulties met here are of a local character, and it is hoped that the forts made by the parties themselves and also by other brethren and sisters, will prove suc cossful in every case. And I do think that if there is any one thing in life at which we have a right to complain, it is at the apparent inc quality in the effects of quarreling. If those be quarrel most, did always suffer most from the effects of it, we ought to thank God not take courage; but unfortunately it does not take courage; but unfortunately it does not seem that way. For instead of suffering or of being made unhappy, it seems that some per-sons actually eajoy it, and, to use a drovers term, "appear to tatten on it." And while hut a few may take an active part in the quarrel. and they feel but little of its svil effects at that or any other time, a whole neighborhood will he made to cuffer from it, and not for only a little time but for years, even during life. And those who suller most and for the longest time ways those who, as much as lieth in them, are willing to live pesceably with all men. And if there were no other reason for a day of reck-oning and to give to every one as his work can never in this worm keep they have made of their unbridled tongue. —
they have made of their unbridled tongue. —
Please to read James 3rd, upon this topic,
Please to read James 3rd, upon this topic,
West. LANDON WEST.

shall be, this one would be enough; for some From Saline City, Ind. Sept. 19.

Dear Brethren There were four haptized in the Lick

Creek church on the 16th. All young, — just starting out in life. One is the oldest son of the writer with his companion. JACOB MITORUE

From Mansfield, Ill.—Sept. 19.

AT WORK.

Dear Brethrens Our Communion is now over; we truly had a feast of good things. It was an eojoy-able season for us to meet loved ones of the one common faith in the service of our Master. -Our ministernal force was strong; the large acdience was well entertained by brethren David Frantz, Aboer Bowers, Menno Stouffer, D. B. Gibson, A. J. Bowers and Nickey. With such a force you may know the fight was a good one, the weather was fine for the occasion. — Every one stemed to be happy and enjoy the occasion in the hest of spirits. Come, broth ren. and see ue often. We have good people and a good country. May God be praised for all blessings. JOHN BARNHART.

Some Corrections

Miss Delle, I examined your answers and od that they are not all correct. You have done very well though, and I will try and correct your mistakes. (2) The text of our Savior's first sermon

was repeat. Matt. 4: 17. (6) The longest word in the Bible is Mahershalalheshabez, Isu 8: 4. (7) You said you failed to find the word

"mortgage" in your Bible. Turn with me to Neh. 4: 3; and there you will find it. (9) I did not say say ten souls; I said seventy ouls went down to Egypt,

(11) The two men that were prophesied by ame centuries before their hirth were Josiah and Christ. Issish 9: 6. 1 Kings 13 2. Now examine all of this closely, and if I

have made any mistake, please correct. Ina Corpe Cerro Gordo, Ill.

Question Answered.

Dear Brethren:-In B. AT W., No. 36 I find the following y from A. W. Austin: "Will M. J. Mc Clure please reconcile 2nd Cor. 11; ± and Gal. 1: 8 and oblige a brother?"

1: 8 and oblige a brother?

The first passage referred to, 2 Cor. 11: 4 reads thus: "For if he that cometh, preachet! another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel which ye have not accepted, ye might well hear with him."

The spostle was teaching his brethren n lesson of forbearance and is in strict harmon; with Mark 9: 38, 39, 40 and Phil. 1: 15, 16, 17 18. In ell these passages nothing is said about the consequences to the one performing the work; but they seem to convey the idea that good might result to others, even if performed from impure motives or a mistaken zeal, even teaching us to hear with them. We are to ad-monish a heretic once and again before relea-

Gal. 1: 8 reads as follows: " But thou

or an angel from beaven preach any other gospel unto you than that which we have preachd unto you, let him be accurred." H have given us the consequence of the avil work to the one who performed it, without giving the result among others or to others. There is no antugonism between the pastag

es camed. Poul is simply writing severally of the two parties to the same thing. M. J. McClurg.

From Olathe, Kansas WE are just on our return from the church in Greenwood county where we attended som

meetings. Their Feast commenced Wednesda

communion was Saturday evening. About forty-five communed. The congregation was

prospect is good for an inguthering. One dear

old brother that had been standing out came back to the fold. The Madison church is a

evening, and continued over Sunday.

lurge and order as good as we over saw.

Dear Brothren-

twenty-seven and is under the care of Eltwenty-seven and is under the care of Ele-Jases Studebaker, assisted by Brethree Daig Stonder and Chas. Yearout, both in the seven degree of the ministry. The ministerial sur-at the Love-feet was strong. Elders Jens and Isaac Stulebaker, M. T. Bear, Bor, Ruse and the writer were present. J. H. Cassy

Our Western Trip. NUMBER TIT

Leaving Chicago we took what is called in the West the C. B. and Q. R. R., Chicago at the Chicago at about home the day after we got there, and by eight o'class the next morning we were safely landed in eeph, a distance of nearly five hundred nih from Chicago. At St. Joseph we had to be over several hours before we could take a train further West over the line of road webs laid out to travel. Being compelled to spen several hours in this city before our train wo, leave, we put in the time the best we could, as ing our breakfast and running around toms the city. St. Joseph is quite a thriving list city of about thirty or forty thousand into tents, and is situated right on the Museu river, east side. The city is somewhat hill for a western city, although not too much when compared with some of our Eastern on Of late the city of St. Jereph was premin brought before the public, owing to the fa-that it was the home of Jesse James, the nelvillain and train robber, whom everybody supposed to know more or less about. here, if we mistake not, where Jesse, the chi

in the West were about as anxious to see end put to the man as the people in the United States were to have Guiteau strung np. At half past ten o'clock A. M. of day we took the cars at St. Joseph for our fire stop-off point, Sabetha, Kansas, which is abo sixty-five miles further west. Crossing t Missoari river, which runs right by St. Jose we were soon in the State of Kansas, and half past one o'clock P. M. had reached final destination, Sabeths, where we were no by our young cousin and sister in the church Annie Cober, who excepted us to her how nucle Ephraim Coher's, where we mostly me

our home while in the State of Kansas,

within the last few years, but is neverthe

pretty good-sized town, not less than to

Sabetha is but a young town, only but

d inhabitants, at any rate, and is sur

nere, it we miscose not, where years, the con-leader in the depredation-committed by himse his party, received the fatal shot, our which then sands seemed to rejoice. We might give somewhat of a history of the man on the learned considerable of the facts which blacks the state of the same of the same of the same of the same learned considerable of the facts which blacks

the history of his life while in the West, by we forhear. Suffice it to say that the peop

rounded by a very fine section of country which is tast being settled up by a class people who will fast help to develop, not only the town, but also the resources of the beautif country surrounding it. We were indeed ser prised to see the thrift and enterprise th seems to be in this town. Its main stree seemed almost impassable on certain days the week. Wagons, buggies and horses completely jammed the sades of this street times that not muother hitching post could be found to tie a horse to. This was especially the case on Saturdays, which seems to be special day for the people in the West to go! town. It seems there is e day or two in said week, Saturdays and Mondays, on which the people in the West generally make their will to town, and to witness the turn-out of the days sets a person, not used to such sights, it wonder where all the people come from. this is not the case with only a few wests towns. It is a characteristic of about all the estern towns, more or less, so far at leasts we have poticed.

In our next we may have something to st about the little Saketha church, and the meetiogs we held white there.

Fruternelly, J. T. MEYERS Announcements

I will inform the brethren that of munion-meeting will be on the 7th of Oct. i the Thornapple church Ionia Co., Mich , sigh miles south-sest of Lowell, All are cordial invited to attend. Justain G. Winer. In the Salem church, Marion county Ore gon, October 28th at 4 P. M. Usual tion to all.

Ocr. 20th at the Denmark church, Lisk Creek coogregation, Owen Co., Ind. Ocz. 18th at 10 A. M., in the Four Mile division of the old Cottonwood church, numbers church, Union Co., Ind

-----The Brothren at Work,

cilcits charch news, and entites researe, from all of the Brotherhood, for

BRETHREN AT WORK.

Mt. Morris, Ill., Tuesday, October 3, 1882.

Set for the Defense of the Gospel"-Philippians 1: 17 Per Attaum)

(Single Copies 5 Conts. No. 39.

DANGER.

Write it on the liques store, Write it on the prison door, Wrote it on the gin shop fine, Write, are write the stuthful line: "Where there's drink there's danger."

Vol. 7.

White it on the workhouse gate Write it on the schoolbey's slate, Write it in the copy book, "Where there's drink there's damper,"

Write it on the churchyard mor

Write it underneath your feet

Write it for the great and small, In the manson, cot and hall; Where there's drink there's danger.

LET US KEEP THE FEAST.

1 Cor. 5: 8, WE TAK MUANS

THE feast to which Paul had reference, the Agapai or feast of love mentioned by Peter and Jude. Peter says (2. Pet. 2: 13) that certain persons were "spots end blemishes sporting themselves with their own deceivings while they feast with you." Jude says, "these are spots in your feasts of love, when they east with you, feeding themselves without We hardly suppose that these feasts were eyster suppers or picnics of modern times, insampeh as no ancient historian mentions such feasts in the church. Neither can w suppose that the Communion is meant, for in it there is nothing to feast those who are car-Whatever these feasts might be, the carnal and deceivers could participate in them, consequently they must have been feasts, no simply of spiritual things, but of substantial food. A purely spiritual feast, such as the nion, or other religious exercises, affords no opportunity for the impure to feast themselves. That such feasts existed in the primitive church, is attested not only by Peter and Jude, but by many ancient historians, and ern writer of church history doubts it. Generally they were held before the Commun nion; in some places they were held after. But whether before or after, they were always observed in connection with the Communion. To such feasts Poul alindes when he says, "let us ep the feast."

Steing such feasts are not the Communion, asmuch as deceivers could feast their bodies at them, we enquire what was their nature? They were what their name imported, vix. feasts of love, where the social qualities of nature could be gratified without the revelry of modern church teasts. Man is not all spin itual in his nature. He is fiesh, has a hody which can be sanctified and serve God. Provision is thus made for man in his compound nature. The social element exists in him, and is not lost sight of in the Gospel. Before the Savior suffered for us, the evening before his death, we find him eating a social meal with his It is contended by some that fasting would be more proper than feasting before the solemn observance of the commun is a sufficient answer to this view that the Savior thought other wise "in the arght in which he was betrayed." No one can deny that Jesus ate a meal, and at its close instituted the Which of these acts was his supper? If words have any meaning, the mean

WHERE THERE'S DRINK THERE'S performed almost without water? Those who aprinkle babes use some water and say it represents a spiritual washing. The soul may be immersed, but a little water will suffice for the body. Baptists, Disciples, Adventists, etc., reason precisely in the same way in relation to the Lord's Supper. It is the soul that is feasted, the body is satisfied with a crumb of bread

and a sip of wine. Whetner this reasoning is correct or not, one thing is certain, we find Jesus eating a social meal with his disciples, and in connection with washing their feet, he said: "If ye know these things, happy are ye if you do them."

Paul exhorts to keep the feast, and mentions

a supper, a deipnon, which always meant a full

We hold the Gospel to be perfect as a rule to live by. It provides for the education of the men of God, in all good deeds. We are to come together into one place, and not to forsake the assembling of ourselves together. We are to be glorified together, to be ever with the Lord in the heavenly city. There is to be a great reunion, a grand featival in the kingdom of God. None but the pure in heart, the virgin followers of the Lamb can be present at this great nuptial feast. It is called "the marriage supper of the Lamb." In connection with "the supper we read of the pure linen clean and white, and Paul tells us how to keep the feast, not with the old leaven of m and wickedness but with the unleavened bread of sincerity and truth. Here is a feast, where no malice or evil is allowed in the sight of God. Those who carry malice and suvy to the Lord's Supper are spots and blemishes and ought to fear. Is not such a feast a representation of the great festival that Jesus will make when he returns and serves the gueste? Can we say that the Communion sets it forth, in the face of what Paul says, "As oft as ye cal this bread and drink this cup, ye show forth the Lord's death until he come? To show forth the Lord's death is not to show forth the marriage supper of the Lamb. What, then have we to set it forth, if the supper or agapte is not in existence? Modern ereeds say the there are only "two sacraments or ordinances" in the church. Baptism is not an ordinance in the church, inasmuch as membere of the church are not required to be haptized. Baptism is for those without, to bring them into union with the church. Paul commended the Corinthians for keeping ordinances. Cor. 11: 2). Here is plurality of ordinances in the church. These evidently were the Supper, Feet-washing and the communion, together with the female head covering, the holy kiss,

We have then, in the church, not only ordinance which looks back to Jesus crucified, but one also which looks forward to Jesus glo-The church has eyes before and behind rified. The fallen church of these last days has not only lost sight of the coming and kingdom of Jesne, the exultation of the Bride to reign with him in the first resurrection, but this fallen charch has sholished the feast which points to the glory and reign of Christ, when the kingdom, the Dominion and the glory of the kingdom under the whole heavens shall be given to the saints of the Most High God.

But it is possible to keep the feast in the letter and not in the spirit. Those who do not discern the flesh and blood of Jesus or the Lord's body, in the Communion eat and drink judgment to themselves. So with the faut; to eat simply to satisfy the wants of the outer man is to fail of all spiritual benefit, and so to deceive ourselves and others. To eat the Lord's supper and fail to connect it with the feast above in God's everlesting kingdom, is to be call a small portion of break and a sip of wine a supercond theory. The support of our Fasher's bounc. But even if we do characteristic of cut Fasher's bounc. But even if we do characteristic or support of the suppor

thing that is leavened with sin, even then we are only blots and blemishes, and our act is not abedience, but a fearless presumption Brethren, let us come to the solemn fe It is our privilege to enjoy a feast of love, of fat things, to sie in heavenly places in Christ.

We need no other gatherings to satisfy our social natures. We find this feast of love to be all we need. It has the example of Jesus, the sanction of his spostles, and is intended to keep fresh in our memories the second appear ing of the Savior, to redeem his people from death, to restore all things, and to exalt to dominion all who are heirs of God and joint-heire with Christ.

THE GOSPEL ORDER OF CELE-BRATING THE LORD'S SUPPER AND THE COMMUNION.

WE present the several steps taken, in their rder, in celebrating the Lord's Supper and the Communion as we find them recorded by the four evangelists and by Paul. We ha no object in view except to present the truth and if what we here present is not strictly according to the written Word, we will regard it a favor if any one will point out the errors. THE PREPARATION.

Preparation for so important an event i

necessary and has a precedent in the command of the Savior as follows: "And he said, Go into the city to such a mao, and say unto Him The Master saith, My time is at hand; I will keep the passover at thy house with my disci ples. And the disciples did as Jesus had ap pointed them; and they made ready the pass Matt. 26: 18: 19. "And the first day over." of unleavened bread, when they killed the passover, hie disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendsth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man hearing a pitcher of water: follow him And wherescever he shall go in, say ye to the goodman of the house, the Master saith Where is the guestchamber, where I shall eat the passover with my disciples? And he will show you a large upper room farnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found us he had said onto them; and they made ready the passover." Mark 14: 12-16 Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Mas ter saith unto thee, Where is the guestchamher where I shall eat the passover with my disciples? And he shall show you a large up per room furnished: there make ready. they went, and found as he had said unto them; and they made ready the passover." Luke 22: 7-13.

THE SEATING AT THE TABLE "Now when the even was come he sat down with the twelve. Matt. 26: 20; Mark 14: 17; Luke 22: 14. That this seating or reclining at the table was with a supper before the Savior,

is evident from the RISING PROM SUPPRR. The original words are egeiretal ek tou deip

ou. The word egeiretai means to rise from a lower place to a higher, from a recumbent to an erect position as in Matth. 17: 7. The word

(Matt. 4: 25) showing the multitude was at Decapolis before coming to Jesus. In like manner "he rises from supper" means that Jesus reclining at supper, rose from a foll meal that was placed right before him, and not from an empty table.

THE WASHING OF THE DISCIPLES' PERS "And supper being ended" (or served on the table, literally during supper) "he rises from supper, and laid saide his garments; and took a towel and girded himself. After that he pourath water into a hosin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." John 13: 2-5.

After he had washed their feet and taken his garments and was set down again, (John 13 12) he said nato them, An example have I given unto you, that ye should do se I have done Verse 15. Ye ought also to wash one another's feet. Verse 14.

We can see no reason why any member should omit seashing another's feet before he eats supper, any more than he can omit breaking bread to another before taking the cup. The example and command implies that the virtue lies in the senshing not in the being washed, for Peter was clean before he was washed, and Jodas was not clean after it. John 18: 10, 11.

THE EATING OF THE SUPPER.

"When he was set down again." John 13: 12. The sitting down sgain to the table immediately follows the feet-washing. He said. "With desire have I desired to eat this passor er with you before I suffer, for I say unto you I will not any more est thereof ontil it be ful-filled in the kingdom of Ged." Luke 22: 15, 16. It was important that this supper was enten before the Communion, and with reference to its fulfillment in the kingdom of God. THE COMMUNION.

"As they were eating, Jesus took bread and alessed it and gave unto the disciples and said: Take set this is my hody." Mark 14: 22; Luke 22: 19; 1 Cor. 11: 14. This taking of the bread and asking a bleasing upon it followed immediately the eating of the supper and some may still have been esting, for it is said, "as they were esting," showing that nothing can come between the supper and the communion if we strictly follow the order the Savior Inid down.

And he took the cup and gave thanks and gave it to them saying, "Drink ye all of it. Matt. 26: 27. There was no difference or distinction made among the disciples in giving of the cup. He either gave the cup to each or they all handed it from one to the other. THE NEW COMMANDMENT.

At the close of the Communion, or after "the drinking of the cup" he gave the "new mandment," whose outward sign is the holy kiss. "By this may all men know that ye are my disciples, if ye have love one for another. John 13: 34-35. There must be something by which all men may know this love. THE HYMN.

When they had sung a hymn they went out.

TEMPERANCE.

WHEN a great and rich central State like Iows, after a thorough and even exciting convas, adopts by a round majority of 30,000, a stitutional amendment of this character, the fact is immensely significant, and tells of a coming revolution of enermous proportions Already Ohio and Indiana are mounting the wave, and in both of these States the temperance issue is the leading one to the political campaign now in progress. Humanity will not forever patiently endure the pressure of an evil so costly in life and treasure, under the specious plea of n false personal liberty.

Religious Essays.

THY KINGDOM COME

BY JAS. EVANS.

O Lord, Thy promised word falfill, And set Thy King on Zion's hill. Thy kingdom, Lord, reveal, By ancient prophets long toretold. The theme of holy mea of old, The Bride with glory seal. Israel's kingdom's been overthrown; Fallen Devid's ancient throns, Her pow'r and glory gone, Until he come his right to claim,

exalt Thy glory and Thy name. And then the victory's wo Beneath the curse the earth does group. And not the wicked world al-Thy saints do share the pain But when Thy glory is reveal'd The woes of earth will then he heat'd, Thou mad'st it not in vaio.

Low in the dust Thy saints do sleep; The virgin bride does wait and weep, And longs thy face to see. Her glory soon will be reveal'd, And earth its richest barvest yield, Its wheat will gather'd be.

The night of sig is almost o'er: Soon will Satan reign no more; No curse upon the land; The fig-tree's leaves at last appear: The winter soon will disappear, For summer's near at he Thy kingdom come, we still do pray

And bring to earth the latter glory day, The day that brings us joy, And then on earth Thy will is done; From rising to the setting sun Our song does all employ.

WE SHALL BE LIKE HIM

BY AMOSS, CHAMBERIAN.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: hat we know that, when he shall appear, we shall be like him; for we shall see him as he is."-1

WHAT encouragement! What glorious consolation to the believers is contamed in the above Scriptore! sinner cannot in the sense here slluded to, be called the son of God, but to hecome a sou, an heir, we must be adopt ed into the family, and thus obtain the family name; or, in other words, he taken out of Satan's kingdom; translated into the kingdom of God's dear This can be brought about by repentance toward God, shiding faith in the Lord Jesus Christ, Christian haptism, and thus have the blood of Christ applied to our souls; also by walking in the light, and having fellowship with one another; then the blood of Jesus Christ cleanseth from all ain. Then are we the sons of God; and we cry, Abba Father. We are not yet in the state of perfection, but the mark of development is going on. We are not babes; we grow to hoyhood, or girlbood, and from this state to manh or womanhood. Thus in spiritual life we continue to grow and develop, and will until Christ shall appear.

We know "we (his saints) shall he like him." Oh the encouragement to the he'iever: here in this world we life, with its trials and turmeils, isover, we shall he like our blessed Jesus. Just what we shall be, the apostle tells us, doth not yet appear. The fullness. God has prepared for those that love him." But it is enough to know that we shall be like Christ in his glorified state, "For we shall see him as he is." Yes, dear brethren and sisters, we shall ses our glorious Savior as he is. "Here we see through a glass darkly, but there, face to face." Oh think of beholding the countenance of Jesus, so radiant with heavenly benignity; of hearing that tender and sweet voice, of enjoying his society forever and ever. Oh can we not hear all the turmoils and trials of this life with ease, and welcome tribulations, and welcome the king of terrors, that we may see our blessed Master as he is and be like him? Soon all our trials will be over; soon we will cross the cold and chilly river

of death, and then all will be joy,-unending joy. Then we "shall awake in his likeness," and "behold the king in his heauty," then "he kings and priests and reign with him." Oh what a glorious time this will be, when we see Jesus in all the glory of his Father, ar rayed in his loveliest charms-the fairest among ten thousand, clad in royal vestments, and shining in uncreated light!

AN INVINCIBLE ARGUMENT AGAINST INFIDELITY. "And Jesus said anto them, I am the bread

of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst,"-John 6: 35, MAN is truly a dual being, composed of body and spirit. By a closer analy-

sis he may be called a trinity body, soul and spirit. For our present argument we will consider him as having a three-fold nature; physical, mental, and spiritual; the physical comprising the hody, the mental and spiritual comprising the spirit.

Man's body is distinguished by the two senses, seeing and feeling. mind is not so distinguished; yet we know of its existence by its effects. Thought, memory and reason belong to something, and that something we call the mind. Every effect must have a cause, and various causes receive variousnames. That which causes lightuing we call electricity, though it is not perceived by the sense. So that which thinks, reasons, and remembers. we call mind. The existence of mind s so universally admitted, that he who denies its existence would be called a

Man has a spiritual nature as well as mental, as is provided by a similar argument. We worship some being. This is true of almost every nation, present or past. The cause which produce this effect, we call spirit. Animals can not worship; therefore they have no spirit. All beings who can reason have minds, whether they use them or not. men or women at natural birth, but All beings who can worship have spirits, though some may not use them. While you see many who do not worship, did you ever see a responsible person who could not? Since man worships as well as reasons, he has a spiritual nature as well as mental. Our bodies always wearing, always

require material for re-building. know tribulation; but after this fleeting demand of the body causes appetite for just such as is needed to restore the waste and wear. The ox needs grain of the saints' future excellency and fresh meat; his appetite calls for it, bliss enanot he known here, for, says an The ox does not need meat; he will not apostle, 'Eye hath not seen, nor ear est it. The lion does not need gress; man will est carrion. Unless true re-beard, neither bath it entered into the his appelite does not call for it. Man ligion is at head, false religion will be

trates for muscles, phosphates for brain times preferred to good, false religie and nervee; and his appetite, if not perverted, will call for food containing these elements in the proportion and quantity needed. As the hody requires physical food,

the mind requires mental food. the mind requires mental food. Thought and study furnish food for the mind. Strength and desire bear the same relation to the mind that need and appetite bear to the body. If my system requires an acid, my appetite will call for it. If my mind has strength for poetry, it will desire poetry. The strongest faculty of the mind will create the greatest desire. Mental desire is a measure of mental strength. Whatever mental appetite we may have, there is mental food to supply it: poetry for the poet, philosophy for the philosopher, science for the scientist, language for the linguist.

the spirit requires spiritual food. Man's desire to worship, indicates need of worship. His craving after God, happiness, and immortality indicates their existence, else there is an appetite without food to supply it, which is contrary to nature and reason. Why universal desire without universal need? All animal hodies need physical food. All minds need mental food. Who can deny that all spirits need spiritual food? Savages may neglect their minds, and infidels may neglect their spirits, but the neglect does not abolish the need; it simply augments it. Reason then teaches that spiritual desire indicates spiritual need, and spiritual food to satisfy that need.

There is a difference between a natural appetite, and an acquired one. A desire for good food is natural. appetite for alcohol is acquired. which of these belong our spiritual desires? If they were acquired, they would lead only to had results; but since they are universal, and lead to such good results in Christian lands, they must be natural.

If our spiritual desires be natural, why should they ever lead to bad results as they many times do? they are fed on nuwholesome food, and the appetite becomes perverted. Good food does good; had food does evil Savages sometimes feed on putrid flesh which would almost turn the stomach of a hog. Does that prove that they should est nothing? Children sometimes feed on dainties until they die of disease. What is the remedy? Good food or no food, which? Criminals are occasionally made such by bad rending. Would you cut off all mental food, or only that which is peroicious? Bad results, then, arising from the spiritual nature, are caused by false teaching; and they prove, not that the appetite is acquired, but that man's natural appetite

is perverted. The existence of false religion is eited to prove the uselessness of all religion. As well argue that all food is This In tact, there would he ne poor food if book, if the mind hungered not for knowledge, and no false religious, if and grass; his appetite causes him to the spirit did not intensely crave after thing around us affected by his all-vivent just what he needs. The lion needs spiritual food. The abundance of false jifying rays. He animates every creatworship and superstition prove the intensity of spiritual desire. A starving heart of man to conceive the things needs carbonate for fat and hear, oi necepted; and as pureliterature is some-thing which breathes, rejoices at his ap-

is preferred to true. The crimes at atrocities of religious devotees west long since have exterminated religio from the earth, had it not been for th depth of religious sentiment planted in the human heart.

Since reason, as well as revelation teaches that there must be spiritual food what is it? Is it infidelity? That; simply a negative-the absence of a food. Infidelity is the starvation of the spiritual nature.

Our natures are ranged on an ascend ing scale. The physical is the lower the mental next, the spiritual highest Better starve the body or the mind that the spirit. Infidelity is the height of folly, because it starves our bighest m ture. What would be thought of met in our enlightened land who would at vocate the downfall of all schools, the As the mind requires mental food, hurning of all booke, and the disuse of all learning? But those who would tear down true religion are baser than that. Our consolation is in the though that their cause is mainly hopeless. A well expect success in destroying all food, or abolishing all learning, as in killing all religion. Food, learning, and religion will exist as long as man has combined in his being a threefold nature.

How are we to determine what is true religion? "By their fruits ye shall know them." As that test will show what is good food or good reading, it will determine the true worship. Chris tianity is standing that test; every other religion is crumbling beneath its touch. Poison is sometimes mixed with food, and falsehood with truth. So the devil clothes himself with the garments of Christ. Let us have a definition Christianity is the system of morals and worship taught by Christ and his apostles

"I am the bread of life." Jesus satistics all our spiritual cravings, of which truth there are thousands of living wit nesses. He shows us the Father, forgives our sius, demonstrates the resurrection, makes peace on earth, and promises no everlasting home in heaven. Food does no good unless eaten and digested, hooks do no good unless read and studied, and Christianity but little good unless accepted and lived out in our daily lives. Reader, are you partaker of the bread of life?-Chris-

THE POWER OF SUNLIGHT.

BY H. W. STRICKLES.

AFTER a hard rain we are made to rejoice at the first wakening of the sun, while it diffuses joy and serenity over our souls. The heat and brilliancy of the great luminary of day communientes to us the elicerfulness and activity by which we are enabled to fulfill the various duties of our vocation, and enjoy the endearment of social life. The indolence and mental depression which useless because some is poor, often during these dreary hours, render that all books are worthless because us incapable of action, are now dissipasome are had, or that all hills should ted. We feel more pleasure in our exbe burned because some are counterfeit, istence, and perform our duties with greater ease and comfort. How could the system required no good; no bad it he otherwise when we witness the universal joy that the sun communicates to the world, and when we see every ure and rejoices them by his genial influence. Millions of insects awaken and sport in his rays. The birds tune their music to his praise, and every-

tots of his appearance are felt. He spears the sap to rise in the trees, plants and vegetables; he unfolds the leaves ad gives the flowers their sweet charms; to forms the fruits, gives them their besutiful bue, and hastens their maturi He diffuses light and life throughat the creation, and without him all esture would languish and die. The infigence of the sun is not only felt on the surface of the globe, but reaches the depths of caverns, penetrates moun islos, is felt within the ocean, and prodoces various and important changes on spinals, plants, and minerals, whether shove or beneath the surface of the

earth. When we consider these salutary ofjets of the sun, it is natural to reflect good the miserable state in which we hoald be if we were deprived of his ight and heat. Without him our earth would be a sterile and lifeless mass, mid of order or beauty. The trees placts their flowers; the meadows would languish without verdure, and the fields without harvests, and all nature would present one wild aspect of sterile deformity. Such was the state of the moral world before the vivifying power of Christ diffused life and cosolation over the hearts of men; and by the purity and ferce of his light dispelled the gloom of ignorance and the shade of mental darkness that held is boudage the soul. The sun's vivify ing rays emanating from him in all di rections may be considered as an emhlem of the happy influence of a truly good man who scatters joys and blessings on all around him. He strength-ens the weak, cheers the afflicted, instructs the ignorant and relieves the poor. Such a being is a noble example of what virtue and human nature are capable; and may we each, according to our station and degree, endeavor to imitate such a character with full purpose of heart. It is in the power of each individual to become better, and the longer we refrain from iniquity the easier is the path of virtue. us each labor (as it becometh all saints) for our mutual improvements, and impart to those who are in want a portion of the blessings which we are favored Our days will then imperceptibly glide on; our hearts will be enstranged from every sordid care and hase passion; will be the seat of love, of peace, and of joyful harmony, and when our last hours shall arrive, and we shall be called upon to render an account of our stewardship, we shall calmly repose in humble confidence on the besem of our God amid the prayers and blessings of thousands of our fellow-creatures, and there bask in the sunbright clime of glory forever.

WHAT LOVE DOES.

BY C. H. BALSBAUGH.

To Sister Kable, of Virden, Ill. I HAVE a letter from elder Daniel Vaniman, through which you opened your heart to me, and a real, guileless,

Everywhere the joyful of forever unfathomable mystery of the righteousness and law, he was impelled made, the way opened to the Tree of incarnation and the cross. Nothing has se great faith as leve. Where leve grows cold the devil is rampant and hell waits its victims. "Greater levs hath no mea than this, that a man lay down his life for his friends." This is God's utmost, and man's. Beyond this And that so Omnipetence cannot go. grand and glorious a self-giving may be possible to man, God became man Himself. "He that dwelleth in love dwelleth in God, and God in him." "Truly our fellowship is with the Father, and with his Sen Jesus Christ." John 1: 3. Can we say this of ourselves, the Hely Ghost also bearing witness that we speak the truth? This is the only basis of Brotherhood, "If we walk in the light AS HE IS IN THE LIGHT, we have fellowship one with an other." Otherwise it is only superficial and hypocritical. Judas was one of the twelve and yet a devil. By their Leve de fruits ve shall knew them. could not unfold their leaves, nor the nounces sin and yet dies for it. It smites to heal. There is no bitterness and hate add malice in it. It has its hell for the incorrigible, remaining love still. It knows how to give itself to the agonies of death by crucifizion and there express all the wrath and all the tenderness of God. God's suger is not akin to man's passion. It is love working retributively and penally for discipline, order, and recovery from the effects of misdeing. The wrath of the Lamb is terrible be cause it shows sin to itself and makes it "exceeding sinful." Without it God would be imperfect and salvation impossible as sin would never "appear sin," but preferable to heliness. the flesh triumphs, its mementary rapture seems to put the higher joy of the spirit to shame. Were this permanent, the soul would be hopelessly doomed to the low delights of sense. But God is in all law, and he works there in accordance with his essential nature, so that the traesgressor soon makes acenaintence with that side of love which maintains righteousness. This is not joyous, but grievous, "nevertheless afterward it yieldeth the peaceable fruit of righteensuess unter them which are exercised thereby. Heb. 12: 11. Mark this phraseology. Afterward; God is not in a hurry. gives man time to sin, and learn by sin he goodness of God. Fruit implies growth, and growth is by imperceptible degrees. So sin and its consequences are developed. It is the fruit of right-The chastening of pain is cousness. the love of God, and it teaches the necessity and profit of right doing. Till this is gained, discipline only aggravates both suffering and guilt. It is peaceable, even "the peace of God which passeth all understanding," because it is the fruit of his righteousness. "All things werk together for good to them that love God." Love assimilates to its object, and this gives similarity of cures our highest good through identification with the Divine sim and means.

to the sacrifice of Himself for rebels Life. He is next buried in a new and suicides. Justice in the abstract tomb and watched, lest it be said he knows nothing of pity. But Divine justice is held in the embrace of eternal love. The sin against the Holy Ghost is not unpardenable because God cannot or will not, but because his love is immutable and sternally wedded to righteousness, and righteousness is will, and will hopelessly enslaved by sia keeps itself forever beyond the reach of the only possible way of restoration. Hell is hell because God is love, and must redeem persons by redeeming character, and this is done by psychological law and not by a stroke of omnipotence. I have now been a depend ent sufferer thirty years because Ged respects his law, that is, He cannot put himself to shame and self-degradation to humor an insignificant creature who through ignorance or perversity undertakes to live on a plan not in accordance with the Divine arrangement So we all suffer. Our sin is in it, and no less the Divine love and displeasure, and we know it not. "Oh that men would praise the Lord for his goodness, and for his wenderful works to the children of men." "Whose is wise, and will observe these things, even they shall understand the loving kindness of the Lord." Read the entire one hundred and seventh Psalm. It shows how fools afflict themselves, and how peace and deliverance come by a return to righteeusuess. To love God is to live his life in the flesh. Such a soul has peace, no matter how many nails rank le in hands and feet, [or how smarting the scourge, or piercing the crown of

BEHOLD THE LAMB OF GOD!

DW DITTA DETH ARMESDARGES

Beloven, where do we first behold the Lamb of God? Why, we behold him first when he leaps from the besom of his Father and says: "Le, I come to de thy will, O Ged." And we beheld him sgain when he takes upon Himself the mertal form. We see him a little babe in Bethlehem's manger. The hand of the Father follows him, and his star stood ever him to guide and direct the wise men to the right place whereby they might find the Lamb of God. We beheld him again at the age of twelve years, sitting with the lawyers, hearing them and asking them questions.

Again we behold him as he walks down into the watery grave, and set us an example to be baptized, and rise te walk in newness of life, as he took up on himself his new labors and began to preach the Gespel. We beheld Him in the garden of Gethsemane, where you and I must have been if we over experienced a godly sorrow; and where our Lord and Master suffered for our sins, and took upon himself the burden of agony, that caused the Lamb of God to sweat, as it were, great dreps of end and uniformity of action. This se- blood. Behold him now taken by a hand of soldiers brought before Pilate, and sent from one to another, and final-The kingdom and rolership of God is ly condemned. We beheld him cloth-"righteensees and peace and loy in the ed in a purple robe and mocked and Holy Ghost." This is the order of scourged, and O! my friends, we beii. I never yet heard of love that was bot the syncorym of sacrifice. What had the syncorym of sacrifice. What had the syncorym of sacrifice. What had been seen to be supposed to the syncorym of sacrifice. What had been seen to see the syncorym of sacrifice. What had been seen to see the syncorym of sacrifice. What had been seen to see the syncorym of sacrifice, but the substitute of sacrification, but the syncorym of sacrifice, but the sacrifice of July specifical sacrification, and sacrifice sacrifices and sacrifices sacrifices sacrifices and sacrifices sacrifices and sacrifices sacrifices and sacrifices sacrifices sacrifices and sacrifices sacrifices sacrifices and sacrifices sacrifices and sacrifices sacrifices sacrifices and sacrifices and sacrifices sacrifices and sacrifices sacrifices sacrifices and sacrifices sacrifices and sacrifices sacrifices sacrifices and sacrifices sacrifices and sacrifices sacrifices and sacrifices and sacrifices sacrifices and sac

arose as he had told his disciples. Oh, my friends, he was not holden by death, nor indeed could be, for he burst the bars of death, and came forth and showed himself a risea and glorified Lamb of God. And now we need only follow him one step further, and that is, to see him ascending to the Father, to take his seat at the right hand of God. there to sit as mediator between God and man; there to plead for us. New we must behold him once more when he comes the second time, without sin, no more to suffer for sin. Be ready to meet him. O the glerious thought to the Christian, that we may be ready to reign with him a thousand years on this carth. Sinner, what will you do without faith in him? O believe him. turn to him, receive him en his easy terms and he saved.

FORGET NOT THE ASSEMBLING

BY POLICE ISSNEAROER

THESE words were more forcibly im-

pressed on my mind is conversation with a blind and deaf neighbor of ours, who is now fifty-one years of age, and has been blind since she was sixteen years old, and deaf for eight or tea years. Some may wender how we talk to a person like this. We take her hand, she does the talking, and we answer by motion. I was to see her after I raturned from our Annual Meeting. She asked me concerning the meeting. She said: "I would like to go to meet ing, tee, but I cannot. It does me no good; I can't hear." She also stated that the last meeting she attended was at Gospel Hill some teu years ago. She said they sang the hymn, "Yes we will gather at the river," etc. She remarked that she was at a Communion of ours once, and could hear the water when they washed feet, but could not see. Now my dear brethren and sisters, do we appreciate the blessings so hountifully bestowed upon us, or do we try to excuse ourselves and want to stay at home and rest or say it feeks as though it might rain? It is our duty to assemble at the house of the Lord even when the weather is not favorable; we should think about our ministers and encourage them in the great work. Hence I say uate you all, "Watch, for in such an hour as ye think not, the Son of Man cometh."

WHILE there is so much sin aud mis ery in the world, a may has no right to lull himselt to sleep in a paradise of self-improvement and self-enjoyment; in which there is but one supreme Adam, one perfect specimen of humanity -pamely himself. He ought to go out and work, fight if it must be, wherever duty calls bim. Nay, even a wewan has hardly any right in these days to sit still and dream. The life of action is nobler than a life of thought.

John Bright, the veteran Euglish Statesman, said to Geo. Clinton B. Fisk

Brethren At Work.

Published Weekly.

8.5 MILIS & HEEFE ANDE. . . Publishers and Proprie

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YOUR PAPER.

The date after your name on your paper shows to what tim you have paid. However both as a receipt and a request to nyment. Thus "J Jann. "No." shows that the paper in been paid for one to that time. "J Jenn. "No." shows that the time will then copies. 129" If nonest careful has not have remember that the 129" If nonest careful has not have remembered.

The Baptists is Sweden now number 20,000.

UNELL further notice Bro. Paul Wetzel's address will be Beloit, Ken.

DUBING the month of October Mr. Moody

is to spend about fifteen days in Paris.

We request a careful reading of Bri
Quinter's article on lifth page of this issue.

The October number of the Companion will not be mailed till about the 10th of the month Is you have not yet read "Close Communion," by Bro. Landou West, send for a conv. Prior

Lune is to be fortified by many friendships To love and to be loved in the greatest happiness of existence.

Tas Philadelphia Weekly Press, a few weeks

BRETHERN Israel Cripe and Jacob Fager, of Saline county, Neb., were elected to the ministry a short time ago.

He who has an empty cup may pray God to fill it; he who has a full cop should pray God

for a sleady hand to hold it.

WE learn that the church near Utica, Nob.

now namters nearly one hundred. Seven were added by haptism during the Sammer. If you are a minister, and your name is not in the Brethren's Almanac, send it at once to

Quinter & Brumoaugh Bros., Huntingdon, Ps.

A LOVING act does more good often than a
blazing exhortation. What the race needs is
not more good talkers, but more good Samari-

A STORM in New Jersey did immense damage week before last. Hundreds of bridges have been ewept away by high water, and some

have been ewept away by high water, and some fives lost.

The cholera is raging to an alarming extent in Japan. In one city 572 died in twenty days.

and at another the people are dying at the rate
of fity per day.

Missionants in Japan report that Joseph
Cook's brief visit has resulted in great good

Cools brief visit has resulted in great good, increasing the sale of Bibles and the general interest in Christianity.

The new Orphans' Home building at Hunt-

ingdon, Pa, is progressing finely, and will soon be ready for its inmates. An addition to the building will be commenced shortly.

Bao. Michael Soavely and Miss Nellie Mc-Lullan, of Kearney, Nub., were married on Sunday evening, Sept. 24, by Etd. Samuel Forney. They have our best wishes.

The London Christian Remembrancer declares that it is wholly impossible for a Christian clergyman ir layman to observe the laws of Freemasory without excriticing his faith.

Now is an excellent time to sell Bro. Landon West's book on "Close Communion." It is an excellent work, and ought to be widely read. Sunt post-paid for 40 cents. Address this office.

Bao. Wm. G. Shrock, one of our ministers bear Berliu, Pa., feeling the need of more education in his work, has meyed to Huntingdon in order to take a course of study in the

Bno. Daniel Haywoot Verginia, is now teaching in the Verginia Normal. We are pleused to learn of the success of the Normal, believing that an open door is set before it for doing a good work.

SOLOMON BUCKELEW reports peace and general harmony in the Sandy Creek church, Virginia.

Bao. Kline, of Virginia, who has been travel-

ing in Kanese, is now preaching in Woodford county, this State.

Do you know any person whu would make a good agent for the BRETIREN AT WORK? If so you do, send us his address.

THE attendance of pupils at the Huntingdon Normal is not large at present, but the interest is said to be most excellent.

DRIEGATES going to the special meeting at

Pleasant Grove, Kansan, Oct., 20, will stop off for at Lavrence, one mile west of Bismark Grove.

For days after the late surthquake at Panama, the churches were crowded, and the gambling tables deserted. The upbaval did some He

good.

Bro. Jno. B. Wrighteman has changed his address from South Bead, Ind., to Hylton, Va., where he is engaged in teaching the Mountoin Normal School.

When last heard from Bro. D. E. Price was at Burr Oak, Kau. Bro. Paul Wetzel is likely there too. Bro. John P. Bailey, of Urbana, this State, is in Republic Co., Kao.

THE Christian Union thinks that the best answer to Tom Paine's "Age of Reason" is a reading of the Bible itself, and a compliance with its plain, simple and practical directions. LANDON WEST, O. F. Yount, Jesse Statsman

and I. J. Rosenberger, are the erangelists for Southern Ohio. We hope to have some good reports from their work when they once enter the field.

ICELANE, of all Lutheran countries, is the best provided with pastoral oversight. For every two hundred of its inhabitants there is a postor, and there are some parishes where the number of soals are still amaller.

Duning the century just passed the population of the United Status has increased elevenfold, churches have increased thirty-acventiod. Then there was one church to every 1,700 inbautants, now there is one for every 529.

Bao, John Knisley on a card to this office anys: "Health is very good in our neighborhood, and the corn crop is as good as it has been in many years. Our church is it outlon as far as I know, and f hope it will remain so."

WE presume that the Covington church, Ohio, has done as much, if not more, than any other congregation for the St. Louis Meetinghouse. The amount raised by that one church is \$100.15. Many other places could give an equal amount.

THE "age of reason" is here, but not the age that Tom Paine expected. Reason proves that the teachings of Paine are false, and the more people resert to reason, the less indice nee will the writings of such men as Paine and laceratil have.

A LAW just passed in Denmark provides that all drouten persons shall be taken home in cartiages at the expense of the landlord who sold them the last glass. Now that, says an exchange, is civilization. It is a nice ride at the whisky man's expense.

Bro. M. M. Eshelman writes ue that he has personaently located in Weshington, Kan. Ife also says his health has improved uf lete, but he is not strong and vigerons, though cheerful and hopeful. We wish him abundant success and happiness in his new fail of labor.

The oldest minister of the Methodist Rpiecopal Church is the Rev. Dr. Peter Ahore, of the Illinois Conference, who was ninety-two years old on the 1st instant. On the 3rd he preached at Centenary church, Jacksonville, a sermon of an hour's duration with great vigor and power.

Bao. Sharp wishes us to say that in his report of South Waterloo he forget to mention! that Eld. John Nicholaon is now permanenty located in that congregation, having a home of his towe, and is laboring for the Cause of the Master in his new field, as one of the eldere of the church.

Buo, Howard Miller's "Record of the Faithful" shows that thore were, at that time, 403 Kilders or Bishops, in the Brotherhood, of whom about seven have since died. About nine others have been ordinated. A few which last otherwise, leaving nearly 500 Elders with the charch A present. THE Primitive says that the charches in Middie Pennsylvania are but little distarted by conflicting elements. Matters seem to be working with becoming harmony.

From the Agent's Herald we learn that the "Voltaic Belt Company," of which mention was made a short time ago, is by no means respousible, at least there is considerable stir concerning the conduct of the inventor.

Dualso the three years in which Mr. Heary M. Stanley had been conducting the Belgian Exploring Expedition on the river Coops in Africa, he has not yet had the least quarret or difficulty with the natives. He has actable four of the commercial towns.

Mn. Walter C. Joses, who recently gave Society of Begland for their work in Japan and China, nine years ago made a thank-offering of \$100,000 for the receivery of a beloved son from sciences, and four years ago gave \$172,000 to found the India Native Church Missionary Fond.

WE are anxious to increase the circulation of the Berthern AT Worst this Fall, hence request the name of some good agent in every Brethraw's neighborhood in the Union, that we may send them on outfit to time to work up a good list. We think our-efforts are appreciated by our readers, and trust to have their aid in working up a list.

The Primitice sava, not long ago n young man in Ponnsylvania, coming into the fold of Christ, found himself in possession of a bainess — of compounding Equors — that brought kim this hundred dollars a mooth, but he said, "This is not right," and gave up the business. His coudoct and example indicated dibristian onblity of a high order.

The United Poolsybrians do not seem so well united safet all; they are having trouble about lovel after all; they are having trouble about lovels programmed and the control worship. you'll all agree to stage with the spirit at May will ask program, all will need not lifeties machine the that part of their worship. If they must have been or will need not like the where they will need not like the safety of the program and the program and the programmed the programmed to be sufficient to the safety of the safety and the safety of the safety of

The whest yield in this country this year will likely accord five handred uniform handles, or more than ten, busheds to overy mine handles, and child in the Union, making an allowance of over one pound of hread for each person per day till next harvest. Add to this five busheds of ocen for such person, all the necessary amount of fruit, vegetables and meets, and it would seem that there is no need of any-mattering. Such we may be to theakful.

Ds. Barnardo, the Good Samueltas who cause for the englected poor children of London, tells how, in a recent time of great strain, the bed a visit from 1647, who were the strain telligent symmethy with his work, pipel Enhard of Englech coefe for £1,000 in his head. Before his supraw was over she gave him one other note for an equal amount, a commarging him to go on trusting in Ged and turning away no note from her bag, nod declining to give her constitute shift, and then tooks a third £1,000 note from her bag, nod declining to give her have, furned orderly wary, and war gone.

A warres, Rev. C. C. Foote, in a late numher of the Cynasure, gives the following as the Masonic oath required in the Royal Arch degree:

"I furthermore promise and awear, that I will asset a companion Royal Arch Mason when I see him engaged in any difficulty, and will espouse his cause so far as to extricted him from the same, whether he be right or wrong."
"I furthermore promise and awear, that I

eate him from the same, weener he on Then or wrong."

"I furthermore promise and swear, that I will heep all secrets of a companion Royal Arch Misson (when communicated to me as such, or, then to be such), without exceptions." I she he to be such, without exceptions." I she he to be such or the heat clause reads "murder and trauson not excepted."

The Weslam's Green Lore-fast was been to enter our first being the control of the Cauli and St. Six ministers and chount fully by numbers from other characters and count fully by numbers from other characters are consistent to the control of the country of the characters are consistent to call others to cauli the characters are consistent to call others to cauli the smitter. The character for the character of t

STATUTES, as published in the Chriss Common, such in book rathers and of Many ye as charitable institution. The control of the try of the charitable institution of the control of the formal Lodge of Hinson reserved. The control of the part of the control of the control of the control of the part of the control of the co

Bits. J. D. Parbriv article in this issue on state all that will perkeys be measured; for opmission in the property of the perkeys be measured to the perkeys be a perkey of the perkeys o

An exchange tells the following which up

serve as a beson to some who may be inclind to country the country of the country

Not for the streamen, but the music there,'
Such mismanagement as makes religion de
pendent on a choir or an organ will soon ra
the most evangelical church into the grave of
rithaliam?

WHEN we hear brethren and sisters say the would rather sever their connection with the church than make some little sacrifice that the church kindly asks them to make, it is on dence that their love for the church is not very strong. The church in our estimation may be in error, and it does make errors, but does not the world make incomparably greater error It is wrong all the time, and when we ourselves from the church of Christ and identify ourselves with the kingdom of the world we are no more heirs of that inheritance that is incorruptible. Can anyona commit a great-blunder? The truth is, when we are willin to lose our place in the church for so small : a matter, our love for Christ is gone, and we are hankering after the flesh-pots of Egypt -

ple in different parts of the world, reasons of a proping for the size and silletted, and silletted, lathecares. Rev. Dr. W. E. Borden, as American in London, but a large faith-beam. Betannia London, but a large faith-beam. Let the control of the control of the control of the hat cost of the control of the control of the hat cost of the control of the control of the hat cost of the control of the control of the hat cost of the control of the control of the hat cost of the control of the control

Dr. Cullis reports that there are eighty p

BRO. E. W. Stoner, of Union Bridge, Md. has had published a small pumphlet entitled "Gorman Baptist, (or Brethreu) Installation Services," by Eld. D. P. Saylor. We have read the most of the work, and find it to contain our general manner of installing church off The charges are given in a very good form, usually prefaced with the Scripture bearon the qualifications and duty of church officers. The little book may prove an aid to olders, who wish to occasionally retreet their nemories by looking up the needy points used when delivering the charge to newly elected ficers, but it would not be proper to use the book as a discipline, and read off the charge as is done in some denominations. We would like to have seen a chapter added on the duties of the members to officers, for when installing officers, the church nught also to be in structed in regard to her duty. The book is for sale by Bro. Stoner, who has printed quite a

PREHISTORIC RACES.

WE have occasionally dropped a thought in asard to the prehistoric races of America, but the not said much in detail. To most perit is a subject of unusual interest, th her all of our researches we cannot shed agh light on the mysterious subject. The Boring, which we clip from the Chicago release, will give our readers some idea of the aness of the ruine, some of which are in a ed state of preservation, found in various als of the Southwest:

aThe Rev. Robert West, editor of the ke, who is temporarily filling the pulpit of New England Congregational Church duracation of the pastor, lectured last e, taking as his subug to a large audien The Prehistoric Races of the South-

nenced by saving that th The speaker con wheat remains of the work of the prehistoric poss were to be found in the southwestern porn of this continent. When Cornado first Mexico in 1540 to seek the seven mystericities of Cibolo he went direct to the town Fe, and to the region now known as he San Juan country, near where Arizona Colorado, and New Mexico join. A geologica server was subsequently made of that country w the United States, and to this we owe all the specific information concerning the chiff dwell situated on the Colorado River and a tributaries, the most of which had been bult of dressed stone—sometimes laid in mor by sad cement, and sometimes dressed so well or son cement, and sometimes division to went as to be creally, breaking joints with regularity The singular feature of these dwellings, howerer, was that they were situated in the sides ost perpendicular walls, and were stations perpendicular possible now by only the most during and ex-pert climbers. One of these huildings was 180x130 feet, and was built in a cleft in the mek 500 feet from its hase. One of them had apparently as large as the Grand Pacific Hotel of this city, and contained about The cedar floors of these building ere often composed of lumber, hearing marks of having been dressed with stones, and no sw who erected them. speaker next took his auditor

South to Chihushna, on the great plain of Aushuse, in New Mexico, and entered into a s minute description of Casa Glande, the reof which showed it to have been a h ing 800x250 feet, which had been built of alobe. Further on he introduced them to the premid of El Tajin (or the Thunderer), which was ninety feet square, seven stories high, and en built of dressed purphyry and stone regularly laid in mortar and cement, with sthres-inch coating of the latter upon the walls. He next referred to the pyramid of Choluls, in the State of Puchlo, which he said

THE LARGEST IN THE WORLD greater and more wonderful in every way than the famous pyramid of Cheops on the Nile. covered forty-four acres, and at the present day is between 200 and 300 feet high, after the storms of ages had benten down ite walls of earth and sun-dried brick. Perhaps the most erfal of the remains of this prehistoric people, however, he thought, was found seventyes southwest of the city of Mexico. It was called Xochicalco, or the "bill of flowers which was two miles in circumference and 400 It was encircled with stone terra seventy-five feet height, and faced everywhere with perpendicular stone walls reaching to its On the summit, which was truncated and 285x328 feet in surface, stood a pyramid with its eides facing the cardinal points, the sugglar thing about which was that it was immense granite blocks, eleven feet is hagth, three in hight, and four in width, and that there was no sign of granite within forty miles of the site. Another singular shout the hill was that it was penetrated by tunnel into the solid limestone rock for hun dreds of feet, which was nine feet high an oins feet wide. And the best of masonry, too, had been employed at intervals to support the reof wherever defective, and it led to a charg bereighty feet squre and sixty feet high, terminating in a gothic arch.

The speaker then passed to the mines of Paoque in Central America, and spoke of their immensity at some langth, which, he said, gave eridence of some of the finest architecture, sculpture, and painting, and which, according to Waldeck, Humboldt, and Dupaix, was equa to saything the world had ever produced. He next called attention to the rains of Copan, in Honduras, near the Guatemaia line. The building there was of dreared stone, about 800 feet

long, 600 wide, the walls being twenty-five feet thick, and sixty feet in height

ences, and

THE LECTURES ASKED "Who were these people?" and went on to say that they possessed a literature, arts and sci-

had evidently many of the charac

teristics of a highly civilized life. They had heen variously known under the Chimeche, Quiches, Nahuns, Maya, Toltecs Aztecs, but the question was, Where did they come from and who were they? One of the theories was that Plato's Atlantis was a reality and that the two continents were connected by in archipelago, and Prof. Dana was among those who had believed that such an archipela go had once existed between our coast and that of Europe. Another theory was that of the Japanese current, which sweeps glong Asiatic coast to the east, describes a semi-cit and bends itself across to the shores of California and Mexico, returning to Assn. current threw Japanese junks on our every year, which was a singular fact. Anothe had been that the migration from to this continent had been by the way of the utiau Islands, but the most probable theory in the mind of the speaker, was that they had come by Behring Straits. Sir Charles Lyell had pointed out the fact years ago that straits agreed singularly in width and depth with the Straits of Dover-that is, they were about thirty miles broad in their narrows, and about twenty-five fathoms in their greatest depth. The Straits of Dover had been crossed as early as twelve centuries before Christ by adventurers seeking the island now known Eagland, and to the speaker's mind there no doubt but this continent had been originally peopled by a migration from Europe. He quoted from Prof. Geste to show that the had taken place in the tertiary period in . e time, and that the subsequent advent the ice period had cut off all communicat rith the Old World until recent times. Asa Gray had shown satisfactory the intimate relationship between North American and Asiatic vegetation, and that many of our fauna were clearly of Asiatic origin, and scientific investigations, he said, were demonstrating the truth of Scripture-that God had made of blood all the nations of the earth.

NOT IMPOSED UPON

It is always important that people, and es cially public writers and speakers, know and fully understand just what they are talking about, when they accuse a body of men of h ing imposed upon and lead by their leaders. is sometimes the case that these so-called leadrs are lead by the people more than the people are influenced by the leaders. And then in m assembly where there is perfect liberty fo all to speak and discuss the merits of a que tion before it is acted upon, there can cert he no just grounds for accusing people of being by leaders. It is supposed that influenced each man knows enough and has judgment mough to form his own conclusions after hearing hoth sides of the case. Leaders are supnased to influence people uulawfully they in some way take advantage of them, but in an open deliberative hedy, where a leader has no more privilege than anyone class, he is not thought to be taking the advantage of any one if he in speeches orges his own conwith all the learning and argument that he may be able to command. Other men ha the same privilege, and if one side wine and the other does not, no one should accuse the assembly of being lead, deceived or imposed upon by unjust leaders. Furthermore, we con ider it very unjust to pronounce a man de ceived and imposed upon just[hecause he votes differently from us, after having heard both sides of the question discussed by men of squal ability and piety. The time was when such things might be overlooked, but in this age o education and mental culture, it is hardly supposed that men of judgment and refines would do such things. But, by-the-way, this so far as we know, is not done by the mueducated, but by those who seem more inclined is the way of a higher education than is con among the peop

It is also a very poor cause that has to resort to such measures for support. It indicates that the party making such charges is either egotistic enough to suppose that he know much more than other people, or also every body else is dishonest, and exercises neither judgment or piety in forming a conclusion after hearing the arguments presented. J. H. M.

From ho P. THE BIBLE ONLY. CHILLING WORTH'S declaration "that Bible only is the religion of Protestants," heru often quoted, and that justly, as conta

ing a great truth, and one that does he

the

to the Bible and to the body of Christian believers to which it refers. But like many other great truths, it hes been often misunderstood and misapplied. The declaration made by Chilling worth in denial of the correctness of the prominency that the Roman church gave to tradition. And upon a careful reeding of the caying, "that the Bible only is the religion of Protestants," it will be a ed that what is affirmed is affirmed of all Prot estants. But it is well known that nearly all the denominations into which Protestents are divided have creeds or disciplines. With what propriety then, can it be said "that the Bible only is the religion of Protestants?" It car with propriety be said so, eines Protestants recognize the Bible in itself as a perfect rule in all religious dectrines and practices, white the an church considers it necessary to add traditions to the Bible to make a perfect rule for the government of the church. But if Protest ants regard the Bible alone as a suffici for the government of the church, or of Chrisians in all their religious practices, whence the essity or even the propriety of creeds To this we would reply, not as though we would here defend creeds, but because explain that creeds are the symbols or ex ressions, or forms of Christian truth as held y the different denominations of Protestants the Bible being the source from which they all profess to obtain those symbols or forms of truth, and the authority to which they appeal to sustain thom

egard the Bible as a perfect rule or perfect , and their creeds are not formed to com plete the law, but to define the views that thos denomications have of the doctrines and pritions taught in the Bible, since they entertain different views of what is therein taught Upon the propriety or necessity of creeds m e or symbols of different beliefs held by the different denominations, a difference opiniou obtains; some arguing for them, and some against them. Creeds or symbols Christian truth, to give information of the be and practice of Christian organizations, may to a certain extent he justifiable, and even desirable, since a simple recognition of th Bible as a rule of faith and practice, may not he all that is wanted to define the belief of those organizations, as they all, as Chillingworth declares, accept "the Bible only" their religion or rule, and yet differ very much in regard to what the Bible teaches, or what it probibits. But the idea that the Bible or a law is imperfect, and that the rules of Christian Councils are necessary to complete it, should se entertained by none.

The different denominations of Protestants

The Bible, and especially the Gospel of Christ, teaches more by general principles than by direct precept. The direct precepts and examples that are given will greatly help us to secortain and apply the principles that are to he applied, as the manner of applying them, and the occasion of applying them, in many instances are left to the church. As the ch is to be judged in disposing of difficulties between individuals, when the individuals them selves cannot settle their difficulties, according to the teaching of the Savier in Matt. 18, so is many instances the church is to judge what i the daty of its members when certain emergeucies occur. But when the church judges, imposes duties upon its members, or prohibits its members from doing certain things, it must atways appeal to the Bible for the knowledge upon which it acts. And this is the meaning of the great principle enqueiated by Chilling-He did not mean that we have a direct precept and a precise rule in the Bible to direct us in all the uumerous cases in which we may be called upon to act, and when our actions will assume a moral characte The Bible is the only religion of Protest

ante." Or, it is the only rule by which all our onduct is to be tried, and its moral character meertoined. But how far each individual mercianed, just how me such individual is to put his own construction upon this law, is a line point to insertain. It is not only this privilege, but the duty of every individual to accretise this judgment in regard to winst is hill correctly the proper of the property of the property of the correctly of the property of the property of the property of the correctly of the property of the property of the property of the correctly of the property of the proper

duty according to the law of the Lord, and to be "fully persuaded in his own mind. where the church is right, and every individual member right, there will be union and no conflict. But where there is a conflict between the individual and the church or body, and this hee frequently happened, as a general rule we may conclude that the individual is wrong, hecause one would be more likely to err in judgment than a large number. We say, as a gen-eral rule, this would be likely to be the case. Aud hence the individual should yield where he can do so without sacrificing any principle. Should he feel that yielding would require a acrifice of principle, he then must act as he believes right, and hear the consequences The idea entertained by some, that because

the Bible is the only rule by which the church is to be governed, the members of the shurch may all act as they believe the Bible teaches. ugh this might lead to any variety of prin ciples in the church, is an idea that we think is very dangerous, and one that would be fraught with evil consequences. But do any entertain this idea? If not, why is the Bible one doctrine, and that doctrine not properly modified, held up so much by some? well persuaded that that doctrine in its proper meaning is not understood. There are certain vague ideas attached to it, but the result those ideas ie not properly realized. Let us suppose that one who had been of our own preachers has embraced this doctrine that the Bible alone is the law we are to be governed by, and that every individual is to interpret it for himself, and on some occasion he is h it forth very sarnestly, and at the close of h sermon, he is approached by a person who thus addresses him: "I want to go with you in the practice of the principles of primitive Christianity. You have preached up the principles of love, peace and simplicity, and referred to the kiss of charity and feet-washing s expressive symbols or manifestations of beautiful principles, and I want to become member of your church, but I was sprinkled, and with my haptism I am satisfied, believing that it is according to the Bible." To this the preacher replies with some surprise, "I canuot eceive you without immersion." To this the candidate for membership answers, "Did you not preach that the Bible is the only rule faith and practice, and that you have no creed?" "I did so preach," answers the preacher, "but we see a church understand the Bible to teach immersion, and this is our order. Let us look at another case. The Disciples

condems all creeds, and profess to take the Bible only as a rule of faith. A person has read the Gospel and received the idea that a trine immersion is the action of haptism the Now Testament requires, and he wishes to units with the Disciples, but requests to be haptized by tripe immersion, believing the Bible requires it. But as in the other case, though the preacher preached that the Bible is the only rule, and that each individual is to exercise his judgment still, because single immersion and not trine, is the order in the community of Disciples, a person seeking admission must be haptized by single immersion or he annot be received. So we see that all denominations of Protestants, though they receive the Rible or their only religion, each one its order or understanding of the Bible, and a person to become a member of it, must comply with that order.

And now to make an application of our subset to our own church, we say that we very fully and very unanimously accept the declaration of Chillingworth "that the Bible only is the religion of Protestanta." This is a precious principle that has always characterized our fraternity. Hence, in all our councils, whether cal or general, when disposing of questions that have been presed upon us, our always appeal to the Bible, and settle the ques tious according to the teaching of the divine oracles. Whatever help can be obtained | irom the Bible is used. Sometimes it has been thought that an answer more in harmony with shought that an answer more in narmony with the Bible might be given than was first given, and then the question is reconsidered, and the Bible is again resorted to as the standard and rule of right. If we fail in settling any ques-tion we try to settle according to truth an ghtousness, it is not because we do not go to e proper authority, but our failurs is owing another cause. The great principle with

Announcements.

District-Meeting.

4. at 0 A.M., Southern District o in the Okaw church. Platt co., Ill. illes east of Decatur on the L. D. R. R. at La Piace. Loro-Ponete

Oct. 6, at 10 A. M., Cherokee church, miles south-west of Mozmouth, Kan Oct. 6, 4:30 P. M., Tippecance churc Kasclusko co., Ind. Oct. 7, Nosho county church, Kan. Oct. 7, Mulberry Grove, Bond co., Ill. Oct. 7 at 3 P. M., South Fork church, miles south of Edinburgh, Ill.

ort. 7 at 6 P. M., Newton Grove on Casa co., Mich.

Oct. 7 and 8, at 4 P. M., five miles south east of Mound City, Holt co., Mo. Oct. 7, at 3 P. M., Exeter church, at residence of D. B. Heiny, 8 miles north and 2 miles east of Fuirmont, Fillmore Co., Neb. October 7 and 8, in the Blackwater church, Saline Co., Mo. Oct. 13 at 4 P. M., Pine Creek church, St. Jaseph co., Ind

IS, at 10 A. M., Four Mile church nion Co., Ind.

15 at 10 A. M., Four Mile church, nion Co., Ind.

16, near Longmont, Boulder co.,

olo.
14 and 15, Big Greek church, 3:
He snorth-east of Parkersburg, Hi.
14 and 15 at 10 A. M., at the hour
A. Griffith, three miles north-we 18, at 2 P. M., at Bro. Abijah Holto

at 2 P. M., Middle Fork com n, near Edna Malls, Clinton Oct. 19. Tarkey Creek church, Elkhart Oct. 19 and 29, Concord church, Adams

co. III.
tet D. at 10 A. M., Upper Twin, O.
et 20 at 10 A. M., Pleasant Hill church,
Virden, Macoupen co., III.
et. 20 at 10 A. M., Panther Greek
church, Woodford co., III. 20, Lick Creek church, Owen Co.

church, one half mile north-west of Eaton, Delaware Co., Ind. et. 20, 2), 22, at 2 P. M. Mt. Etna, In., 10% miles north of Corning. et. 20, at 10 A. M., in the Palestine 20 and 21, at 10 A. M., the Donald's

Oct. 21, at 2 P. M., Mos Ron, Augusta co., V Oct. 21, Peabody churr Wales, 8 miles south L, at 10 A. M., Spring River Fork districts, p miles north laribage, Jasper co. Mo.

ct. 21 at 10 A. M., Okaw church, Platt Oct, 21, at 10 A. M., Hopewell congretion, Bedford co., Pa. Oct. 21 and 22, at 3 P. M. Liberty, Adams co., Ill.

Oct. 2 and 2.4 at 2.5 M. Liberty, Johans
Oct. 3 and 2.4 at 2.5 M. Liberty, Johans
Oct. 4 and 29, at 4.5 M. Eggid Missission, 131 males north-seat of Cardian day, at 6.4 at 3.4 m. Searer Ham to the CarOct. 5 and 2.4 at 6.4 at 3.4 m. Searer Ham to Carlo.
Oct. 5 and 2.4 at 6.4 at 3.4 m. Searer Ham to Carlo.
Management 2.6 at 3.4 at 6.4 at 6.4

, Ind., near Ludoga.

20, Mineral Creek, Johnson co., Mo
27, at 5 P. M., Sugar Grove, Well-

et. 27, at 10 A. M., Pittsburgh, O. at 3 P. M., Nettle Gi reek chy 27 at 10 A. M., Pyrmont, Carroll co

t. 28 at 4 P. M., Salem church, Marion and 29, Millmine church, Platt 23 and 29 at 10 A.M., Antietam urch, Franklin co., Pa. 28 and 29, at Mt. Vernon, Augusta Va.

oct. 28 and 29, 81 fo A. M., Greenland church, Maysville, Grant co., W. Vn. Oct. 28 and 29, Marion district, Grant co., Ind. Stop off at Londisville, Nov. 4, at 4 P. M., Loraine, IR.

Advertisements.

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Feet-scashing a Church Ordinane By J. F. Electede, PHICE, Bets. By J. F. Extension. PHICE, Beth. Plain Facts.—A foun-pape free! Sheald extensively certainted. PEICE, 100 copies, for Gorpef, Facts...—A foun-page twod. Do mised book by authorize them. PHICE, 100 copies. Quinter and Snyder Debute on Im-mersion. - A nork of 30 pages. PHICK.

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\$120 per Year, advance, pays for boarding, furnished in and tuition, and by plain dressing very such is saved to students. The tenci

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Work of the Adjoining Elders in Ashlaud

That "there is a time to keep silence and a time to speak," is evident, but just when that time comes, is a problem that no doubt puzzled even Solomon occasionally. It has been a question with us whether we ought to pass by in eilence the many unjust criticisms on the recent work of the elders and loyal members in the Ash City church, or speak out in behalf of truth. Were it a question affecting only ourselves and those who attend-

ed the council, we would try to meak ly hear in silence all the charges of unjust work that the Progressive has published, but knowing the influence that such publications, when allowed to go unquestioned, have over many in the Brotherhood, we have concluded the time for us to speak has fully

Before us are the fast six numbers of the Progressive, in which are a number of articles and statements from the editors, J. H. Worst and others, calling our Christian character into question end denouncing the council held by the Elders here as replets with ignorance, arrogance and injustice as ever occurred in the Catholic church.

Now we purpose giving the Brotherhood what was done and why, and also correct some of the many errors that appear in said articles. What gave rise to the council? H

R. Holsinger was insubordinate to A. M., and was recognized by said conference as an expelled member. He came to Ashland with the Progressive in open opposition to the general Brotherhood, and on July 1st, at a regular council of the Ashland City church, was accepted as her minist-The resolution possed by the church was as follows "Moven that we recognize H. R.

Holsinger as a minister, and invite him to take his place in the Ashland City church as such. While the motion was pending, D.

N. Workman desired to speak, but the majority voted against it. We protested against the church taking such action and submitted the one tion to vote. At this meeting were a numb

who did not vote, thinking it would do no good, as they were in the mi-nority. Twenty-one voted for it and ONE against it, or rather we continued our protest against it.

After this action was taken, we re garded the church, or what appeared to be a majority of the members as offenders against the general Brotherhood and should be called to so count as directed by the Minutes of 1882, hence we appealed to the adjoining elders through Bro. Workan, who was the only elder present to see that the church was not in der. He, in consultation with other adjoining elders and their respective churches, arranged for the special council held July 22nd.

Prior to this meeting the elders of sointed Bro. Emenuel Fike and my elf to visit all the members and notify them of the council and the nature of the charge against the church, or such members as had expressed their purpose to continue in fellowship with Holanger. The following charge was authorized to be read and was so done to the parlies named therein: "Charge against Edward Mass

John Kuriz, Richard Arnold, H. K. Myers and such other members of Ashland City church as have given ouccoragement to the convention held in the College at Ashland, June 29th, at which time said members, an a paper, called, "Declaration of Pron-ciples," set forth their determination to continue in fellowship with whom Annual Conference has deel ed expelled from the church, and car ried their intentions into July 1st, by receiving H. R. Holsinger as a minister, and inviting him to take his place in the Ashland City

heing signed. They were told w was the author of the ch their understanding of the las used in it. This canvass show eighteen standing with Holsing twenty with the general Brotherho sixteen noutral and a few not give any expression of their views, with few more who were from home, wh sentiments were known to be per gressive. This report being made t completed the arrange the elders, ment for the council. The church convened on the

at 10 A. M., and transacted the bas tiess as given in the Primitive Chris tion by the Clerk of the meeting, to which we here insert that all a have a connected view of the case THE WORK OF ADJOINING ELDERS

THE WORK OF ADJOINING ELDRIN The Adhland City church being of order, a part of the loyal members of ed on the adjoining Edders, D. N. year, man, W. Sadler and George Worst, they called to their assistance by consent of their congregations, the lowings: James Quanter, George if Morgan Workman, David Brubaker Morgan Workman, David Brubaker McMuller and Samuel Garver, on 2ind of July, 1882. We met with the Ashland City che in the College building, and, after votional evercises and proliminary following business.

marks, the following business

transacted:
The adjoining elders appointed L. D.
Parker, Moderator; D. N. Workman
Foreman; and W. Seller, Cherk. Gauge
es against Edward Mason, John Rara
H. K. Myers, Richard Arnold and of
oles who had given encouragement but
Progressive Convention held in the Cal lege in Asbland, June 21th, and air receiving H. R. Holsinger as a min at their church council. In the let ting him to take his place in ti viting him to take his place in the A land City church as such, since his pulsion from the German Baptist chu has been recognized by the Ana Meeting. All of the accused, als named, plead guilty. WHEREAS, the charge made ag extain members of the Ashland

church for giving encouragement to the Convention and for receiving H. R. Ho singer since his expulsion from the Brotherhood has been recognized by A Mr.; therefore resolved that the church annot hold such as me

The vote being taken, eight o mber present were loyed to the Broth-cod, two neutral and twenty-three

Resolved, that the loyal member to Ashiand City church ask the cit to retract from the decision of church made July 1st, in regard to . Holsinger. The disloyal refused to do so. Resolved, second, that those member f the Ashland city church who recei

H. R. Holsinger into church fellow of 33 a member of said che he held as members of the hody German Baptist church. The above business was approved by all the elders present

A report of the further action of the adjoining elders will be given in the feture.

I. D. Panner, Moderator. ture. I. D. Pa: W. Sadler, Clerk. At this meeting a number refused

give any expression of their views when the vote was taken, thereby making it necessary to repeat the casmeeting which was done. next meeting, July 25th, the business was transacted as given below and el so in Primitive Christian by the Clerk.

[From the Primitive Christens.] THE WORK OF ADJOINING ELDERS. Shortly after the adjournment, of th

Ashland City conucil on the 22nd, we consulted and appointed I. D. Parke and Emanuel Fike to visit all the members of the Ashland City church and a certain their standing. They did so and at a council held in L.D. Parker's house on the 25th, reported the follow

sult: Twenty-two loyal and ten neutral.—
Upon the following point they could mot see their way clear, in giving their voices to discove those that fellowing to discove those that fellowing to discove the certain and so to fellowish plicowned members. Four-ten were disloyal, as was found at the ten were disloyal, as was found at INASMUCE as certain members cochurch at such."

Some objections were offered to the wording of the charge, and to its not Holiston, therefore resolved that the Holiston, therefore resolved that the

ind City church can not hold them as memof the German Haptist Church until they gestisfaction to the church.

artification to the charon.

experience as certain nembers could not see experience as certain nembers could not see experience the chart yield priving likely voice to evope the chart yield to prove the chart who followship is a property of the chart which was the chart which the chart

system. So there is some church projectly in a system as there is some church project of books, dishes, money, and notes calling for money. (Also money, Call notes that the control of th

and characteristics. From whether the benefit of the loyal members are assembled in council as stated plaves. Being assembled in council as stated plaves. Being assembled in the loyal state of the loyal state into Fraterally.

Fraterally.

W. SADLER, Clerk.

ching some of the errors alloded to in the leanage of this article.

If this extraction is the second of the complained on will be set the accessed complained must the charge was not signed. Tree this must the charge was not signed. Tree this must the charge was not signed. Tree this must be charge was not signed. Tree this must be caused to the complained of the must be complained to the complained of the property of the complained of the complained of the second a fair opportunity for defense; and this case the suther was given when called

both when the visit was made and when

the charge was red in the concoil.

Objections were made to the wording of the charge wherein it stated they had dealered inclination to followship these where A. End declared expelled. They claimed the field of the charge and all the crime he while that crime he while that crime he while that crime he while the crime he was the time of the crime the crime to the crime to the crime the crime to the crime the crime to the crime the crime

userion to which they objected did not mean in.
This they refused to accept, and, at P. J. town's suggestion insisted on wording the barg as the statement stood in the Declaration of Principles. The Elders would not constitute that for the following resson. The learners in D. of P. on that point is conflicting.

page in D. of P. on that point is conflicting.
We as follows:
"And until they return we will not regard
My explaisons or enspensions which they may
path, but will continue to fellowship all who
have been or may hereafter be expelled without

Sepel authority or a just trial."

Here is the conflict. The first part says, they will not regard any expossions they may cale, while the last part implies they will re-

Diff curv. Aus expolsions.

In former admits of no exceptions, while
bitter does. Now, suppose, to make it has
bitter, we interpret the latter in harmony
with the former, and we have a clear case of
bittles in such as the state of the control
bittles in such as the control of the control
bittles in such as the control
bittles in the control
b

Let us remove the shade and per-

with the Lamp of Treath to emit its rays, for a function industrial. We said who is to be the judge at to when a matter is appailed by Goeppl subscript? In a subscript is present to the contract of the conrelation of the contract of the contract of the right of matter and programine conventions derivated contract and programine conventions of the little state of the contract of the contract of the contract of the contract of the state in the contract of the contract of the State in the contract of the c

Again, in Progressive No. 29, the report quotes Bro. Quinter as achnowledging that the idlers in private council had discovered and talked over errors in the charge, and intraded to present another charge upon which the accused had not hean visited, but by his advice it

was not doue. Now we think Bro. Quinter's statement was quite different, for the facts were very different. The Elders saw no errors in the charge, only a little room lor caviling and for that reasons it was talked over, and a anbittate was prepared to be presented only by the cousent of the access, if they objected in council to the word-

ing of the original.

In reality the amendment proposed by Bro-Quinter, and which was finally accepted, was the talked of substitute, and does not differ in substance from the original.

Another thing about this amended charge. The Progressive report eays, "The accused were requested to fix np the charge to suit them, and the elders after consideration agreed to se-

It was not the charge they agreed to accept, but the peculiar and obscure wording insisted on by Edward Macon. It was this that gave rise to the controversy on that point and that, which was taken under solviement during intermission. The amended charge is given in Bro. Sadler's report. S. Relative to Masou's question, the report

in No. 29 makes it appear as if no gospel pris

ciple was violated, insemuch as his question was not answered at once. Now we did not re-fuse to answer only for the time being, as the manner and spirit in which Moson was pro-ceeding, seemed very improper to us. We referred the matter to the Elders as they we the main authority in the case and plainly told him, his questions would be noted and ans ed if the Elders thought best to do se. ment on, and soon after Bro. Workman them to 1 Thess. 5: 12, 13 and Heb. 13: 17, for the care and authority it was claimed the gen eral brotherhood had over her members. also referred to the Methodist Discipline, for authority for what the Elders were doing but simply to show that the Methodist chur was even more rigid in requiring submission to her conference than was the German Baptist

Before final action was taken they were cited to Matt. 18 as Gospel violated. We claim this Scriptare requires each member to bear the church, not the individual congregation when it opposes the general Brotherhood, has the Brotherhood itself, alteratin matters of church discipline wherein no violation of the Cospel

is required.

They not only violated this Gespel principle in fellowshipping expelled members, but determined to continue so doing, simply because they newed certain cases of expulsion differently from Annual Conference.

4. In their report No. 29 and under the title, "Reflections from the Valley," by J. H. Worst, Frogressies No. 30, first page, also in the editorial of same number, 2nd page, complaint is made of Elders and myself acting as occuser, witness, attorney, judge, jury, etc. It is said, "I. D. Parker was the accuser and about the only witness." Now let us so. I notified the elders of the

offense, and, perhaps in one sense, I was com-plainer more directly than any one class; yet the offence was against every loyal member of the church and the Brotherhood itself as much as it was against me, and no more disqualities me from acting Moderator than it did Bro Quinter. However, I agree it would have look-ed better for Bro. Quinter to have acted as Mo-derator, and hence I insisted on being relieved. The witnesses were Bro. D. N. Workus number of loyal members in the Ashland City church, the Declaration of Principles, the dec sion of the church to fellowship Holsinge passed July 1st), also the accused who plead ouilty to the charge, and myself, nesses certainly exceeded the numb aded the number reunired confesses guilt, it needs no jury to decide the The general Brotherhood had passed adement against fellowshipping expelled m ers, and fixed the ponalty in harmony with the Gosnel. The adjoining elders, in connec tion with the loyal part of the church were powered to execute the will of the Annual Con erence. Suppose a member would use profe anguage in the public council of the church, how could be be dealt with, unless the churc would in some sense act as acceser, witness

b. The report and a good cent to say about Bro. Workman's ordination, and believing at that time that its legality was mainly questioned to helle the work of the meeting, and, knowing he was acting by the advice and au-

thority of his church, we ruled the objections out of order. We deemed the irregularities, if and any, that may have existed in his ordination, as is insufficient to disquality him from acting in the case.

Progressive No. 34, page 2nd, says, "I. D. Parker has frequently denounced Workman's ordination as illegal."

Now I am certain I did Nor do as their state-

ment says. We remember of tabling select the manner of Worlman's ordination with Masson and Arnold shortly after Worlman has pist Green church, and in this convenation, in answer to zones questions par by It better, we by carried out as we at the time understood and the world like and the selection of the coned the work illegal. Indeed, I know of coulning in the case that would illegalize it. If they do not select the could be the courtion of the country of the country of the traphs of the country of the

6. We did refuse to bear Holsinger on the ground that he was an outside party in the case, and an expelled usember. We refused to put the motion for him to speak, because it was improper for a party under trial to pass a decision against the rules of the body (A. M.) to which they were already insulpordinate.

Holsinger was told that we did not wish to institute martial law to keep bim quiet, but if the must and would speak, it must be done nuder our protest. After Holsinger had spoken and Quinter replied, the first resolution named in Bro. Sadler's report was offered.

By this time a number of members and left the room, and when the readstion was put to vote, eight out of the twenty who had previously decided to remain with the church, were present to vote in the uffirmative. Twentyfive theory refused to vote at all, because Workmen and Quinter land said, those who voted is the negative would vote themselves out of the church.

Their statement was correct, though takens in a different sense from what it was inbended. It was correct, for roting in the negative of that proposition was virtually saying they would continue to fellowship Holsinger, and by that act placing themselves where Annual Conference said they could not be retained as members of the church.

7. While this vote was being taken, there w arent controller not caused however as state in the Elitorial Miscellany of the Progressie No. 32, page 3, by the effort of brethren ker and Workman to get the old sisters to way they wanted to, but hy the warnings ned appeals of Mason and Kurtz for mem not to vote at all, for fear of voting themselve out of the church. Under this state of affairs th second resolution though plain in itself, considerable explanation to have all under stand it, and this is what Holsinger in No. 2 calls "extorting votes," and in No. 32 Mas has it, "patting the auswers into their moutas Now as to whether these sisters knew they were doing or not, we have this much to On the following Monday, Bro. File and myself visited all these members and some of them said that certain ones tried to make them believe they did not know what they were

ing. They told us they did know and still de sired to remain, as they had previously said. On this second visit twenty-two, calm'y and uninfluenced by us, said they would remain lovel to the church; and did not think it right to tellowship Holsinger or those who were selled, by the church accepting him as a minis ter, and we think that even now none will de my this statement. A majority of these worn present on the 25th, in council, and plainly re posted their determination to rem ow call attention to Muson's statement in answer to a brother's inquiry, in Prog No. 33, p. 3rd He says there are only 12 who wil subscribe to the decisions of A. M., and one them lives in another church. Five are neu-tral and over 40 are progressive. That way o putting it is a little too indefinite and one in our opinion. We do not know all what Workman said, neither have we convessed the city since July 24th, but we do know that at at time there were 22 Conservatives, 22 Pro gressives and ten neutral, who would not fellow gressives and ben neutral, who would not below-ship Holeinger or any that were expelled in Ashland until they would see the case more more clearly. Besides these there was one sick who had previously said she was natural; one who had taken out a letter signed only by the Progressives, and a number more who were from home, whose case was not acted onmatter then stood, 22 loyal, 11 neutral and sight loyal mambers who had not given in their letters here because of the existing trouble, making 41 in town who were regarded in full communion with the church. Of the Progressives 22 were expelled, Prof. Huber's

inter sullified, and several more as I definited, the Kernel Converse of the case of for the occorregament of the chernel altage that there are over 20 in Albeital Meedia the neutron of the chernel of the Converse of the C

Balley makes an apology for writing an open letter to Bro. Quinters, but still claims the Bidoes had no autority to set in the case according to the minutes of A. M. of 1889. That pare of article four in the minutes bearing on the case is as follows.

Annual Meeting grouts this petition with this meaningment. Total and instructes having used indirectly meaning used indirectly and interest the same ground in the properties above, and the church in which they had in the chart of their membership will begined to refear to try those for their offeres, it shall be the dealy of the third membership will begined to refear to try those for their offeres, it shall be the dealy of the shorts. But if the majority of the charests, will hinder the trial, then though of the charest will hinder the trial, then the size offere shall proceed in that work with the majority of the charest accordance to the chart of the chart

stand it until he saw the explanation in the report by Bro. Wase, and from the position he now takes we are inclined to think he is still one derahly in the dark. Suppose the mi ity of a church become offenders and the brings them to trial, then th need of clders interfering, but if the church neglects or refuses to do so, then it is the duty of elders to have said offenders tried. suppose when they make the effort, the majorily of the church hinders the trial, then elders are to proceed with the minority. is certainly clear. Again, suppose the majori-ty of a church are offenders instead of the mipority, then the work of elders is virtually the same as when the offenders were in the minor-ity and the majority hindered the trial, for the offenders would not bring themselves to t and the minority could not without the aid of The case here was in full harmony the olders. with the latter supposition and in our view would have been more than childish for the Elders to wait for the church to try herself or refuse to do so. But then it is claimed the offenders were in the minority. How does that agree with Mason's statement in Progr No. 83? As to whether there are more loyal members than disloyal, in Ashland, would not members than unevyst, in remain, would be affect the case, unless they were all members of the Ashland City Church and present at the time the case was up. When a church is as-sembled in regular council, or a legally called council, and properly organized, it is recognized as the church to all intents and purposes. In this case when the church decided to accept Holsinger, and also on the day of trial, the loyal were in the minority and action was taken without reference to the num-ber absent. He says: "No member hindered the trial but some refused to vote because they were told if they voted their sentiments, they would be excelled without charge or trial." 10 If this was told it must have been the gues

work of some Progressive, spoken privately, for we heard no such statement in public Every member was permitted to vote the imputs so far as I know, but as a consequence if they decided to stand by the decision if they decided to stand by the decision make July 1st, they could not be retained as mem-hers. He also says: "the church did not agree to recognize Holsinger as a brother out as a minister of the Gospel," and thinks it would have been childish to have done otherwise the courts had already done so. The court has one many things that would not be wisdom in the church to follow. It seems strange how a church could recognize a man as a member of the church, fellowship him as a brother, inwite him to take his place among; them minister, and still not recognize him as a brother! I wonder if these 21 voters in his favor will endorse that view of the case! they do not recognize Holsinger as a bro think it would be well for him to know it before he moves his family to Ashland. 11. One more correction and I am done for

the present. In the Progressics, No. 32 3rd
page, one of the Editors calls attention to a
remarkable incident. His language is as follows:

Brother Parker, who had been appointed chair-man by outside parties, desired a certain motion, but had no one who would or could make it. but had no one who would or could make it. Hence he called an other outside party into the chair, and then made the motion. Then he again took the chair and asked for a second, and his wife seconded the motion. Does any one know any-thing like it, in church, or in any other business?

Now if the elders who made the appointment were outside parties how does that agree with other statements in the Progressive, wherein they are blamed for acting as accuser. witness, jury, &c.? Is the accuser in a case an outside party?" Oh!consistency thou arts jew el most precious and most fair!" We did re We did reeign the chair, make a motion and right in conection with the same, asked for a second.
After the motion was before the house we resumed the chair and not before. I see nothing
either new, strange, remarkable or unpartiamentary in all that. Come now, you will have to find something stranger than that or you will never astonish the world. Now we trust we have said nothing that varies from the facts as they occurred. If so we will cheerfully ad corrected when properly apprised of it We have offered these criticisms from a ser of daty and fidelity to the cause of truth, which we espoused in our early youth. We compelled to pass by many statements that eded correction as our article is already too lengthy We shall notice nothing further or this subject unless it becomes essential to vindicate the cause of troth.

Biographical.

Dear Brethren I have been requested to write a biograph ical sketch of my father, George Philip Rothrger, who departed this life Oct. 30th. 1881, in the 80th year of his age.

was born at Partenheim, Hea stadt, Germany, Aug. 11th, 1802. His parents were of the Lutheran faith and he was chrisconfirmed in that church, father died when he was twelve years old, and his mother afterward merried a man who proved to be a very cruel step-father, who mistreated his wife and her children in anch a manner that my father left his home when only 17 years of age, and traveled as a journeyman blacksmith over several countries of Europe and at last arrived in Switzerland, where married in 1828, making his home in the cant He became a naturalized citizen of the above named place and became identified with the German Reformed Church, as there was no Lutheran church there. The church, however, was corrupt, as church and State were united, and the ministers received their pay from the government of the canton. Father saw the accessity of living a different life, and be and my mother joined a sect which was started by a man who was once a minister of the Germon Reformed. His name was Freeh They at first did not separate them silves entirely from the old church, but con tinued to attend its meetings, and to have the children baptized as before. They however beld meetings of their own also, and led ald They however gether a different life. They were noted for their piety and had to endore severe person-They et last separated themselves et tirely from the established church, and de nonneed infant baptism, caths, military service etc. They dressed plainly, and saluted one ar other with a kiss just as the Brethren do. All who were haptized in infancy were required to be haptized again as believers. The mode however, was trione sprinkling. They were nicknamed Wiederlaufer, which means rehaptizers because they rehaptized those who had been haptized in the established church in their They called themselves "Glasbige, which means believer Father had become a noted minister

m. He began to advocate baptism by im mersion, and was reproved by some other mindoing so in a discourse which he in 1838. He stated in that discourse preached in 1838, that immersion was the only apostolic hap-tism. He however had not seen it practiced, and he did not know that it was practiced anythere at that time.

In the year 1839, Elder Henry Kurtz went

to visit his father in the hingdom of Wurte He also came into Switzerberg, Germany. land, I recollect him distinctly. He come to my father's about Easter. I first saw him at the house of my grendfather. He preached several times in that vicinity and haptized quite a number, my father being the first. Mr. rochlich heard of it and wrote quite a long etter to the church, in which he denounced brother Kuriz as a destiver, and by a series of the series of the board state with the will prose availarguments succeeded in winning boak quite a shie and much needed posts in the church
number of those who had been immensed by The Lord having bleesed our weak efforts with
brother Kuriz. Father, with a few others, rethe bretisten of the Sabethe church to someerbrother Kurtz as a deceiver, and by a series of

mained fixed. He continued to hold meetings at our house, and and at other places, severely persecuted. Once he was nearly kill-ed. He was actually left for dead not far from his own house; his heard was pulled out. H
and brother Kurtz kept up a correspondence which resulted in our coming to the United

States, where he ishered among the brethren as a minister for forty years. He traveled very extensively and sold books among the Breth-ren. Soon after coming to the United States he lost his second wife. She was buried on the farm of Eld. George Shively, in Stark Co., O He was again married in 1842 to Mary Kleisly, who accompanied us to the United States.
In 1845 father moved with his femily to

Carrell Co., Indiana, and in 1851 to Kosciusco county where he died last October. His third wife died in Oct., 1871. He was married again in 1872. She survives him and is in her 82nd year. He left two sons and two daughters and numerous grand-children. One of his sons, Dagiel, is a minister. Father kept up his family worship. May we all follow his

footsteps. His desire for a long time was to depart and be with Christ. I should have stated that this minister, Mr. Froeblich adopted immersion bimself and ganized several churches, captizing all the members by true immersion.

JACOB ROTHENBERGE Ovid. Ind.

Our Western Tein

NUMBER IN In our last we spoke of the town of Sabetha We will now make a brief note of the church at Sabetha. The little Sabetha church is an organized body of brethren and sisters from the Pony Creek church, a distance of about twalve miles from Sabetha, of which we expect to say something hereafter. The little church, as we understand it, was organized in the spring of '82, having a membership of about forty or more prior to our meetings. Brother Enhance Cober, formerly of Berlin, Pa., and a brother Bowers, constitute the ministerial force. had our first meeting in the Mathodist church in town, our Methodist friends expressing the wish that we should hold our meetings in thei church, which was, by the way, the most commodious church in the town. The church wa about filled the first evening of our series of meetings, it being on a beautiful Subbath evening, and our prospects for having a good and successful meeting were rather encouraging that evening. But at the close of our meeting we soon discovered the fact that the minister said church wasn't exactly favorable to us buying our meetings in his church, susinuating t as that they might want to use the chu themselves. Of course we bad our nwn idea as to the real motive of it all, knowing that his own members requested our brethren to hold our meetings in their church. So no appointment was made on that evening, not having ; house or place to hold meetings in. This unexpected turn of things made our breth little spunky, to use a plain verhage, and so leaving the minister and his own member fight out the misunderstanding of things-and they did have quite a time over it-they went and engaged the hall for as long a time as we might feel disposed to use it. By the middle of the week or so our meeting was recommenced. But no sconer had we commenced our meetings, when the Methodists, Baptists Congregationalists also began to ring their respective church bells, thus making things seem rather lively, and they even kept is up all the while our meetings lasted what seemed rather emusing to us was that the more they tried to interfere with our meetings the greater our crowd became, swelling our number until the hall at times was crowded while they would scarcely have enough to hold a good prayer meeting. We continued our meetings in the hall for over two weeks, which resulted at the time in nine additions to the little church by haptism, consisting of material which we hope and pray may prove a blessing

to the church and the world Before we took our final leave with the rethren and sisters in the Sahetha church, W. J. H. Bauman, elder of the Pony Creek church, and the writer, by speciel request met with the church in council wh two more deacous were elected, the choice falling on brothers Charles Hooper and Josiah Kepner, the latter being one of those who were baptized during the meetings. Both of these brethren seem to be influential men in the community where they live, and the church

tent, and the church now being more fully organ- | Republic Co., Kon. Bro. John was ed than it was, we hope and pray that the good work may still continue to go on, and that the little season of refreshing experienced by them during our recent meeting may be but a fore-taste of what the Lord has yet in store for them. We were kindly received and hospitably enter-tained by one and all—more so than we deserv-ed, for which we try to be thankful to the Lord, and hold our Sabetha brethren and sisters in grateful remembrance. In our next we may bave a word to say about the Indians. J. T. MEYERS.

From Pinsple Hill, Va.—Sept. 20. Dear Revileen

It is with pleasure I give you an account se Loye-feast I attended last Saturday and Sunday, at the above named place. Services commenced about 4 P. M. I felt joyful to meet with the dear brethren and sisters around the Lord's table. With the simplicity manifested, the love shown, all seemed to be of one mind and of the same spirit. Truly, it was a refreshing from the presence of the Lord.

Brethren Issue Long and Ches. Heartman

were the ministers. Sunday morning early Bro. Long had to go a mile or two to marry a couple, Bro. Heartman remaining to attend to the ordinance of haptism. One brother and two enters were the willing converts, and many others are almost persuaded to come soon.

At that meeting the writer had the picasur of becoming acquainted with one old brother, ninety years old, of good health, strong faith er views of the Gospel. I advised the members to take the B. AT W., and hope soon to send some more names for the B. AT W. -May the Lord he with all his children, JAMES M. NORPORD

Notes of Travel.

Denn Buckhaum.

Wednesday morning, Sept. 6th, left Mt. Morris, Ill., for Nebrasia and Kanans, in company with Bro. B. F. Stsuffer and wife, my wife also accompanying us. We run to Auro-rs, where we had to wait four hours for the fast train running west on the C. B. & Q. R. R. for Lincoln, Neb. While there we witnessed a collision between the fast train going east and an engine going the opposite way on the switch. The train had only gone about twenty rods from the depot, when the engine became unmanageable so that they could not reverse steam and run into the side of the train. There were eleven coaches most of which were more or less dumaged, some so much that they had to be abandoned; the engine was considerably wrecked.

We saw much of interest to us on the way but probably nothing worthy of note excepthe new steel-bridge at Plattsmouth across Missouri River, which is a monument of the skill and ingenuity of man, and the new depot at Lincoln, which is not surpessed by many the East We arrived at Beatrice on the 7th, at 4 P. M.; found our children and breth and sisters all well; met with them in public worship twice on the following Sunday; had tolerably large and very attentive congrequ On Saturday, the 16th inst., my son Fr

took brethren Hoak, B. F. Stouffer and self, to the Love-feast at Dorchester, Saline Co., where we had a very enjoyable meeting, though were nearly all strangers in the flash, I trust we were one in soirit

The meeting was held in a tent, and ab 75 members communed. Ten ministers were present: J. Snowberger, David Bechtelheimer. J. P. Moomaw, Joseph Brubaker, Urish Shi Isase Dell, Archy Vendyke, Henry Brubaker, of Nebraska, and J. Bailey and the writer, of Illinois. Love-feast on Saturday evening, public services on Sanday at 11 A. M., et P. M. They also made a choice for two to fill the office of the ministry during the progress of the meeting. The lot fell on Bro. Issac Crips and Jacob Fager. Hope they may prove faith ful to their calling and be workmen approved of God, rightly dividing the Word of Truti The church here is at present nuder the care of Henry Bruboker, of Beutrice, Gago Co. There is no local ministry here, except those elected at the meeting above named; hence it would be very desirable to the church here, and the surrounding ministry, if an experienced elder would move in and essist them. They have a very good prairie country, and I think any o seeking a home in the West would do well to locate here, as it is right on the main-line of B. & M. B. R.

From here I was tuken hy Bro. John BaiStatsman were appointed evangelists. Alst ley's son, by private convoyance, about 80 miles across the country to Bro. Hillery's in

Repaire Co., Ren. Dro. John was also us; had a very pleasant trip. Saw some good country and some that is not sodes however the most that is wanting is pro-means and industry for its further &

We found Bro. Hillery and family emained in the neighborhood a few dam visited several acquaintances. We saw a lay of country between Belleview an die as anywhere in the West, but that some inconvenience on account of water leges. Bro. Bailey remained at Bro. His-expecting to be at their feast, 27th and inst. I came to this place Thursday, th found the Brethren all well; met with th public worship last night; had a very goo tendance considering the short notice. ome of Bro. C. J. Gish; expect to reuntil Monday, the 25th; then return trice to meet my wife and little daughter Paul Wetzel is expected here this ever

Notice

Delegates to D. M. at Pleasant Green please stop off at Lawrence, Kan. The a ing will be held eight miles south west of rence on the Willow Springs road. Rene the time, Oct. 20th. For farther particulations John Herr, Willow Springs, Day county, Kanses

Ministerial Aid Offered. Dear Reethven

I intend the Lord willing to travel be South-west this coming Winter to leak location and expect to labor some in the yard of the Lord while on my journey, Brethren wishing assistance or wanting as labor for them on my journey where there not much ministerial help, can notify me letter. My address is West Lima P. O., B. land Co., Wis.

From Burr Oak, Kan Dear Brethrens

Love-feast in Limestone, Jewell Co., Eg. easings to the saints. One red from "Old Order" and another applicant be the same source. Others much movel; pray God to help them come to the vietrath. Bro. D. E. Price here, and Bro. 2.
Wetzel expected to day. Believer: are reing and friends looking on with joy also. Me ings in progress.

From Panora, Iowa,-Sept. 22,

Our Fesst closed to-day at noon, with largest attendance that Some confusion, owing to the large crowl spectators. The best of feeling parti-among the members. Ministering brethfrom surrounding churches were present Weather dry: roads dusty. I am con cing fast. Stert to Des Moines Valley to morrow morning, God willing. Longenecker very feeble. Four haptized sit last report. J. D. Happersus.

From Richland Co., Wis Dear Beethren:

I wish to inform you of the accide that occurred to brother Tuomas Patter the 21st of September; his house caught 5 and was burned to ashes. Did not get at thing out of the house save one hed and size rother needs the sympathy of the cho He and the sister are both old and feeble need not multiply lines; the brothren and trs that have been here from Norther Illinois, know their circamstances. Anyon wishing to send them sid will soud it to be Ridge post-office, care of Bro. J. M. Fruit. Fraternally,

C. Foots.

SAMURI MORISS

From Covington, Ohio Dear Brethren

The following arrangements were usiat the last District meeting of Southern Ohi for missionary work. The following use brethran were appointed as a missionary Landon West, of Sinking Springs, Highlader, O. F. Youat, Tippecanoe city, Mamile, John Smith, Textwood, Montgomery Co. Jes Statsman, Arcanum, Darke Co., and Sano-Mohler, Corington, Mismi Co., all of Souther Onio. Circumstances were such that said host did not meet to organize until the 31st day August, when John Smith, of Trotwood, appointed treasurer and corresponding more nd Lundon West, O. F. Yount and

765 to Brithom at Work

BRETHREN AT WORK.

-Sot for the Delicese of the Geopel."-Philippines 1: 17.

(Single Copies No. 40.

Brethren at Work.

AN OLD MAN'S ADVICE.

Por Avento.)

Vol. 7. Mt. Morris, Ill., Tuesday, October 10, 1882.

of humility on, and sing the hymns of praise, -Our Lord is able and mighty to save, but

and utter aloud to be heard of men the pray-ers which the spirit ought to breaths in silent It is only an old man's mirrice, You may take it or not, as you choose not those who are anxious to gain Most also be willing to lose; and he who is stingy and mean (an ne'er be expected to find That others will be unto him More generous, noble, or kind.

Each hour and each moment we learn he traly affectionate heart For the nearest and dearest you'll find.

If fore he the god that we cen

If fortune alone be the prize. You covet, its price must be paid, and often the gam is much less, Tet greedily secking for wealth, We engurly press toward the g So best upon winning the world

We really impera the soul. Whalever the race that we run Whatever the course that we choose, We must make up our mind at the start How much we dury venture to lose, Orelse we may happen to find

Tost what we have sought for with sest Vas really no gain but a less, Of all that was dearest and best.

HYDOCRISY

BY J. T. MYTERS.

THERE is no foolishness in the world so out as to be a hypocrite. He is heted of the God for not being one. He hates himand he is even despised by the Devil for or him and not acknowledging it. They ly the followers and the greatest dape he has; they serve him better than any w but receive no wages. And what is most derfol, they submit to greater mortifice m to go to hell than the most sincere Chris to go to heaven. They desire more good than to be so, while the Christian ore to be then to seem so. They study to enter into religion-than that religion They are zealons in if enter into them.

things, but cold and remiss in the mos They are saints by pretension, but ention. They testify, they woroly to answer their wicked purposes stand as angels before their sine so as to

A scorpion thinks when its head er a leaf it cannot be seen, so the hypothe false saints think when they be ted ap one or two good works, that all sins therewith are covered and hid. Let the therewith are covered and and. Let the ornelves seriously and honestly, "What believe after all? What menner of men What sort of a show should I after all, if the people around me knew at and all my secret thoughts? What of a show, then, do I already make in the of God, who sees every man exactly as

Oh that poor soul, though it may People and itself, it will not feel God. rity shows tove, but is hatred; shows Part it shows wirthe but is wratched and it flatters, it curses; it praises; it slan-

Itsiways has two sides of a question es what it does not pretend, and pre what it does not possess. Men ere afreid ard acts which will injure them oyes of others, while they are heedless of nation which throbe in their souls in and jealousies and revenges.

Frood-seeming men, who, if all thois to sad feelings were to be suddenly deinto acts, visible to the eye, would run selves, as men in earthquekes run ery gapings of the ground. Preow haughtily they stride

and child-like confidence into the car of the listening and loving Father! How they build high domes of worship, with velvet seats and goiden elters and censers, and costly plats and baptismel fonts by the side of squalid want and ragged poverty! How their mocking prayers mingle with the cry of beggary, the curse of blasphemy, the well of pain and the lewd laugh of sensuality! How monrofully their organ chants of preise go up from the seets of worldliness and pride, and how reproachingly the tall steeples of cathedrals and synegogues end churches look down on the oppression end pride end selfishness which assemble below them, end the slavery, poverty and intemperance which pass and repass their marble foun detions. Oh! shade of religion where art thous Spirit of the lowly bleeder on Calvary, hast thou left this world in deepsir? In the world we might expect to see hypocrisy; but true religion is shove the world. "My kingdom is not of this world," says Christ. It has a world of its own. It is built on substances; but men have sought to make it a world of show, to carry the deception and Pharisaism of this world up into the Redeemer's world, and palm them off there for the golden reality that shall be admitted to heaven. But poorly will hycrisy pass at the bur of God. No coin but the true one passes there. All is open there; all hypocrisy, vanity,-worse than vanity; it is It is a gilded lie, a varnished choat. lares men away from the truth; wins their fections to fading follies, and gives them disrelish for the real, the substantial, and endur-

ing. Who can expect that God will not hide in every hallow show intended to deceive a share two-edged sword that shall cut with disep-pointment, and pierce with inwerd wasting

want? Beware! time is short!

SCRAPS. BY D. C. MOOMAW.

-A LIFE of constant chedience and self-sac rifice and humility will reach and coften e sin per's heart when all other egencies fail. It is mightier than the most elequent pres Let theological students make a note of this.

-They who cannot have forbesrence with the infirmities of their brethren, but must withdrew the hand of Christian fellowship, de stroy the bridge over which they must pass ere they enter the land 'of rest. Let echismatics make a note of this.

-They who will not deny thomselves of worldly and unlawful pleasures are not the disciples of Him whose life was a continued series of acts of self-sacrifice and humiliation. Let pleasure-loving professors make a note of

-The hoys or girls who dischey or treat disrespectfully their parents, are sowing a crop which will yield them an abundant harvest of hitterness after about forty years. Think of this, my young friends. Other crope fail, but this never does. "The measure ye mete to others shall be meted to you."

-- My picture of the prodigel was not very much admired by the brethren. Well, I will paint it differently next time. There are defects about it that were not apparent of first He was pesing in the attitude of a martyred reformer. He now should be painted with his head and heart onveloped in a great, dark cloud, emitting thunders and lightning like the ancient Saul of Tarsus, breathing out threatenings and slaughter against the brothere and sisters whom he once professed to love Let the Gospel of love come from your heart is kingdom of the lowly Redcemer, and the highest seats, and put the robes of Christ in the progressive home.

only those who will come to him. He will not go after you unless you open your heart. He has given you the key thereof, and all he want: you to do is to open the door. Won't you open it, poor perishing singer? -If those who ere putting off their return

to God till to-morrow would only reflect that morrow never comes, and they are irretrieva bly doomed nnless they return now, how great and mighty would be the rushing tide of re-pentant predigate. "Note is the accepted

-To suppose that we can serve Ged and smmon as the same time as many seem by their ects to think possible, is to reckon Christ a very incompetent and stupid teacher. Don't forget that it can't be done. "Ye will cleave to the one and hete or neglect the other."

-Politics and religion don't mix well. The ore we have of the former, the less we have of the other. If I wanted to get su and final vengeance against an enemy, I would persuade him to be a politician. A politician is not a statesman by virtue thereof. Daniel, Moses, and David were great statesmen, but

-The Gospel of Love is presched by the ele sente and the planets, by the earth and seas henceth, and the heavens above, by the day and by the night, by the celm end by the storm, by the drought end by the flowing fields, by health and by sickness. He who cannot see it and hear it end feel it must "be dead in trespasses and sins."

sus soys to your heart let there he light and love and it is so. How ewest is the light and love of Jesus!

CAMPAIGNING IN GOSHEN.

Oven thirty-five hundred years ago, Jecoh and his family entered Egypt from the East, and by consent of the natives, occupied the land of Goshen, a district some sixty square miles in extent, between Ismailia and the Nile. and including the country in which General Wolseley is now operating. This was the district that hest suited the Hebrews, and in it they lived for over 200 years, making it one of the finest and most productive provinces of Egypt.

There is a difference of opinions as to the coundaries of the Goshon of Biblical times, but a general agreement that the district in cluded Rameres, Tel-el-Kehr, Beheis, and He liepolis. At the place last named, where Ara hi Pasha is fortifying for his reserves, Moses was born, and from Rameses, where General Wolseley had his first important engagement with the Egyptians, the Israelites took their murch at the time of the exodus. tween Cairo and Belbeis are places which the Arabs still call Tell-oi-Jehud (Jews' hills) and Turbeh-el-Jenud (Jews' graves,) and within the last few days General Woiseley's cavelry has moved over the route from Seraneum to the north, along which the Israelites moved southward toward the Red Sea. Near the mod ern Sucx is the headland Ros Attakeh, said to be the scene of Phurnoh's overthrow. Gener al Wolselsy's operations in Goshen will be over reads made famons by Jewish and Arab pitgrimages and by meny conflicts. His merch neross the desert is along the fine of the cient canal that contributed so much to the

fertility of Goshen, and the skirmish recently was not far from the Pithom of Biblical times The Mohammedans entered Egypt in 640, but 600 years before Christian chur cen founded by Mark, the evangelist. hundreds of years under the Ptolemies and the Romans, Egypt was one of the chief seets of Christian literature. The church founded by St. Mark so flourished that by the middle of the third century there were twenty bishoprics in |ea

lower Egypt. The dissenters, or Copts, became gradually the predominent church, the ortho-dox or Greek Christians losing ground with the growth of Roman influence. The civilization of this period, Christien in

its literature and essentials, gave way before Screen and Turkoman, and for hun-dreds of years the Christians were persecuted. But when the old Christian communities of the Balkan Peninents in Europe began to throw off the Mohammedan yoke, there were signs of greater activity and cornestness among the Copts, or native Christians of Egypt. These now number shout 200,000, the orthodox Greeks about 8,000, and the United Copts who recognize the authority of the Pope about 10,000. These factions are the remains of the shurch that at one time exercised as much influence es that of Rome. Their history for over ten centuries has been like that of all Christian communities overrun by the Mohaumedans, but before the invesion of the Saracens there was a period not less interesting than other notable epochs in the history of Egypt,-Inter Ocean.

TO THE MEMBERS OF THE COM-MITTEE ON REVISION AND TO THE GENERAL BROTHERHOOD.

BY B. P. MCOMAW.

I am receiving a number of communications from the different members of our co end some from others in response to my invitetion for suggestions upon the subject of the Revision of the Minutes, in which some valuable ideas have been presented, which will be eminently useful to me in my effort in the presecution of the work

I am much gratified that we as members of of the committee appear to harmonize so well in our views as to the methods of performing our work. Some however seem to think that it is unnecessary to give a synoptical sketch of the articles of the Minutes of former years, end that by doing so it would make the work more voluminous than it need to be, I therefore take this method of giving my ressous for

I think it is altogether proper that the sentiments of the church of former years should be carried forward, for the satisfiof those who come after us, and to ignore too much the work of our faithful brethren who have labored long and faithful in the church would be unsatisfactory, and not likely to be

And farther, it is quite probable that when we are engaged in the work, we may find that it will not be so necessary in less important cases, and when we pursue this method we may be able to abridge and condense it still more than it is represented in the exe given through the papers; so that when all such metter as is not necessary to incorporate in the new work is left out, the size will not be

Upon the whole, I think if the Brotherhood at large will exercise some patience, and repose a responsible degree of confidence in the ability and Christian integrity of your committee, with your faithful interes ssious under the overruling providence of our good Master, the work will be acceptable and meet the necessities of the church. From the present prospects we have good

hope that the committee will unite in producing a work that will be acceptable to the rep resentatives of the Brotherhood at A. M., without the herculean task of pessing it through every congregation and getting the

· (Primitive Christian, please copy.) WHISKSY is the key by which many gain an trance into prisous and almehouses

Religious Essavs.

SEEN BUT NOT KNOWN.

BY C. H. BALSBAUGH. NOTHING has in a long time appeared in your paper so cutting as the broad hint, "ne would see Jesus," in first column page 4, No. 37. Some do not even care to see Hum, the life belies the "We would see Jesus" is a hope ful declaration; but how many would recognize Him? How many would own Him? How long and painfully did the Jews "wait for the Consolation of Israel." and when he walked in then midst, "full of grace and truth," teach ing and living very God in the flesh they mistook Him for an emissary of Beelzebub, a very devil incarnate! This seems incredible. Is it a whit better to-day? Preach Jesus the very Christ of God, and you preach foolish ness to many, and roll a stone of stumbling and a rock of offence before the feet of millions. Why is this? Because the carnal mind is enmity to God, it perceiveth not the things of the spirit, hates the cross because it hates the death it necessitates, and the life it en joins. To see Jesus is the Beatific Visourselves as no sinner can. The lust of the eye is the beam that shuts out the vision of Infinite Beauty in Emmanuel. The lust of the flesh, in its myriad forms, puts an immeasurable gulf between God and and the soul. Flesh pampering in any form and the Divine Incarnation are forever irreconcilable. Gormandism and tobacco and narcotism and stimulation are great foes to spirituality. pride of life sees no attraction in Him who was "despised and rejected of who was "despised and rejected of men." To the proud, self-exsiting, honor-lusting, Jesus is "black as the tents of Kedar," "his face more marred than any man's," and his humble mien and position an intolerable loathing. Who is it that really wants to see Jesus from head to foot, from core to surface Those who are God-minded, who are in sympathy with all that is implied in His locarantion and erucifixion. Who would see Jesus? The life must au-

A SCRAP OF HISTORY.

BY 140 V HEORETER

To those of our brethren who feel disposed to go to law to recover, or to retain church property, I have something to say. I want to tell you what I have seen in the Mennonite church when that body went into divisions some thirty odd years ago, and I want you, my brethren, to take the hint. It was in the year 1844, or thereabout, that a man by name of John Overholtzer in the Esstern part of Pennsylvania, was made a preacher in the Mennonite church according to their manner of making preachers by casting lots for one of the candidates chosen som etime previously. At that time the Mennonites generally, and the ministers, without exception, wore plain, standing-collar costs. But the said Overholtzer, an educated man, was rather more dressy than their ministers generally are, and He and his cont were considered out of themselves Trinity Evangelical Menuon The same and could were considered by a first list. These, it many respects, are like by the first and afterward takes into to the Methodius. Another, and by the ple before we binlid another, and not to Christians used the time for council in their clurch, but twee after for the largest party, call these reserves. Now undertake more than even on. You they must have done excellent.

avail, he would not hear the church. That cost, we might say, was but a small matter, and so it was, but it was the commencement of all the trouble and division that followed. Overholtzer was a telepted man, a fluent speaker, and minister of influence. He philosophized on dress and showed their members that religion is not dress, but in the heart, and if the heart is right, all is right, etc. By this he caused a division of sentiment in their church, and the next thing was a party spirit which fermented in hitterness for some time until the parties coming in contact with each other, fell into disputes about their church rights; each claiming the property, tried to eject each other out of the church. The first and principal conflict raced in Skippack, the next to oldest church in America, if I mistake not, and at some distance from the shurch where Overholtzer held his mem bership. In that meeting-house some of them, one time, it is said, came near fist-fighting in dispute. . But that caused a shock over all their peace-princi-pled members. Two weeks later a few members assembled in a school-house about two miles distant from their regular place of worship. There they worshipped together and held council meetings. There they reviewed the ground of their faith and renewed their vows, and there they resolved to withdraw themselves from their disorderly brethren. They sacrificed their meet ing-house which had been rebuilt only

a few years before, large and commodi ous, the burying ground of their fore fathers, over a hundred years old, and the farm of sixty acres, more or less belonging to it; rather than surrender their sacred and time-honored princi ples which had characterized them for enturies, and which had been the faith of their forefathers through dire persecutions. Attoracys offered their service es, to go to law for them, to recover their church property, but the true old Mennonites said "no, we do not go to But they went and built a new meeting-house and opened a new bury ing ground, and if you were to comhere to day and see the number of graves, you would be surprised to see that so many should be buried here in a little over thirty years. But they huilt their new meeting-house, an went on prospering and increasing in numbers unto the present time; and no trouble of any consequence has befallen them since. But that party spirit, which was kindled there, like a pestilence, went through nearly all their churches in the United States,

"But." some one asks, "how did it go with the other party and their meeting-house in Skippack?" Well, I will tell you; they were proud, and intromade themselves new preachers, and each of these courting popularity and influence, soon disagreed with the others until there were nearly as many divisions as there were preachers. One party especially introduced free com munion and a salaried and educated ministry. This party now comprises four churches in Eastern Pennsylvania, whose numerical strength has increased considerably, but they also have been deprived of their Skippack meetinghouse. These four churches have form e wore a Chesterfield or frock cont. ed themselves into a conference, calling

causing confusion and division.

Meanonites. These, also, have intro-duced an educated and salaried ministry, but allow no free communion. But that disputed church property

in Skippack-the meeting-house, bury ing ground and farm-is held in pusses sion by quite a small party who are called "Johnson folks." These being so near like the Old Mennonites in prac tice, would pass pretty well for Old Order Mennonites. But they have not been very successful; though Johnson was a man of influence, his church did not prosper much. Soon after theu confusion and divisions were settled, and their party spirit had subsided they elected a preacher to seemt John son in his church. But it was not warr long after his election that he commit ted suicide. This was a heavy stroke on their church, and Johnson was again left slone to labor in the ministry. after years when Johnson became old. they again made a prescher with better success. Sometime afterward, Johnson hecame insane and died in the Asylum in Philadelphia. After his death his son was elected to the ministry. (They do not cast lots for a minister as the Old Mennouites do.) They now have two ministers and a small congregation; and that large house which thirty-five years ago was crowded with people at nearly every meeting, has, in the last twenty five years, held small congregations, There are still a number of small fac-

tions which I have not taken any notice of, which at least in part, came from the Mennonites.

Now, my brethren, I have this to say to you wherever you have disputed church property: if you want the blessing of God to attend your labors in the church-if you want to increase in numbers—if you want to have a happy and peaceful family of brethren and sisters, do not sacrifice our sacred and heaven instituted principles of non-resistance and non-litigation for the sake of a little church property or any perishable thing. If you want to be God's people, separate from sinners, a royal priesthood, a boly nation, a peculiar eneration, bearing fruit like a tree by the rivers of waters, do not go to law to vindicate your rights. you wish the seceders to come to naught or if you wish to win back the more honest of your seduced and deluded brethren, do not go to law with them. but let them have the disputed property, endure the wrong without chiding, and you will heap coals of fire on their heada. On the other hand, if you wish

troubles and trials, and coldness, and deadness, and spiritual famine to come over your church, then proceed with Harleysville, Pa.

RELIEF FOR THE PUZZLED.

BY M. M. ESHELMAN.

MAY be, brother Samuel, 1 can start you to solve the puzzle, and then you can unwind it yourself; for it would seem better to start you and then let you work your way out than to let down the bars and lead you out also.

You know that as a Brotherhood, we have not astonished men and angels with benevolence in building up houses in waste and barren places, so you, with the rest of us, must learn to crawl, then walk, and in due time run. Now it is known in part, if not altogether, that

see we get more than puzzled tox times—we get 'stalled" by trying pull too large a load. Some acia have the faculty of kicking off the ness and abandoning the load when gets heavy, and so it stands on the bi way until some more willing cres comes along and gives a pull preface is long enough—I] will come the bars and let them down.

Arkansas is just as precio Louis; but in accordance with the n ner of doing, it is indeed probable; wisdom declared that inasmuch as would not be enough to build fun) es, it were better to pull altogether for one, and when it was boilds strong pull would be made for the er not that two could not be buil but "ve would not." There may b been a desire to see it done, but to readiness to perform

You are perhaps not puzzled to be that even in doing good acts, large ies more slowly, and if that "old i ple" brother John Metzger will bes ed a few more years to entrest the loved Brotherhood to contribute wards the St. Louis house, and Sunday-school children are pretty dustrious in laying together pennis it, it may be builded. How do to solve the puzzle by each men sending a dime on Saturday, Odi 21st, to brother John Metzger, sale there will be enough for both pla St. Louis and Arkansaw. The u to the puzzle is: "One work at a bi Finish it, then take up anoth this the way it has been? Shou otherwise? It might be, millions, but it is pretty well "see And now 1 am puzzled, too. How the "securities" be lifted so as to some of it to the Lord? How! Set the dimes will help, but how to get love behind the dimes in nove them; this puzzles me. another can solve it. In the men let prayer and works go hand in Remember Oct 21st.

THE BAPTISM OF THE A The Only Apostolic Baptism

> BY TAR BYANG NUMBER IV.

SINCE writing the three previous ticles on this theme, we have tract or pamphlet published by Reed, an Alvent minister of Ca treating on baptism, maintaioin it must not be administered in names. We shall devote this a to a review of said pamphlet. cument seems to be that Matt. was not intended as a formula used when baptism was admit He quotes Neander, Myers and to support the idea that no form intended by Christ, His argui minds us of the reasoning of nonite friends who think that the into and coming out of the water haptiem.

Again, although Menne Sime expressly, "But to us the blood ircumcision is not commanded. tism IN THE WATER," (Hist. Re Menuonite Church, by D. Mus 200) still thay will assert that th no evidence that Menno meant sion. Mr. Reed's efforts to the use of the trine formula, is to down the trine action, but his are vain, for whether the P

as commanded, and that is to hapie into three uames. By what legernain of theology will be compress be three names into one name on If the name of Jesus Christ the exact equivalent of the three the commission, then ally did the Savier mention them all? Or, why do the names of the Father, the Son and the Holy Spirit pages so frequently in the epistles?

Peal's usual salutation was "grace unto rou and peace from God the Father and from the Lord Jesus Christ." If the Lord Jesus comprehends the entire Godhead, as Swedenborg taught, then we have uscless repetition. Let the reader take his Testament, and beginning with Romans, let him examine every text where the Father, the Soo, and the Holy Spirit are mentioned, and he will be in little danger of heing deceived by Eld. Reed's denial of the three actions

is haptiem. But Eld. Reed is fighting a man of straw. His argument is this: "Baptism must not be administered by the authority of three names, therefore three actions are wrong. This argument is called in logic non sequens, that is, the conclusion does not tollow from the No well informed trine impremises. mersionist contends for the threefold guthority. True, our old hrethree, who read only English and German used the formula, "in the name," etc., instead of the more correct one, "inte the name," but as they always understood that in haptism we entered into covenant relation to the Father, the Son and the Holy Spirit, their formula although not critically correct, expressed about the same thing. For example I say to a member of my family, "Invite all strangers to come in the come into the house?

We have shown in a previous article that all authority is given to Jesus, and all actions are to be done in his name. This explains why the lame man, men tioned in Acts, was healed in the name of Jesus. What Peter said and what Peter did, were different. Everything was done in the name of the Lord Jesus. Even baptism was no exception te this, as we find in Acts 10: 47. cemmanded them to be baptized in the name of the Lord (en too onamati.) In Matt. 28: 19 the apostles were commadded to do something. Whether they used the words of the commission or not, one thing is certain, they did as they were commanded. There can be no honest controversy as to their acts They were to baptize into each name all severally mentioned. Neither Neander, Meyers nor Lange would venture to assert that only one action was used. They were too well acquainted with "the practice of all antiquity" to deny What these learned men evident ly meant was this, that in the apostolic church, there is no evidence that a trine authority was used on any occasion but rather the sele authority of Jesus Christ This is all true, for the com mand of Paul is clear: "Whatever you do io word or deed, do all in the name of the Lord Jesus." We might theo admit with elder Reed that Matt. 28 19 was not intended for a formula, but when he infers from that, that no trine action was intended, we join issue with him, and will show that the commission, if it does not teach us what to say, teaches us what to do. Perhaps elder fixed might team us to us a fittle more measure or the folly opin; see apprehenses, and uses suragravely view of the negronace, must not only add precise in whit or say, but he cannot be connection with buptime. Acts 19, leake any use to do, for we do exactly | When Paul found certain disciples at so minute in your illustrations;" another lines to his patience.

deay but we baptize into the Father's name, and the only fault he can find with us is that when we do the action, we vocally utter what we do. Now we are unable to see the wrong done in pronouncing the very words of Jesus. So far as elder Reed's practice is concerned, he would never mention the three names as expressing what he is doing. He cannot deay but we baptize into the Son's name and into the Holy Spirit's name.

That the commission in some way isyors three actions is evident from the fact that our single immersion friends are so anxious to set it saide and superceds the use of it by the single as me of Jesus. The commission either favors the single or trine mode. If the single im-mersion, then why not quote it as proof that one action is required? Who ever heard a Baptist, Disciple, or Adventist quote it in defense of their views? They always quote it as one of the strong de fenses of the trine action. They bring their heaviest guns to batter it down.

They never intreach themselves in it. How is this? The reason is obvious, for language could not express more strongly three actions than Matt. 28: 19. Three distinct names are mentioned not as joint names, by virtue of which ordinance is to be administered, but three distinct names into which a be liever enters and becomes related such, inasmuch as the Father alone does not save, for this is eternal life to know the only true God and Jesus whom he has sent. Elder Reed's remarks, p. 10, "There

is another point of more importance still, which we will mention here. The commission as recorded in Matt. does not read "in the name," but "into ;the " The Greek word is eis not en name which gives altogether a different meaning. In the one case it would mean by the authority of, etc., but it correctly means in the Greek, into the name of. This form of expression cuts off the on ly argument there is for the tormula. It would seem that the writer is contending not so much against trine immersion as against the use of the trine formula. Perhaps he approves of the silent mode of immersion first introduc ed among a branch of the Christadelphian family, and once practiced by our self. This method ignores the use of any word whatever. But let us ask in things to be done, what wrong is there in mentioning the names into which we baptize? Be it known to all that we do not imitate Rome in performing all ceremonies by the joint authority of Three Persons, but all we do is done only in the name of Jesus. But this one sole authority has positively commanded us to baptize into three names not conjectured names, but expressed ones; names which enter into the great plan of human redemption. It seem strange to hear men talk or write about the only name of Jesus embedying all authority and then refuse to do as that one anthority diverts.

Our author thinks it strange that Luke in the Acts never mentions the name of the Father and the Hely Spirit in connection with baptism. Neither does he mention the cup in connection with breaking bread, and still elder Reed and his brethreo est bread and drink of the cup on the first day of the week. How is this? But Luke does mention the name of the Holy Spirit are unprofitable,' and then straightway

what Jesus commanded. He cannot Ephesus he inquired whether they had er, "Too personal," etc. received the Holy Spirit since they were haptized. They replied that they nev-er heard of the Holy Spirit. Paul then inquired "into what then were ye baptized?" (eis ti oun ebaptisthete). is to say how could you never hear of the Holy Spirit, il ye were baptized into his name? But on elder Reed's theory how could they hear of the spirit in haptism?

PRAY, WORK, AND CONQUER

THE lamentable state of our beloved Brotherhood has caused the tears to flow from many an eye. Many have seen it coming for years and labored to uphold peace and union; many have been idle, doing nothing at all; while others have been sowing seeds of strife and division. The harvest we are now reaping, has been ripening, and the results can be seen by all. The cause of all this, I sometime

think, is the inborn desire of man to be busy at something. If he cannot be busy at comething good, he will do mischiet just in order to keep at work. "An idle brain is the devil's workshop, has been wisely said by an ancient author, and se the cause of about all the trouble in the church to-day.

If the vital power of the church could be concentrated upon a good object, we would have no time left for strife and quarreling. While there is so much to do, it is strange, indeed, that we stand idle. Bre. Thos. D. Lyon, in soother column, touches upon a subject that should engage the attention of all. If we as a people can unite upon fighting the mighty, wide-spread curse of the LIQUOR TRAFFIC, we will have plenty to do and save thousands of our fellow-men. If by our influence we can aid in banishing liquor from our fair land, it is not only our PRIVIL-EOE, but our DUTY to do so. I am no politician,-far from it-but when, by our vote, we can save our fellow-met from a drunkard's grave, we have a right,-yes we must do all is our power for the cause of temperance.

Brethren, our iofluence as a church can de a great deal, if properly applied. Will we do it? I can say yea and amen to the proposition of brother Lyon, and hope that the army of voters for temperance at the November election, will atrike terror to King Alcohol and that at last he will sink, overpow ered by the tidal wave of prehibition Then peace and plenty will crown the land, and joy will reign everywhere.

OUR FAULTS. SY J. D. HACOSTELIN

WHOSE faults? Speakers'. Being rather original and unimitative in my natural inclinations, I find myself often using expressions, gestures, etc., that are very objectionable, to say the least.

Many of these I fail to notice myself, but thank God I have brethren, and even sometimes sisters, who will tell me of my faults. When a man speaks in public, what he says or does is public property, and the public will do what they please

with it. Some of my co-laborers have a few faults as well as myself. One brother says: "Brother H., don't say 'apologies

Many a good reasoner and fluent speaker has spoiled his discourses by having "oh" hitched

to the end of many sentences. Why should I say, "I don't propose to detsin you long," and then perhaps speak twenty or thirty minutes? Why ould I follow a good discourse with 'a few thoughts that passed through my

mipd while the brother was speaking"? Better give additional testimony, (more Scripture) or make a new point. profitable to tell the congregation that "I will just make a few more remarks, and then take my seat"? Will they not learn it sooner if I made the "few remarks, and then take my seat" without saying anything about it?

People often hear us say, "One more thought and then I shall have done.' Query: Would they not have found ont sooner when we had "done" if we had given the thought and said nothing shout it?

Vain repetitions are positively forbidden by the Master. When I use "now thea," or "don't you see," or "se When I use it were," or "for instance," and similar phrases a dozen times in one discourse, are they not "vain repetitions

Some of these and other faults belong to me individually. I thought perhaps it might help ue to correct them to see some of them in print. It will help us, too, if our brethren in the proper spirit sometimes tell us of them when they notice them in us.

WHYTWE KEEP THE LORD'S DAY OR THE FIRST DAY

DW S S OARMAN.

In brother Daniel Hays' article, in Vol. 7, No. 36, "Why should we keep the first of the week as a day of rest," he gave us some very good arguments, or points, to which I feel like adding a little more

In the 5th chapter of Matthew, Jesus Christ says, "Think not I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." He did fulfill it, and when he had fulfilled the law, that was the end of it. he tells us what was some of the old law; such as. "Ye have heard that it was eard by them of old time," etc. "But I say unto you," etc. Something new or different,—a change. Here, then, is the end of the law, and the new comes in. Jesus Christ fulfilled the Old Law, which was to the Jews or Mo saic dispensation, also the prophetic, and he gave us a new law, or covenant, or commandment, or testament, which is unto us, or unto the Gospel dispensation. Here, then, is the change from the old law to the new law, or coveoant, which is established upon hetter promises. And in the new law, we are gowhere commanded to keep the Sah bath holy, but we are to keep or ob rerve the first day of the week, or Lord's day, as a day of rest; and not forget the assembling of ourselves together, for the purpose of worshipping

"In that he saith, A new covenant, he bath made the first old. Now that which decayeth and waxeth old, is ready to vanish away." Heb. 8: 13.

HE who would successfully streggle

God in spirit and in truth.

with temptation and appetite, and he who would work successfully as the savior of the degraded, must not only add

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SPECIAL CONTRIBUTORS

10UR PAPER

BRO. Amick is at his old home in Indians Two were recently beptized in the Olathe

The wearing of jewelry is going out of fashion in England.

Bao. John Metzger visited the church in St Lonis quite recently

Ws have on band some excellent church us for the next income Bao. John R. Miller, of Locke, Ind., has been elected to the min

our 300 communed at the feast in Union C-nter, Ind , week before last.

Bao. D. P. Saylor preached for the Brethre during their feast at Meyersdale.

Four were lately added to the church near Madison, Greenwood Co., Kansas

Two have been baptized at Myersdale, Pa another applicant, and one reclaimed.

SISTER Hannah Eyer reports two beptized in the Pleasant Grove Church, Douglas Co., Kan. DURING the feast at the Greenland Church W. Va., two were sided to the church by hap-

WHEN last heard from, Bro. D. B. Gibson was in Woodford Co. Ill., intending to hold some meetings.

ANOTHER addition of 668 Mormon or landed in New York a few weeks ago, on their

way to Salt Lake. Tue time for holding the feast in the Round

Mountain Church, Arkansas, is changed from Oct. 21st to Nov. 4th. ONE of the most fatal temptations of the

weak is a slight deviation of the truth for the sake oi apparent good. Bno S. O. Larkins says the church near Larkins, Vn. "knows nothing of party strife within itself. I want to visit you soon."

Bao. Mores Miller reports five additions to the Stillwater Church near Daytou Ohio, mek-

ing thirteen in all recently received into that Bao. D. B. Arnold, of Virginia, reperts five

accessions to the church this Summer, as the result of four meetings held by him at his county sent.

The forbearence of the English towards the conquered of Egypt is said to have produced a most wholesome effect. The people have re-

An aged brother tells us that there are eigh! teen ministers of the Brethren charch turied in Northern Illinois. Four of them died in the Arnold's Grove congregation.

turned to their work.

renew Jeremuch Keller and Geo. Bingaman, of Luncaster Co., Pa., gave us a sk call last week. They were on their way to the West, expecting to visit lown and Nebraska. They report the church in a peaceable condition in their part of Peansylvania.

Bro. D. B. Ety, of Lone, Ill., starts for Penn this week, expecting to stop with the Brethren in Barry and Iona counties, Mich., and reach Spring Run, Millin Co., Penu., in time for the feast on the 20th inst. From there he goes to the Dry Valley feast the 22nd. He will also visit several other points while in the State.

rdsined to the Eldership. Two were added to the church, by baptism at the late feast in the Coal Creek church, Ill.

THE Brethren have concluded to build a seting-house in Cornell, Ill., this Fall.

Considerable church news was crowded out

this issue, but it will be appreciated next we Buo. Charles M. Yearout, of Madison, Kanes, has been advanced to the second degree of

the ministry. To drein your laud, drink whisky and spend all your time in the saloons. This will drain off all your land in a short time.

Bao D. E. Price returned home from the West last Thursday morning. A communica-tion from him will appear next week.

THE Postmester General has decided that a amp cut in pieces and thereafter affixed mail matter is not good, though the stamp her never been cancelled

Bao. Joseph' Stitzel, of Arnold's Grove thinks of moving to Iowe, perhaps Grundy Center. There is quite a favorable feeling in ome parts of this State for Iowa.

Bao. L. M. Eby, formerly basiness manager n the BRETHARN AT WORK, has moved from Harlan, Iowa, to Panama, the same State, when he is now engaged in the hardware business ELDER Geo. W. Fessler, of Lougmont, Cole rado, recently spent a few days at his old home in Madison Co., Ind, but was so affected by the

asthme that he could not remain long. He retorned after a few days. ARCHUGEBOF Gibbons, a Catholic of Bultim mays it cannot be denied that revolting crimes

are daily committed by mere cominal men of the church who are excessive drinkers. it must be anderstood, refers to members of the Catholic Church Mn George I. Seasy, who has given \$270, 000 for the Methodist Episcopel Hospital in Brooklyn, witnessed the laying of the corner-

stone on Wednesday, while seated in a carriage at a distance. He had refused to be made conspicuous in connection with the ceremonle HESN AT WORK and Primiti Christian are this year publishing an Almange

jointly, similar to the one published by the Primitive last year. It will be ready for deliv-ary in due time, when the price will be made nown, and orders may be sent to this offi

We presume that most of our readers have seen the comet. It is visible at about 4 o'clock in the morning. It made its appearance about the middle of September, and will pass from our view in a faw weeks. Its flight is very rapid, being at the rate of nearly four million miles per day.

Willroam's Microcount comes to our table greatly improved. It is now put up in a neat mpblet form, well printed, and filled with it. pampare roun, see p. We are not prepared to accept or reject Wilford's sessntific theories, but one thing is certain, he is making it lively for some of his apponents. Time will tell who

WE are willing to forgive Bro. J. T. Meyers this one time, for supplying the Indians with tobacco, but do not want to see him do it again. Reading that part of his article this week does not go down very well with anti-tob

acco peo-We presume Bro. Jacob and others, nla may visit the Ote Reservation bereafter, will kindly romember this little admonition

Bno Enoch Eby's wife expects to start to Peau., this week to remain several months, perhaps till epring, visiting among her relatives, while Bro. Eucch will travel and preach in Kansus and Nebraska, and possibly may visit Colorado in the early part of his trip. does not go to Colorado he may likely attend the Special District Masting near Lawrence, Kaneas, October 20th.

To Moses E. Reist and others, we will a that the writer of the article on "Florida," in No. 37, is W. H. Monn, of Gilman, Ill., where he may be addressed for a month yet. He is a member of the Disciple church, and a very fins man. He will move to Florida shortly. But to those who are going there for their health than any other source we know o

WE are confident that our reeders will enjoy reading the church news in this issue. gratifying to send so many good reports out to the churches and the world.

Bno. Issue Price, has been ordained to the ciderabip, and Bro. Isaac Frantz advanced to the second degree of the ministry. Both of the Newton Church, Miami Co., Ohio.

The probibition movement has stirred Bro. Thos. D. Lyon's soul within him. He is eroused against the demon liquor trafic that stings to death those that are near and dear by ties of nature. Reed his carnest appeal this week, then take your stand for the right

Asour forty years ago, Wilford Hell wrote and published a little book entitled "Universal-ism Against Itself." About 42,000 copies were sold in a little more than three years. book is now out of print, and the author been urged to rewrite and republish it. He promises to do so if 2,000 copies at \$1 such are vouched for In his article, on second page of this issue.

er Balsbaugh telle bow keenly our "hint was felt by him, but be misses the intention of that item slightly. We meant that writing for the press, our readers would like to see Jesus" in all the orticles sent us for publication. More of the spirit of Jesus and of the spirit of contention, strife and ill will is what we meant. We did not mean that they shoold keep Jesus at home, and not let our readers see him—"we would see Jesus" in all the articles-let his spirit be plainly seen in every line

A WELL-DERSSAU and very gentlemanly ap pearing man entered a police station in Boston and asked permission to visit the first cell the right down stairs, alleging as a reason that three years ago he had been incarcerated in that very cell for drankenners, and since th had not touched a drep of liquor. He was al lowed to visit the cell, and sotering it closes the iron barred door behind him, and kneeling down, prayed long and earnestly. He had every appearance of a prosperous b and certainly looked as if he had kept the resolve made in that cell three years ago.

In his article, on first page this week, broth-B. F. Moemaw, Chairman of the Minute Revision Committee, still suggests the idea of hav ing a synoptical sketch of Minutes of former ong with the Ravised work. Of course this would make the book rather balky, and lso expensive, but if the symoptical sketch also expensive, out it one symptoms become insisted upon that part might be printed in small type as foot notes, and in no way considered a part of the revision. Perhaps there is not more than about one-fortieth of the de cisions now in the book that will be needed in the foture, and the less complicated these on be made the, better the work will be ander-

WE had the pleasure of attending the Feast at Arnold's Ggove last week. It was the first meeting held in their new house, which bar just been completed, and stands only a few et east of where the old building stood. Feast was largely attended, and the minister help amole. Bro Enoch Eby did most of the presching, and also officiated in the evening services. His sermon on Sunday morning was as able a sermon, and as logically presented, as any discourse we have heard from him. thems was "Hope," and his experience on the ocean enabled him to illustrate most effectually. Throughout, the Feast was a most enjoyable one, there b ing nothing to mar the feelings of any Christian. The weather was pleasant, the accommodations good, and the interest most excellent.

THE prayer-meeting, in the College, last Thursday evening, was not only largely at-tended, but very interesting. Brother D. L. Miller, the good-natured Secretary of the Collage, did not happen to be in a harry about saving the meeting room that evening, which gave time to complete as usexpected program When he entered h is room, to his amazement, it was full of people. He could not understand why each one looked at him so pleasingly. When he was seated, brother Sharp, with his arms full of beaks, stepped in froat of him, and to a brief little formed him that this was the fortieth annisary of his advent into the world, and that to below who are going there for their sensitify was the degree of an a bears that and the sensitify their, we again way, end to only a fine the sensitify their their sensitifies the sensiti was the desire of his better buil and the Fo

Bao. Milton Horner and wife of Mayore, a., were on a visit in Kansas and Nebras and while there received a dispatch that large residence was in ushes. We met then Lenark on their way home. The loss is ab Most of the furniture was The brother and sister have the sympath many friends in this sad less

THE great strike of the iron workers has ea ded in their complete defeat and they has after being idle fer one hundred end sizte days, been compelled by starvation to resun work on the former terms. The wages in emount in the aggregate to over \$8,000,6 and the losers are those who need every day carnings. The time which would have carn this vast aum has been squandered as the sult of evil counsel.

THERE are people in the Therea District. Hungary who still believe that a young go who mysteriously disappeared there sere months ago, was murdered by the Jews of it months ago, was muruered by the Jewa et the district in order, as the popular superstills has it in all that part of Europe, that it "Easter bread" might be leavened with is blood. She was last seen at the synagogur; Jewish boy claims to have seen the "sacri and the girl's body was found in the The river. Foa many months the East has complained of drouth while the West has been abandant

ly sapplied with rain. On the Atlautic slop crops have been cut very short, and in rog localities there has been almost an entire fai are. The West however never had bette crops, nor perhaps more rain in the same length of time. But a few weeks ago the rain stended and the floods came to the East fa more abundantly than they seemed to have but any use for. Fifteen inches of to have fallen in many places inside of a few water are sai days, and some of the streets of cities and vil lague were converted into running rivers. The less of life and destruction of property thus

caused by the opening of the windows of hear-

n has been immense

Two of our correspondents, this week, are trying to help brother Mobler out of his par-They throw some light on this delicate subject, but about the best way to anravel the difficulty would be for every member in the church to send elder John Metzger ten or twenty-five cents to enable him to complete the St. Louis meeting-house, and then m could all unite on the Arkaness project. Mosey will solve brother Mobier's passle then anything else you can think of. So send it slong; the more the better, and we will seen have the difficulty removed. Brother Esbelmen, in his erticle, suggests that on the 21st of October (which will be Saturday) we all send a dime to brether John Metzger, Cerre Gordo, Piatt Co., Ill. We second the motion only suggesting that larger sums will be equa superciated. On the 21st of October let our saders just load old brother John down with ly appreciated. letters containing meacy for the St. Louis house. Let there he no neutrals. He ought to get 5,000 letters that day. THE Phrenological Journal and Science of

Health for October deserves epscial commer tion, being more than usually rich in matter meeted with its particular sphere, and in teral reading. A full and appreciative sketch general reading. A full and appreciative sketch of Miss Clara Barton, the American Apostle of the "Red Cross," is given, together with a very fine portrait. The series on "Comparative Phrenology" is continued by a discussion of the structure of the human spinal column, and the racial peculiarities of the Negro. A well-illustrated description of Alexandria. A sketch of the great scientist Newton, and a very en-couraging prophecy of what the world will have attained a thousand years hence, ere n worthy. Besides, for cutertainment and solid instruction, the contributions entitled "B ful Homes," "National Reverence," "The Pol lution and Purification of our Rivers and Harbore," a paper our legislators at Washington should have read before passing the notorious bill which the President vetoed. "Kitchen Leaflets," sound advice for our cooks, and the numerous notes, items, paragraphs, and re-ponses of the well-arranged departments are all worthy of more than passing comment. Price only 20 caute; subscription price, \$2 00 a year, with the last three months of this year free to new subscribers. We note the publishers are making other special premium offers, and that all may have a chance to see what the Phrenological Journal is like, now it is offered "ON TRIAL" three months, including this October number, for only 25 cauts, which may be sent in p stage-stamps to the publishers, Fowler & Wells, 758 Broadway, New York.

WELLT a fact is this, that so far as can be esertained, the entire expenditure in the lasted States, last year, for church buildings, misterial education, home and foreign mi ions, and the publication of Bibles and other eligious books, amounted to less than eight million dollars. But the consumption of artiial flowers by American ladies in that time not at fifteen million dollars!

THOSE who worship the goddess fashion not how to her dictates. Here is one ine Here is one instance lle, France, the leaders of fashion have empelled to wear four new costumes Trouville, France, the leads daily, though, if a ludy were willing to accept oly slightly below the top, sh might get along with fewer changes and appea gore then once in the same dress. A certain Treaville, and accordingly took with her fifty ook with her fifty construces to prolong her stay. Her wa gois position was not to be thought of for personant; so she remained for four days in strict seclasion, not even venturing out after dark, list her disgrace should be detected."

THE NEW MISSION FIELD.

Tuxne is just now an excellent mission field orgaing up in the United States, and should be satered at once by the missionaries. It is as important as the foreign fields, just as needy. and much closer home, besides it is more unviting, and perhaps more goed may be acc lished by the same amount of labor with h We refer to the poor classes in es. Thousands of them do not attend large cit church of any kind; they have no place to attend religious services. The city churchtouses are too fine for them; they do not feet at home in such places; in short, they do not feel that they are wanted there. The rich and fashiouable do not notice poor people, will not siste with them even in church. Most of the sermons are intended for the fashionable and learned; they are simply intellectual treats Then the poor women in their plain calico not want to occupy seats with those dressed in siks and flounces. Everything goes to show that it is no place for poor people, and they eem to understand it.

Then there is another thing in the way Those who attend church regularly in our large sities are expected to help hear church expenses and respond to the cause quite liberally. they do not, they are not counted respectable That is what been hundreds of thousands sway from church in our large cities. Help pay they cannot, and they do not want to be looked down upon, hence they stay nway seek other gatherings or associations not brious. This thing, in our large cities ha been going on for years, till now the poor are satirely neglected, and the Gospel is preached to the rich and well-to-do only. These poor prople must have some place to while away their leisnre hours, hence they seek the sal and other evil places. Years pass, and they never see the inside of a meeting-house, or hear a sermon preached. Can we blome them for running far into sin and crime? Surely not. See how much preaching and religious influence it takes to keep us where we are Where would our people ha in ten years from now if deprived of all religious influence and

Here is the place to send missionaries. The is room for hundreds of the most devoted These poor people would gladly hear the Word if preached by nagesuming men who love the cause. The plain simple Gospel ought to be preached, churches built up, and churchbouses erected, large and numerous arough to accommodate the people. These people want to beer preaching, but it must be plain preaching by plain men who understand the Gospel.

The Brothren have just the doctrine for th people; it is plain and easily understod. They also have plenty of preachers well qualified for this kind of city work, but they are not sent There is no one to send them. They are not able to defray the needed expenses, and other do not seem to come to their aid, hence the work is wholly neglected save what little is be ing done in St. Louis. What will our people do? Will they simply do nothing? Here is an open door before them, will they enter sud occupy till the Lord comes?

THE BETTER WAY.

WE once heard of a brother who purchased ticket for a ride on the milread. The trip was made, but the conductor failed to call the ticket; afterwards the man used the ticket for another trip over the same road. When it was found out, the brother was cited to church il to answer for his conduct. The affair made quite an amount of trouble in the church before the matter could be settled. Finally it was required that the brother must make it right with the railroad company. When he ld the company what he had done, he was informed that the company had no charges gainst him, hence no pay would be accepted.

Now, would it not have been much better it some of the church officers could have visited him, and quietly admonished him to be very careful about such conduct? He nerhans woold have taken it in good faith, and ha been willing to see the railroad company of his own accord, and thus saved the church much

Thut ended the matter.

For our part we see no use in bringing every little thing up before the church. In most monish the erring ones, and let them make their wrongs right. If they persist in their wrong, then handle them in the presence the church. This is our doctrine in regard to that part of the church government, and the more we see of it the better we like it. We believe that if it were more fully heeded, nine tenths of our church troubles could be avoided Church officers know what the Gospel requires it they do not, they ought to, and when they ee a member do a slight wrong, let tham go privately and admonish such a one in love, and the wrong will soon be right. Try this method a few years and see what good results will grow out of it. TH M.

THE TYRANT.

THE doctrine of Liberalism is the most crue tyrant in our land. The cry is "liberty, more liberty." "Free thought, Free-thinkers," is the motto and name spread far and wide Well, here is an illustration of the liberty and free thought so much talked of. Wa quote from the Christian Uni

"In the city of Philadelphia there is u o lege amply built and endowed by a man who is claimed by the "free-thinkers." The founder. Stephen Girard, provided in his will for th perpetuation of the andowment on the express terms that no clergyman of any denomination, Catholic or Protestant, should be admitted to he grounds or permitted to enter the college The President of that college, William Allen, Ph. D., died. He was a man of extrary culture, as well as of remarkoble abil He was a Christian scientist, and he had to. sen honored by the highest recognition Amercan Christians can bestow upon a layman is heing elected to the Presidency of the can Hible Society. As a scientific man be would have honored membership in any philsophical or scientific Association. He was Institute of Christian Philosophy.

Upon assuming the presidency of Girard College he felt himself shut in from intercour with his Christian brethren who were ecclesi-When he was professor of the Natura astees. When he was properar it the National Sciences in one of the colleges he had a pupil whom he impressed powerfully, and by the fascination of his methods of teaching, drew Issemation of his methods of teaching, draw the youth to scientific pursuits which he has never since wholly abandoned. Hy an speident in the laboratory, which Prof. Allen always charged to himself atthough the popil never did, the young man was so seriously injured that at is life was despaired of. But he reovered, and afterward become professor university. Between the two men there gre a very strong friendship. The younger pro-fessor became a clergyman, and on a visit to Philadelphia called to see President Allen of Girard College. He was refused admittance When Dr. Allen learned who was in the porter's lodge he rushed to meet his former oupil, and exclaimed, ame that I live in a house which you cannot If this young man had been a lior, n mfor!" thief, un adulterer or a murderer, ha might ave had free access; but he was a clergyman The President of Girard College, if

ddenly so ill within the precincts that b

could not have been removed, might have lin

son, if those gentlemen had been living and had been in orders in a Christian church could neither have received nor given parting henedictions. He would have been out of been eut off from intercourse with his spiritual adviser. it was, the remains of this great man had to carried out of the college to receive the decen cies of a Christian funeral at the hands of the ministers of the religion he professed.

And this is the "liberality" of the free-

Now suppose a case. Suppose some rick Christian should die and by hequest found an institution of any kind, and perpetuate the en dowment thereof on the exclusion of protessed teacher of science; what would then be thought or said? Or, suppose that by the terms of the will there should be excluded from the grounds and buildings any man who did not believe in the plenary inspiration of Holy Scriptures and the Divine Rulership o Jesus over the universe of matter and of mind

what would then be thought and said? AN PARTHOUAKE IN ST. LOUIS.

Ir seems that the people in some parts of St Louis experienced rather more shaking than was agreeable to their tastes a few days ago September 27th, at about 4 o'clock in norning a shock was felt, the duration of which was only a few seconds in the southwest ern part of the city, but awakened many citi zens from their early morning nap, and occa sioned a general scare. At Carondelet th earthquake was felt quite severely for at least minute. Dr. Outlen says that he was awakened at precisely 4 o'clock by a sensation of oscilla tion, and found the building in which he wa sleeping rocking and shaking at an alarming Dr. Starkloff, who was sleeping on the rate. escend floor of his residence, thought that some one was attempting to tear down the house, and made his way down stairs consider-ably alarmed for his safety. At the Carondelat Police Station the huilding rocked unti they "feared a collarse of the whole concern. No sound was heard accompanying the vibro tion of the earth. In East St. Louis the mani festation seems to have been much more violen than is reported on this side of the river. Redmeyer, a young resident of the place, says "I'was asleep at the time, but was awak a violent noise as of some explosion. I hastily, and while I was doing so the sound ontinued and was accompanied by a rattling of windows and shaking of houses. The doors shook as violently as if one should try your front door to see if it was locked, and th shook worse than if a train of cars were passing right by the side of it. You might all rocked a little. I went out on the street and found a lot of folks already out there bait dressed, and others all the while coming. Nonof them knew what to make of the affair."

A QUARREL IN CHURCH.

A pasonacreut, and brutal affair recently took place in a Baptist church at Hampto Cross Roads, Virginia. The annual Baptis Association was in session; almost all the pro and raiment not hulf sufficient for comfort? Why live in luxury and wastefulness when so ule in that section were in attendance, including a large number of women and children. Un-fortunately a party of country bloods went to the meeting for other purposes than worship, and carried along with them not only whiskey but pistols. During the long prayer, two of this party, Jerry Cox and Levi Bryson, begau to quarrel, draw pistols and began firing at each other. One of the bullats went whizeing so near the head of the praying minister as cause him at once to suspend and prestrate himself on the floor for safety. Another went in the midst of the amuteur choir and through an old woman's honnet. The sease of conto sion and terror because almost indescribable The whole crowd of worshippers became panie stricken, men, as well as women and children all rushing for a place of safety, trampled upon many who were too feeble to withstand the tide No one attempted to interfere with the batants, and finally Bryson fell, shot entirely through the neck, mortally wounded. As h fall, io his dying desperation, he raised his pistol, which held only two more cartridges in it, and shot Cox in the back as the latter wa attempting to leave the field a victor in the im promptu duel. Cox fell and died very soon It was one of the most desperate officirs of the gered there and died without being able to look into the eyes of his father, his brother or his kind aver known in this section.

· SATURDAY NIGHT

The Rich and Poor PER HAPS one-half of the world knows not

how the other half lives. The week is ended; the rich man is at bome in his comfortable and gaily furnished mansion; he knows no want for either food, raiment or comfort. The poor man is at home too; his wife and children there; they know no comfort; luxuries they never enjoyed. They live and that is shout all; what for, they hardly know themselves, unless it is to do the hard work for the rich, and then get small pay for it. One lives in a hovel and the other in a mansion. One is oppressed, and is granted but few liberties in many of our large cities, while the other does much

Let us take a look at the habits and income of some of the rich as viewed by a New correspondent: Stokes' har tekes in \$200 to \$300 per day as it is patronized by a crowd of fast fellows who drink nothing but high-priced liquors. A dinner at Delmanico's or Praerd's

n be had at from 85 to 840 per guest, accord

ing to the bill of fare and the wine list

number of dinners save been given during the past season in the Fifth Avenue in which \$300 was expended in flowers alone. How easy to pay such bills when one's income is \$1,000 day, and this is not a large figure among or capitalists; but just look at the other side of social life. Four women were arraigned in the police court for selling vegetables and matches poince court for ealing vegetanies and matches in the street. One of the number said she was a widow with two children, and that this was their only support. The magistrate replied that it was a violation of law, and he was obliged to fine them \$10 spiece, and as they were conreyed to the prison one of them fainted. contrasts may be found daily. Speaking of in-comes, ex-Governor Morgan's is estimated at \$500,000 a year. Russel Sage is rated at \$1,000, 000 to \$1,500,000, and Jay Gould's income can 090 to \$1,500,000, and Jay Gould's income can-not be less than \$6,000,000. To come down to smaller men, R. L. Stuart has an income of nearly \$1,000,000 a year, while Robert and Ogden Goelet are each rated at \$250,000. Hennett is reckoned at \$600,000. D. O. Mills figures at \$300,000, and the young Vanderbilte liam K. and Cornelius) are not much below him. The estate of A. T. Stewart & Co. has an income of \$1,000,000, which renders Cornelis Stewart the richest widow in America. The Astors (John Jacob and William) are estimated each at \$1,500,000, while William H. Vanderbilt probably has five times that sum, and within five minutes' walk from the place where these men live, one can find multitudes whose life is but a prolonged battle with want on every hand. Daily they see the rich and gay, but cannot enjoy even the crambs that fall from their tables. Year after year is spent living merely from hand to mouth, with no cte for the better in this world wages are low, the work is hard, and in many instances circumscribed to limits beyond v it is impossible to extend their efforts. They are looked down upon by the rich, who less of them than they do of their animals. It may be no sin to be rich, but why should the westthy thus oppress the poor? Why attempt to make their existence more miserable? Why grind them down to the least morsel of food,

Hard-hearted men they are to thus oppress the poor and needy. It may be a sad Saturday night for the poor in this world. No food night for the poor in this world. for the starving children; no clothes to protect their tender limbs from the chilling blast; poor mother in prison, and children at home sad, destitute and forsaken. What a sad pictural Cold, cold world, to the poor. But barkflutter of angels' wings; they are carrying Lacarus to Abraham's bosom; he was the poor-est of the poor. In this life he endured constant suffering and want. The rich man, oh! where is ha? He had his good time opprass the poor in this world, but now dark is gloomy is his abods. How much good He had his good time oppressing light have done by feeding and ex Lazarus. But, no, he most spend his time in viug, having all his heart could desire, while the poor starving begger lay at his gate. But the scale soon turned. Lazarus wakes up in glory, but the rich man in tormant. He of good cheer, you that are poor will soon coll ud distressed; the Master away from the rich man's gate by and by, "sweet by und by."-J. H MOORE.

many poor are waiting at the gate for food?

IT is said that the colored people in the South are as eager for education as the whites, and ic mony cares more so

Home and Family.

The Home.

Stey, stay at home my heart, and rest, Home-keeping hearts are happiest, For those that wander,—they know not

To stay at home is lest. Weary and homesick and distressed, They wander East; they wander West And are basked and beaten and blows

By the winds of the wilderness of doubt Then stay at home, my heart, and rest; The bird is safest in its nest; O'er all that flutter their wings and fly, A hawk is bovering in the sky,

Te stay at home is best H. W. LONDFELLOW

A Preacher's Dream. A MINISTER of the gospel whose wor cannot be questioned, has made public a remarkable dream, which exercised a strolling influence over the character of his testimony. When quite a young man he was placed in pastoral charge of a church not far removed from the lead-ing church of a considerable town. The pastor of this prominent church was a distinguished doctor of divinity, who wasextremely copular on account of his eloquence, his literary attainmente, his genial manners, and his marvellous skill in avoiding the danger of giving offence to those whose opinions differed from his own. Indeed he seemed to ha ave opinions or convictions on any subject, or if he had them, prudence led m to keep them carefully out of sight, where they were not welcome. He was "made all things to all men," not in the onse in which the apostle used the exon, for that devoted servant of Christ would have died rather than com promise the truth in the slightest degree ut he was either constitutionally un able to take decided ground touch lisputed point, or he felt that it was wise to be with the majority, so that he might guide them for good. As the result of his natural endowments, line ac-quirements, and pleasant address, he was remarkably supposeful in his profeal career, and so far as known, did not have an enemy. All men spoke well

The young minister at once vielded to the charm of his fascinating power, and looked upon him as a pulpit model. He sought his society on every possible o m, and in his excessive admiration rapidly drifted into she style of sermons and of behavior, that seemed to him the surest road to power and unefulness. He tried to dress and walk and talk like the great man, and years afterwards, confessed with shame and humiliation that if he could have resembled him in every perticular, the height of his ambition would have been reached. He was not ignorant of the duties that belonged to his high office, nor was he Indifferent to the glory of Christ; but he was anxious cure his own glory, as the best ns of attaining a higher end. One warm day after dinner be took

tree that grew in the yard of his res dence. Soon be fell asleep, and dreamed that he saw the man he so much admir ed, enter the enclesure like a ghost, and an expression of unutterable woe upon his ghastly features. The young nister exclaimed in slarm.

Doctor, what does this mean?

The answer came in thrilling tones, "I iropped dead in my study at three o'clock this afternoon, and I am of was my object in preaching, and my life was a total fallure. Christ disowns me, and I am doomed to wander aim less forevermore. Oh, this curred self this curse! self! I am undo and with a shrick of desnair the

apparition fled. The youthful pastor was startled from his eleep, and hurrying into the street, the first person he met said to him,

"Have you heard the dreadful news? "No, what is it?" Dr. - dropped dead in his study

at 3 o'clock this afternoon."

True, 'twas a dream, but 'twas not all a dream. Of course no m right to pronounce judgment upon the certain that he stands disapproved, and

arenever recover what he has lost. Any service, however small, that is rendered for Jesus, with their eye singly fixed up on him, will pass through the flaming fire of his appearing with the holy an-gels, and be transformed into evergets, and be transformed into ever-enduring "gold, silver, precious stones." But anything done for self, anything done for the sake of popularity, no mat-ter how successful it may seem, will be

mt "wood, hav stubble," in the burning heat of his righteous displeasure.

Is it not stronge that so many of his professed followers, and even pastors and evangelists, evidently regard it as a compliment, when informed that they world, and of sects that deny his divinity and despise his atoning blood? Suci admiration is clear evidence of unfaith fulness to the Lord and his Word, and the reward of their unfalthfulness shrinks tonothinguess under the awful denunciation that still sounds from the living Word, "Woe unto you when all men speak well of you." Linke 0: 20. Again he says, "If ye were of the world, the world would love his on ecause ye are not of the world

not be the servant of Christ." The character of the world and of nen has not changed since these solemn words were spoken and written; but it is precisely the same in its unchange able hostility toward Ged, and to the truth of his sovereign grace. - The

therefore the world hateth you;" while,

further on, the impired apostle de-clares, "If I yet pleased men, I should

gallen Asleep.

REPPARD .-- In the Mt. Vernon con

gregation, Va., Sept. 0, Bro. Jacob Heppand, aged 77 years. Functul ser vions by the writer and other brethren THOS. J. NAIR.

GETTLE - In Green Mountain, Mar-shall Co., Iowa, Sept. 9th, Nellie Get ddest daughter of John and Carrie Gettle, aged 6 years, 3 mouths and 28

GETTLE.—In the same congregation Sept. 19, Flora, daughter of the above-named parents, aged 4 years, 11

The funeral services for both chil dren mentioned above, were held by J Murray and L. Saylor,

MOPTER -- In the bounds of the Richland church, Richland Co., O., sister Anna Motter, on Aug. 17th, and her husband, John Motter on the Stat onl Their remains were taken in the night and buried, for fear of aprending the disease. The funeral services were presched at Burns school-house on the sympathizing congregation of friend

and neighbors. His age was about sev enty years and her age about of years. The people fearing to go into the house to search the records, the exact age could not be ascertained. Disco based on Heb. 0: 27 and 28. MONGER.-In the Four Mile ch Fayette Co., Ind , Aug. 21, nunt Anna Monger, and also a sister in the church

She received a fall two years ago and auffered until death came to her relief, at the age of 68 years and 27 d Funeral services by Bro. Jacob Rife from 1. Sam. 15: 32, latter clause.

BLLIOTT .- In the Elderado church, Cedar Co., Mo., Aug. 8th, friend Chus. C. Billott, aged 50 years, 10 months, 13

ren church for several years, his wife being a member; whose our church was organized in July last, he said he in-tended to unite with us, but his mind being affected for some time before his death, he was not received into the church. Funeral services from Isa 12 2. T. J. Allen.

RAMSEY.-In the bounds of the Maple Grave church, Ashiand Co., G., Sept. 15, Bro Wm. Ramsey, aged 80 years, 6 months and 21 days

The deceased had been a member of the church for more than thirty-eight years and served in the oilies of deucen for many years, living a very consistent right to pronounce indgment upon the life. Funeral at the Mohican church, eternal state of the man who died so Wayno $Co_{\alpha}O_{\alpha}$ by Σid . Geo. Worst and auddenly, but if self was his object, it is D. N. Workmen from Rev. Rt 17, 13.

Announcements.

District-Meeting.

ct. 24, at 9 A. M., Southern District III., In the Okaw church. Platt co., 12 miles east of Decatur on the I. & S. R. R. at Lu Piace.

Oct. 14, near Longmont, Boulder co-Colo. miles north-rest of Parkershurg, Il.
Oct. 14 and 15 at 10 A. M., at the house
of A. Grimth, three miles north-wes
of Carleton, Neb.
Oct. 18, at 5 B. 7. ct. 14 and 15, Big Creek church miles north-east of Parkershur

Oct. 18, at 10 A. M., Lower Stillwater, O Oct. 10, at 2 P. M., Logan church, Lo-gan co., Ohio.

Oct. 19, at 2 P. M., Middle Fork congregation, near Edna Mills, Clinton co. Ind. oct. 10, Tarkey Creek church, Elkhart co., Ind., near Gravelton. Oct. 10 and 20 at 10 A. M., Pine Creek, Ill Oct. 10 and 20, Concord church, Ad

Oct. 20, at 10 A. M., Upper Twin, O. Oct. 20 at 10 A. M., Piensant Hill church, Virden, Macoupin co., Ill. Oct. 20 at 10 A. M., Pauther Oreck church, Woodford co., Ill. Oct. 20, at 4 P. M., Menticello chi

Oct. 20, Lick Creek church, Owen Co Ind.

Oct. 20 and 21, at 10 A. M., Missenawa church, one baif mile north-west of Esten, Delaware Co., Ind.

Oct. 20, 21, 24, 24, P. M., Mt. Etsa, In., 10½ miles north of Corung,

Oct. 20, 21, 30 A. M., in the Palestinu church, Darke co., (a.

Oct. 20, Spring Creek congregation Pierceton, Kosciusco Co., Ind. Pierceton, Kosciusco Co., Ind.

Oct. 20 and 21, at 10 A. M., the Donald's
Creek church, Clark co., O.
Oct. 21, at 2 P. M., Moscow church, Elk
Rus, Augusta co., Va.
Oct. 21, Peabody church, at Alfred B.
Waltes, 8 miles south-west of Newton,
Harvey co., Kan.

Harvey to, Kan.

Oct. 2t, at 10 A. M., Spring River and
Dry Fork districts, # miles nerth-east
of Carthage, Jasper co, Mo.

Get. 21 at 10 A. M., Okaw church, Piatt
co, IB.

Oct 2 in 40 A. M. Okave cherch. Print Oct 1 in 40 A. M. Okave cherch. Print Oct 1 in 40 A. M. Heat Branch. Market Carella, M. M. Heat Branch. M. M. Heat Branch. M. M. Heat Branch. Oct 1 in 40 A. M. Heat Branch. Oct 1

Oct. 27, Mineral Ureck, Johnson co, Mo. Oct. 27, at 5 P. M., Sugar Grove, Wells co, Ind. Oct. 27, at 10 A. M., Pitteburgh, O. Oct. 27, at 3 P. M., Nettle Oreck church, near Hageratown, Wayne co, Ind. Oct. 27 at 10 A. M., Pyrmont, Carroll co, Ind.

Kau.

Get. 28 at 4 P. M., Salem church, Marion
Co. Oregon Co., Oregon, Oct. 28 and 20, Millmine church, Piatt co., lik

co., Ill.
Oct. 23 and 29 at 10 A. M., Antietam
church, Franklin ca., Pa
Oct. 23 and 29, at Mt. Vernon, Augusta
co., Va.
Oct. 28, Larkin's Factory,
Oct. 28,

Oct. 28, Laram's Pactory, Va.
Oct. 28, at 4 P. M., Macoupin Creek
church, Montgomery county, Ill.
Oct. 28 at 10 A. M., Hudson church, Ill.
Oct. 28 at 28, at 10 A. M., Greenland
church, Maysville, Grant co., W. Va. Nov. 4, at 4 P. M., Loraine, 181. Nov. 4 and 5 at 10 A. M., Astoria church

Nov. 4, Round Mountain church. Ark

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COUNCIL BLUFFS, OMAHA



KANSAS CITY

Correspondence.

From Woodland, Ill. Sept. 24.

Dear Brethren: We, the Brethren of Woodland church perc present with the Coal Creek Brethren mere present with the Coal Creek Brethren, during their Love-feast, and truly it was a feast, of love. Good order was preserved throughout his eather meeting. We felt the presence of od by a sister noming his name and heing suchined with him in baptism. Truths were brought forth, both old and new, which, hope may be well treasured.

Yours Fraternally, EMEST ESHELMAN.

From Des Moines Valley, Iowa.

Dear Brethren The attendance at the Des Moines Vallet Feast was not as large as at Panora, but the ation and order were very good indeed. -The spectators were principally young people good behavior is certainly a recomm tion both to them and the vicinity in which they reside. The enjoyment of the writer (and others expressed themselves similarly) was farctaste of the glorious Hereafter.

Fraternally, J. D. HAUGHTELIN.

From Bridgewater, Va.

I am now in Bridgewater, Ve., teaching ie the Virginia Normul, visiting the Brethren in the vicinity and preaching in the surrounding churches as opportunity may present it-self. I am pleased with the cheracter and working of the school. The teaching is thercogh and practical. Bro. Flory is an efficient instructor, foll of energy and perseverance.

The number of Brethren in and around Bridgowater is very large and they are a unit progressive is rety large and they are a unit for the Brotherhood. There are two ministers, S.F. Sanger and Poter Miller, living in town. Eld. Solomon Garber and John Flory, both well known, live only about a mile distant. A large and commodious meeting-hoose is situat-ed near the cast end of Bridgewater, thus affording excellent advantages to attend religious services among the Brethren. I spent Thorsday night very pleasantly with

ohn Flory and family. His experience smong factions is snything but flattering for their future prospects. He predicts utter fail-nre smoog their rooks. Had these who now stand aloof from the church, heard Bro. Flory relate his experience, many of them, I am sa-tisfied, "would rather endure the ills they have than fly to those they know not of."

Fraternally,
Daniel Hays.

An Earnest Appeal. Dear Brethren:-

I feel to make an appeal to the Brethren everywhere to consider seriously, what an op-portunity is now presented to us as a people.— It is known that we as a people seldom vote in

We unfortonately live where "Saten's seat where drunkenness is rife, where many our young man have aircody fallen victims to the foll destroyer. "And you who live secure homes, think not with your sons in country that you could prevent such tendencies in your were they exposed an ours are. Nor you know how long it will be, ere Saten will nyade your safe retreat. Were ministers of yould soon be banished from our por traffic fair land. We have but one hope and that is that, through God, the prohibitory law may hecome oniversal, and we trust that when op-portunity is offered you, to say whether or not the curse shall be prolonged, you will decide in favor of probibition "It is a duty every legal voter owes to hu

manity, and can you remain inactive, when appeal after appeal comes to you from those whose hearts are lacerated by the thrusts of the destroyer? My very soul is in this ap-

Will we, dear Brethren, "come up to the help of the Lord against the mighty?" An in-

"Why?" said the builder, "if only one young eformed, it will amply repay for all

What!" said the man, "would the reform tion of one young man be a sufficient remun-eration for all this outlay?"

"Yes," retorted the mechanic, " and a thous-and times doubled, if it should happen to be

Brethren, I have not veted in a political election, since the great reballion, but now I must vote, and if my Brethren knew how heart has been leserated of late, (which God forbid that any other brother ever be called to ndure) they will not only be probibitionists in theory, but will be so practically by going to the polls in November and voting for men

who are determined to exterminate the liquor traffic. To the Committee on Revision.

Dear Brethren:

I submit the following letter with the estions contained therein for your consideration. I heartily endorse the nentiments contained in it and recommend that we keep it before our mind in our work on revision in the points slluded to.

I am in receipt of another letter from a ven-erable old brother, who thinks that the time allotted for the completion of our work is to short to do it justice. He has a proper appreciation of the magnitude of the work, and it a east suggests the idea of the necessity of tak ing sufficient time to study it well and get ell

the light we can in the prometion of it.

The inquiry has been made by a number of the brethren of the Committee, whether we propose that each one shoold go ever the entire work, or whether it should be divided into sec tions, and that one or a certain number take a section and complete that much. As we are differently circumstanced; some so

situated as to be able to devote more, and seme less time upon it, I propose that each one, (o if a number prefer associating themselves to gether,) revise the whole of it, or any part As for my sereof as they might elect. expect with the will of and essistance of divine uence to go through the whole work, still invite the co-operation of all who feel con-Fraternally, B. F. Moonaw. corned.

THE LETTER

Dear Brother: Sseing your notice in B. AT W. in regard

Revision of Minutes, I have been constrain ed to call attention to some things which may be of hencist to our Brotherhood. Do you not find the decisions of a two-fold character? Is not one class local in their nature, the other If this be a fact, would it not be well to se

classify them or in some manner designate them so as to avoid confusion? It seems to me that decisions referring to local cases should not be referred to an applicable to cases also where, though they may seem similar. The circumstances and surroundings have much to do with a case, hence great care should be exeressed in alluding to them as a hasis upon which to settle similar difficulties. I have often thought that if decisions neut up by urches and which are so largely local in their nature, were decided by the best light cotains ble, returned to the place of their there enforced, and when enforced let them be-come obsolete, a better understanding would

On the other hand such decisions that general in their nature, should be overywhere enforced, or rather observed. Were thete things better understood, more bar mony would It seems now, and ever has so a

Again. It seems now, and ever has so seem-ed to me, a question of doubtful propriety to lay down an ordination service or any other service where the Lord has not specifically laid Amain I fear ritualism and liberalism beget other isms which we are in danger of, if we do not strive hard to avoid them. I call atget other is tention to this with the hope that the commi tee may even dare to make some suggestions looking to the greatest simplicity among us in our religious l I,love to give the Spirit freedom to

all our religious service. I incline to this freedom so strongly that I am slow to have ever A. M. put words into my mouth in an belly of the Lord agount the unjetty?" As in-tofact comes to my mind. A man in conver-vation with the principal mechanic of a large activation of the Servatives was unlessystematically and the Servatives of the Servatives first, the training and principal servatives was unless that the consense of the Garget limit the Silvations on interpreter of the which cast \$75,000, conducted if any one was the servative the dignity and power of the Servitatives on the points alloued to; it is the which cast \$75,000, conducted if any one was the servative the dignity and power of the Servitatives on the points alloued to; it is the tion, anointing, haptismal or any other ter-

ever receive in return anything like value for Spirit to LEAD. I do not have time to enter in Scriptures we went and not a discipline, but to an elaborate expesition of the work of the Spirit, but make these suggestions with the hope that some good may be done in our common cause. May God's Spirit lead the Committee in its great labor of love. Regards you and dear wife.

Fraternally. From Washington, Iowa

Met in church council, Sept. 14 at our thurch-house, preparatory to our Love-feast.—
After devotional exercises the Brethren made
their report of the visit. Love and union
seemed to pravail. One member was received There was considerable business be hy letter. fore the meeting, which was disposed of seem ingly to the very heat of natisfaction. On the 23rd and 24th was the time for our Love-feast which is emong the things of the past, which was, perhaps one of the most profitable meet-ings held in our church for some years. The Word was held forth with power. Our dean Brethren shuaned not to declare the whole uncil of God. Many were the warnings tha were given to the sinner, the saints were couraged to press on. On Sunday we had for our lesson the "Christian Saldier," drawn from Eph. 6. Our Brethren again labored very carnestly, showing the difference between the soldiers of this world and the Christian soldier olemn wernings were again given; many tear were shed. Though there were no addition to the church, we hope there were solomn and lasting impressions made. May God abundant-ly reward our Brethren that so faithfully laored for our good. Come again, Brethren.
Fraternally,
ABRAHAM WOLF.

Miscellaneous Items

Dane Brothren: According to previous arra with our dear Brethren at Cherry Grove at heir threat-meeting on the 2nd of Sept., also on the 8rd at 10 A. M. and 3 P. M., and in the evening with the Brethren at Lanark, enjoyed ourselves well because of the good attendance and attention. Our en-joyment, also, seemed to be mutual.

On the 4th the Cherry Grove church met in

Considerable business transacted with much brotherly love and unanimity. Among the mony considerations was also this, "What is the best course to pursue with members who neglect public wership from time to time, but are otherwise ordinarily consistent?" ered best for the members to visit them and stir them up by sociableness and showing hrotherly love. They also decided to put a basement under their meeting-house, and I have since learned they are zealously prosecuting the work. The minutes of our A. M. were also read and

imously accepted and edepted and all stand united with the general Brotherhood as far as we could learn; oh, how pleasant it is to dwell together in love and union

Ou the 16th inst., the members of the Wad am's Grove church met in council, and, after ending the minutes of A. M., and unanimoosly sdopting them, we proceeded to transac ness preparatory to our anticipated feast and more love and union we think we never experienced. The coldness of some men cially in going to meeting was also considred and decided about as at Cherry Grove. At the conclusion the members decided to ect a brother to the ministry, at the Ferst,

which was held on the 22nd, and the weather end attendence from home and abroad, and the excellent order and interest, in short, everything connected with it, was calculated in its nature, to aid to the onjoyment of the occasion, making it, upon the whole one of the most profitable Communion seasons we have ever spjoyed, and we feel to thank God and take coorage.

orage. In receiving the votes for a certained that two received the great majori ty, and being nearly equal, the church agre astall both, which was done with great sol empity amid many tears, Bro. S. Z. Sharp off cinting. Also one haptized the day following. We pray the Lord to keep them all faithful in their different callings, so that the cau be advanced and God glorified. In conclusion I would remark that we did

read the Minutes of our Annual Conneil at those council-meetings above sliuded to, to the exclusion of the Scriptures; we always read

we have slways found the Minutes one of the heat auxiliaries we ever had to aid in the true understanding and interpretation of the Scriptures. In our judgment they supercede any commentary lever saw. They will lead no one from the simplicity of the Gospel; commentaries may. ENOCH EST

Our Western Trip. NUMBER V. Before we left Schetha we, in company with

some others, went to see what is called the "Indian Reservation," a distance of about twenty-five miles from Sabetha. Here we had the opportunity of seeing and meeting with the much despised race for the first time. seen Indians before on public occasions like shows, and during the Centennial year in Phil adelphia, but we never saw Indian life to each perfection as we did during our recent visit and travel through the West. The Reservation we went to see contains about five hundred Indians. So we were informed, at least, by the Indians themselves. Just what the name of this tribe is we cannot now tell, as we have forgotten the name. These Indians are said to be civilized, and no doubt they are to a certain extent, for the Government has a school establish-ed right in their midst, where the young and rising generation of Indians are taught the mon branches of the English language, such as spelling, reading, writing, etc. they may be regarded as a civilized tribe of they may ue regarded on a covariant time of Indians, yet their ways, customs, and manner of living go to show that they are yet low down, very low, indeed, in the scale of civili-zation; so low, anyhow, that they could not he trusted any too far, were it not for the Government keeping such a close watch over them. We saw and heard the little Indian boys and girls recite their lessens in their school, and it was really amusing to see them stand around in their bare feet and hear them say their lessons. We have often heard it said that Indians are very apt at learning. This may all he so in some thapply to book knowledge. things, but does see not may by one of the teachers in the school that they are indeed very hard to teach, and we have reasons to believe it, having seen and heard some of their performances.

These Indians etill live in little buts and wigwams. These buts are built of logs, and are generally pretty roughly put together. live in these, it seems, only in the Sum-time. When Winter sets in they move mer time. their quarters into their wigwams. These are built of backs from trees, in the shape of a ket-tle or something in that order, and lined inside various hides and skins. In thes poor Indians make out to live and sleep in Win-ter time, and how a whole squad of Indians do manage to get along in these is more than we can tell, for the size of these wigwams is only from ten to perhaps twenty feet in diameter. Betere meking our visit to the Indiens w

rovided ourselves with a let of tobacce, as expedient we adepted in order to get on right adly terms with them, knowing of their fondness of the weed. We dealt out our tohac co pretty freely to thom and we must say that if tobacco isn't good for anything else, it is a right good thing to get on the right side so to speak, of the Indiana; they really love it, and our Brethren who use the "nosty stuff that is even too nice and mild a name for it-would find the Indians a rather companion-able class of people while their tobecco lasted. ann class of people while their tobacco lasted.
We were informed before we want there, that
the right way to get on intimate terms with
them would be to take whiskey or tobacco

along. So of the two evils we concluded to take the tobacco, and the adopting of this expedient seemed to act like a charm. Even the ladian women would hold out their hands for some, and politely exclaim, "dank ye," on oring given some. The question is often mked, "And how do Well to ansthese Indians make a living?" Well to answer the question, the Government partly supports them and the rest they must do them

selves. They are pretty good beggare from the white people and so they mauage to get along somehow. Some of the more civilized, it is true, farm some; better, perhaps, go through the maneuvers of it, for that is just about what it amounts to. Taking all things into considerstion, we have shout come to the conclusion that the Indian race will never amount to much as a race, that they will either become extinct in time to come, or become so smalgemated with other races of prople as to love their identity altogether. J. T. Myent

(To be Continued)

Educational.

The profession of teaching was dignified by tue Son of God, who was "a teacher come from

John 3: 2. Any system of education which does not aim to develop the moral or religious element is men is a failure

In addition to the usual classes in English German, Latin and Greek, a class in Anglo-Saxon has been organized in Mt. Morris College by Prof. Burnett.

The patronage of Mt. Morris College from the far West is increasing. Superior instruc-tion at such moderate terms makes it advants geous to students to come a great distance. Mrs. McClure who was teaching music at

the College three years ago, has again returned and is edded to our teaching force. Yesterday she was greeted in the chapel by seventy-fine students, who were organized into classes in Last Thursday evening's prayer meeting, con

ducted by the students of the College was of nonsual interest. The room was crowded; the subject was "Penyer and its Efficacy," and the rks very edifying. Never since the College has been reorganiz

ed, have so many of the old students returned. It is pleasant to associate with those with wh we have formel egraeable association in the nnat S. Z. SHARP.

List of Moneys Received,

POR THE DANISH MISSION. Sister Miller, Huntingdon, Pa..... Sophia Wolf and family, Peru, Ind.... A Sister. David Zook, for two sisters, Busbaell, Ill. Sarah Bowmao, Aliea Co., Ind..... Benry Shaub, Millersville, Pa.....

Mrs. Abram Hock, Morraville, P. Abram H. Cassel, Harleysville, Pa..... - E. G., Clayton, Obio..... P. D. Fahrney, Frederick city, Md.....

Anooymens—sent by C. H. Balshaugh . . Ella Williams, Funkstown, Md. D. C. Hardman, Hamilton Mo..... a. Flory, Ringgold, Md..... W. B. Woodard and wife, Walker's, lowa-Jes. F. Emmert, Waynesboro, Pa..... W. H. Clark, fer Honey Ck. ch., Mo....

Elias Weitzell, Lonaconing, Md..... A Sister, Wadsworth, O..... J. M. Hayslett, Lexington, Va... Fininger, for Botetourt church, Va. . . 20 B. C. Moomah, Green Forest, Va. 10 00 S. Badger, for Panther Creek church, Ia. 4 00

Peter B. Messner, Albion, Mich. 2 00 Jos. Reiff, for Panther Creek church, Ill. 20 00 D. H. Biddlesbarger, for Iowa River Ch. L. 1 80 FOR ORNERAL MISSIONARY WORK.

Sister Miller, Huntingdon, Pa..... Jos. E. Boweer, East Berlin, Pa.... A mether and daughter, Pern, Ind... Mrs. Mary Hemes..... Sarah M. Langdon, Crossingville, Pa W. Stutz man, for Macoupin Ck. Cb. Dl. 1 10

ANOTHER PUZZLE

Ix looking over vol. 7, number 37, of B. An little puzzled, and I must say that after 1 read his reasons for being puzzled, I got puzzled myhis reasons for using purchase, and self, and am now just charitable enough to try
self, and am now just charitable enough to try and help Bro. Mohler out of his trouble of

sselbly can.

Bro. Mohler says one of the things that pazzles him is that at the Annual Meeting an appeal for means to build a meeting-nouse in St. Louis was made, and about \$1,200 raised for that purpose, and at the same time an appeal was banded to Breteren who were working for the St. Louis house, for several Arkaneae to build them a house, but if it was read at all, be never heard of it. Now this is one of the things that puzzles me, as I was one of the workers for the St. Louis meeting-house at A. M., and I am positive the appeal was never banded to me, neither did I bear of such a thing at any time until I found Bro. Mobler puzzled about it, and I want it so understood by Bro. Mobler and the Brotherhood, as I have learned myself to he so selfish. Now the Arkansas Brethren having an appeal published in our periodicals I will not dispute, but I never saw it, and am a reader of the B. AT W. and P. C. too, but since I have traveled a great deal of the time since A. M., I was deprived of a copy now and then, so I will not allow that part to puzzle me. Another thing that seems to pazzle Bro. Mohler is that he can't see that a St. Lous soul is of more value than a soul in Arkansas. In that belief you are not alone, for I can say yea and smen to that. All couls were bought with the same prize, and I think were cought to the best point, so don't let that puzzle you any more.

Now I don't know whether I can tell you why the Arkaosas appeal bas fell into a state of lethargy or not, but it may be that there is a lack of zeal on the part of the Arkansa brethren. I do not say it is so, but possibly it might be. Now I do hepe that the Arkan-

ess brethren will not expect those brethren who are celicitors for the St. Louis meetinghouse, to keep their appeal alive, as we have about all we can manage to keep our own alive, and after all of our efferts it seems to get sleepy, so I think the Arkansas brethren won better appoint their own solicitors, as in my judgment it would be most profitable for appeals to come from the place or church where the house is wanted.

New men in business often get a large patconage, while the ones older in business become very unsuccessful. Bro. Mohler also says he caunot account for the reason why there should be a difference in the zeal between the two places. Now I think there might be legal cause for a difference for these reasons:

We think that there are, school-house to be obtained where the Arkansas brethren reside. If they have no school-houses, it speaks very little for the zeal and intelligence of the people of Arksassas, and they are always for public worship-at least th are farther west, where I have been, while such privileges are unknown in St Loni

2. In St. Leuis reat is so high that a able and large enough place can not be obtained, hence many who ought to hear the doctrine as we believe and practice it, are deprived of the privilege, on account of the deficient facilities for holding meetings, and I might name other reasons, but think this sufficient to help Bro. Mohler out of that part of the puzzle. I do not despise Bro. Mohler's zeal fo

sse in Arkansas, but like bim, would to God holy sanctuaries would be erected by our beloved fraternity wherever needed, Arkansas as well as other places. Now I am really desirous to see Bro. Mobler out of his puzzled condition and as evidence of the same. I'll promise to asand as evidence to see came, an promise or ac-sist in getting the Arkaneas meeting-house question resurrected again, and after that is accomplished I will throw in my mite, as I want an interest in the Arkanene house. would like for some Arkaneas brother to mak a report through the Brethreg's papers station the size of their house, of what material to be boilt, and how much it will cost and how much money bus already been raised, so that the brethren can have a clearer idea what they are doing. Now if there is a house needed in Arkanuas, it ought to be built, and if they are not able to build it, the Brotherhood ought to Now I hope I have not pazzled Bro. Mohler worse than he was before. I love him too much to do so intentionally. This leaves me where Brc. Mohler left me, a little puzzled. H. SHOMDER.

Gashen, Ind.

Prom Ozawkie, Kan.

Please state in your paper that we bay changed our Communion meeting from Oct. 21st to Oct. 25th, on account of the meeting in Douglass Co., Oct., 20th, preparatory to bolding next A. M , at Bismark Grove

Bretbren, let us try and have a good rep ntation, and contrive to bave the next A. M. in the West, or, we might say, nearer the cen-ter of the Brotherhood. Speaking for myself. I would say, I might feel more ready to drop the matter, did our dear brothren in the East e unite on an objection to Bismark Grove being a suitable place. J. A. ROOT.

From Wakarusa, Ind., Sont. 18.

Our Feast of Charity in the Union Center Church is now over, there were about three hundred communicants and more than a score

Dear Redless

of ministers were present. Bro. G. W. Crips led the exercises. John R. Miller was chosen to the ministry, and Frank Anglemyer and Henry Nell to the office of descen. Alto-gether our meeting was an enjoyable one, and we trust a profitable waiting before the Lord.

From F. C. Myers, Sept. 29. Dear Brethren:-Please announce for the benefit of those

who correspond with me, or contemplate doing so, that they should should direct all commu-nications to 1711 Washington ne to 1711 Washington St 81 St., St. Lou F. C. Myers.

From Coal Creek, Fulton Co., Ill. Dear Brethren:-

Our Commonion is past, two were added by buttism and one reclaimed. Bro. D. B. Gibson is with us preaching this week. Hope the Lord will open the hearts of many more. Yours in Love.

From Elkhart Co., Ind., Sept. 28

Dear Brethren -

Phase announce that our Communior thing to be held at Gravelton, Ellabart Co. Ind., at 2 P. M., Oct. 19th, is to be beld in th Torkey Creek congregation, Elkbart Co. Ind. at Gravelton. The meeting will probably last over Sunday. Danier Wysong.

From Greenland Church, W. Va. Dear Brethren.

Our Love-feast of Sept. 23rd and 24th, passed off pleasantly. But of order was main-tained. Ninety-five communed. Ministers present from other churches were Brethren D. B., and George S. Arnold from Beaver Run. and James Liller from German Settlement.
Two baptized. We are solid for the Broth

D. W. GEORGE. Knobley, W. Va., Sept. 30, 1882.

From D. B. Gibson. Deor Brethreu:

I am attending meeting at Coal Creek, Fulton Co, Illinois. Eld. P. A. Moore, and self are the visiting ministers. Much love manifested. I am continuing the meetings for few evenings; and will be with the brothren ng Run. One received by letter, restored, one baptized and one applicant thus far, with fair attendance and interest. Weather delightful, full moon and good roads which makes this a very pleasant meeting. turbase here. No dis-Farmington, Ill., Sept. 27, 1882.

Railread Notice

Dear Brethren

To accommodate those desiring to attend District meeting of Sonthern Illinois, at La Place, Oct. 24th, I have mede arrangements with the Wabash, St. Louis and Pacific R. R., and its branches for reduced rates. Going to the mesting you pay fall fare and ask no questions At the meeting you will get a certificate from the secretary of the meeting that will procure a return ticket at reduced rates. Those com-ing from the West, should change cars at De catur for La Place; coming from the East, bange at Bement. John Merzoak. change at Bement.

From Olathe Church, Kan Dear Brethren:

Our Communion is now among the things of the past. We bad a very pleasant meeting though the attendance was not large; a fine rain ood other circumstances preventing many from coming. On Sunday and Sunday evening there were good turn-outs, At Indian Creek two aged sisters were buried

by huptism; others are near the bingdom. For-eign ministers were, B. B. Whitmer from Illinois, George Myers and Samuel Baker from I. H. CRIST.

From Westpholia Kan.

Dear Brethren:

Our Communica meeting persed off ple actly, with the best at order. Pleaty of help in the ministry. Brethren M. T. Baer, Geo. Meyers, Sydney Hodgden, Isaac Studebaker, Wm. Stockmeyer and others whose names I did not learn were present. Meeting opened did not learn were present. Meeting opened at 2 o'clock P. M., Bro Isaac Studensker conducted the services. In the evening on self-ex-amination, Brethren Bear and Hodgden offici-ated. On the next day Bro. Geo. Meyers presched the farewell serioon. After meeting was over me went to Ordar Creek where two were imptized, one a little girl of tweive Sumwere implified, one a little girl of tweive Sum-near. Two were received by letter. The fails is still moving on slowly, one by one still declared, and a good inferest comes and walks without. We have no schimed in the church there, ceither do we want say; is good junctually. D. B.

Farmers are bony sowing wheat, weather done ealth good, except some are complaining with ague. J. T. STUDEBAKER,

From Pleasant Grove, Kan.-Sept. 28,

Dear Brethren: The Ark of the Lord is moving slenly

here. The members of this congregation were made to rejoice the second Sabbeth of the made to rejoice the second campes of tag month, when Bro. Thomas and wife made application to noite with the church by baptism and were subsequently led by the hands of fire Samuel Baker into the Wakarusa River sed Samuel Baker into buried in the liquid grave.

Fraternally,

J. P. C From J. W. Southwood.

On last Saturday we drove over to Vay. non in Wabash Co., to attend the Love-feaste the Somerest coogregation. Though the ann ber of members present was not as large as a semetimes meet, yet we had a very enjoyahi meeting and truly feel that it was good to be J. C. Tinkle of the Marion district there. After meeting, bretbrea J. C. Tinkle Wm. Pulley and I, were taken to the hospi able home of our much respected brother, & M. Aukerman, where we were kindly cared in during the remainder of the night. Returned to the church in the morning, where farewell addresses were offered to our edification. We returned bome Sunday evening. May the Lord bless us, and finally save us, is our sincre

Dear Brethren:

Monument City, Ind., Sept. 30.

From Ovid, Ind .- Oct. 2. Dear Brothron-Our Communica-meeting was held at the

Brick church, five miles south of Anderson, or ast Wednesday and Thursday. The number in attendance was not so large as in oth years. There were very few here from surround years, anere were very lew here from surrounding churches. Eld. Gee. W. Feesler, from Longmont, Colorado, was here, but he was to afflicted with the asthms, that he had berturn on Thureday. He and his wife arrivel last Toesday night, and at 1 P. M. on Thureday. he took the train again for his home in Colors His wife expects to remain a few weel Their friends and relatives were very sorry that he could not stay longer. This was his for beme, from his infancy up to March, 1881, -The weather is beautiful Fraternally,

JACOB ROTHENDEROES. From Odell, III.-Sept. 30.

Dear Brethren

Our annual council-meeting of the 20th vas fairly represented and reports of the visit ing brothren presented to the church and so cepted gladly, and well might we, for nothing nd but leve and union among our little flock of believers. After the usual business of the meeting was finished, the question of the contemplated church-house erection came pr and after some deliberation of the propriety and consideration of our finances, it was unani-mously decided that we would build a hence of worship, and commence as soon as possible, as as to bave it completed this Fall or before the cold weather sets in. It will be built in Con nell, a small incorporated village of about six hundred inhabitants, where we held our Lovefeast hast year.

Fraternally,
K. HECKMAN. From Burlington, W. Va., Sept. 26,

I bave just returned from a Love-feast held at the Knohly meeting-house in the Greenland church, Grant Co., West Va., Sept. 23rd and 24th. The uttendance was large and the order very good, the weather pleasant, and so the teast a very enjoyable one. This congregation is under the aldership of Wm. Michael and Wm. George. It is probably the best disci plined church in the State of W. Vs. Rad meeting in a school-house, there, on Mouday and had the pleasure of receiving two more in to the fold, aged respectively 71 and 76 We returned home in the evening; finding all well. Our home council passed off pleasantly; also that in the Tearcoat church. The five congregations, lying east of the Alleghany mountains in this part of the State, number ing about 600 members, are in peace and unice with each other and the general Brotherhood. I have preached at Keyser, our county-rest four times this Summer, with five additions to the church, and a good interest continues. We Fall. The health D. B. Aunold.

The Brethren at Work.

BRETHREN AT WORK.

-Set for the Defense of the Gospel."-Philippians 1:, 17. Mt. Morris, Ill., Tuesday, October 17, 1882.

(Single Copies No. 41.

Brothren at Work. lowing rates: Con Year, in advance..... \$1 50 Six Mouths,

OUR TRUST IS IN GOD.

For Annually

Vol. 7.

BY ISAAC H. MILLER. On all who will in God confide, And put their trust in him

But it will over in these shine

ed so control their ways, That they will live a life divine ing and in praise

Then others will their actions see nd they will, thus, constrained b To serve their Master too.

United, thus, by boads of love.

Into a happy band,
Joyous and caward they will mov
Unto the heavenly land. The world may from and Satan try God's people to destroy; at they will over him defy Nor enter his decay.

THE HEAVENLY KINGDOM.

BY THE PTIME NUMBER III.

We read of a family in heaven and upon earth (Eph. 3; 15); also things in heaven and things in earth, (1: 10.) These Scriptures point forward to the dispensation or economy (Gr. (Gloromia) of the fullness of times, wherein all things are to be constituted under one head (See Gorman: verfasset unter ein Haupt.) Under this one head, Christ Jesus, in the eges to come all things are to be re-organized or reconstructed. But what is meant by the things in the heavens? (Gr., en tois ouraniois). w answer, those who are joint-heirs with Christ, and shall reign over the earth, when Jesus sits on the throne of his glory. The heavenly kingdom, the New Jerusalem, things in the heavens, the family in heaven, and the calestial glory are of the same import and refor to the ofter resuggestion life and admittance into the city whose builder and maker is God The Bride does not enter the royal palace of the King until she is redeemed from the grave, and pute on immortality. The departed hedeath and the resurrection are never said to be equal to the angels, being destitute of that physical, corpored organization which resorrection restores to that mysterious sub stance variously named, mind, spirit, soul, etc. The dead sleep in Jesus, but do not enter on that wonderful work which Jesus will assign to his glamfied Bride, who like her type Eye will be a belomeet for the second Adam to subdue the earth, restore all things and have dominion. The nature of that work will be to joigs the world, to judge angels, to reign as kings and pricets, and to have part in the first resurrection which covers a period of et least

one thousand wears Paul speaks of two glories, namely the celes tisl and terrestrial. These two glories are not successive, but contemporary. The heavenly or celestial is manifested in the New Jerusalem, in the Father's kingdom where the right cous shine as the sun. Matt. 13: 43. The earthly is manifested on the earth, emong men, in the earthly Jerusalem. She is called by the Savior "the city of the great king." Matt 5 35. Jehovah will reign in Mount Zion, and u Jerusalem before his anciente gloriously. las. 24: 33. The name of this great city will be, "The Lord is there, or Jehovah Shammah." Exek. 48: 35. The Lord shall choose Jerusalem again, (Zech. 2: 12,) and the wealth of the tions shall come to her like a flowing stream God will create Jerusalem a rejoicing and her people a joy. 65: 18, These promises will be verified to the literal send of Abraham, who will return after the long dis-

he King over all the earth and his name one. Zech, 14:9, "And many nations shall be joined to the Lord in that day, and they shall heat their swords into plowshares, and their spears into pruning-hooks, nation shall not lift up sword against nation, neither shall they learn war ony more. Mich. 4: 3, "Then the earth shall yield her increese, and all the ends of the earth shall fear him." Ps. 67. Such will be the earthly or terrestrial glory; but there is glory that excels, and that is the glory of the New Jerusalem. Paul calls her heavenly, and Mount Zion, just where John saw the 144,000 stand, and who are called "firstfruits to God and the Lamis." This hearenly glory cann he manifested on the earth, until the heavens and the earth made in the beginning are changed and folded up as a vesture. Hab, 1: 12. It is too bright for mortal vision, and as mortal men will inhabit this globe during the millennium, therefore the glorified church does

not dwell here, but in the city whose street is

of pare gold like crystal.

We find much in the prophets cor the terrestrial glory, concerning the carthly sity and the natural seed of Abraham. Hence millensrians have agreed that Jesus is to reign personally on the earth, a doctrine nowhere taught by himself or his speatles. If so, where? And echo answers where? There is an earthly plane of glory and aspiritual one. On the earthly plane will be fulfilled all that prophets have speken concerning Judah and Jerusalem and the nations of the earth. The above mentioned class of writers have ever been on the sorthly plane. They see great truths, and feel a deep interest in them. But they fail to see the spiritual or to see the glory of the higher place. Hence the tendency of this study is to impair our spiritual vision and chain us to the earth. meterial in our conception of truth, and we lose much of that spiritual frame of mind which belongs only to those who view the fature from the spiritual plene. On the other hand, Adventists bring the spiritual here and sholish the natural. They have no earthly Jerusalem, no Millennium, no nations learni war no more, in short, they ignore nearly all what the prophets have spoken concerning Israel and Judah. Recognizing as they do the heavenly glory, they are more fervent in snirit than millenerians, but not so well versed in the prophets But there is no need to ignore either. Bc-

be fulfilled, we leave it, and go on to perfec-We rejoice to know that Satun shall be bound and deceave the nations no more, but we rejoice too in hope of entrance into the for more exceeding and eternal weight of glory reserved in the beavens for us. There the King will hold his court, and there his beauty will be beheld with undimmed eyes. There, too, will be countless angels of glorious form, and we shall be like them and die no more. This glorious palace is now preparing for

heving as we ought to do, that the earthly will

those who serve Christ here and obey him. It is not on earth, but in the heavens, and Jesus will come for us, and where he is, there we shall be also. To enter this glorious rest, this sternal home, we must be horn of the spirit secome new creatures in Christ. No one of proud looks shall enter there. The pure in heart alone shall dwell in this land of pure delight. Let our longing hearts be there; let our treasure be there, and let us seek to hav our title clear to this unfeding inheritance.

THE ST. LOUIS CHURCH

Wz presume all our brethren, or at least all who take cufficient interest in the affairs of the church and in all that pertains to its improve-Persion of ages, and Judah shall be saved and ment and enlargement to read our clausch par larged shall dwell esfely in the land that was pers, know that there has been a church oronce the glory of all lands. Then Jeaus will gamzed in St. Louis, and that the work is pro- and dollars. But some churches have contrib- him.

gressing, but that the want of a meeting bouse is a great obstacle in the way of a more rapid progressiu the work. Hence the brethren in St. Lonis are exceedingly anxious to be furnished with the necessary means to put up a house of worship. Brother John Metzgur is general solicitor. He is of one of the brethren who started the good work in St. Louis, and he is knewn to be one of our most faithful, humble, active, and successful workers in the ch He, with other brethren, surveyed the field of St. Lenis, concluded there was encouragement to make the attempt to plant the standard of primitive and apostolic Christianity in that city, and the attempt was made, and made suc cessfully. Bro. Metzgar end his associates in the good work, upon a deliberate consideration of the matter, decided that the prospect for the planting of a church in St. Louis was sufficiently encouraging to warrant them in mak ing an appeal to the general Brotherhood for oney to build a meeting-house, and, accordingly an appeal has been made, and it is now Contributions can be sent to brother before the general church. But we fear and feel that this work is not

receiving the attention that it should from the brothren and sisters in general. While some seem to be doing their duty, it is to be feared that others are not. Brother Melzger said in a late report of the money received, "Done tions are coming in very slowly, as you can see in my reports. The house in St. Lonis cannot he huilt till we get more money. Brethren and sistors, remember the many starving souls in the large city of St. Lonis." Brother Gib son lately preached in St. Louis, and he report ed the interest good, but he lemented the slowness with which contributions for the house come in. Dear brethrou, we felt in reading what was said, as given above, and in thinking over the matter as we have recently been led to do, that we should stir up our selves, and do better, and hasten on this good work. We have felt prompted, end we hope by proper feelings, to exhert and encourage you in this work. We are too numerous and too wealthy to let the Brethren in St. Louis wait so long for the means to haild their house A minister of the Mathodist church, accorded ly in a hentering or humorous manner, sent e telegram to the unbelievers' convention that essembled in New York some time ago, saving the Methodist church is averaging at this time one new house a day, and expects soon to averare two a day, in the United States, church builds three bundred houses of worship a year, we should build fifty.

Let, us then, brethren, remember that this is an offering to the Lord, and let us do it cheerfully, and without delay. We are now needing, and desiring, and praying for the blessing of the Lord to restore to us peace and prosity. And to obtain that blessing we should be humble and positiont under the chastening rod of our Heavenly Father. And if we prove the sincerity of our humility and penitoney by adding to them suitable works of righteous ness, we shall obtain the needed and de sirable help from the Lord, and with that we shall prosecute our work pleasantly and suc-

We know not to a certainty what om the sum needed to build the house has already been made up, but probably not more than about one-third. And as it will require five or six thousand dollars, there are not less than four thousand yet wanting. We have thought considerably about the hest method of raising the needed funds, and some of us here have consulted, and we have concluded to make the numbers in the brotherhood the basic upon which to fix the emount that it is desirable that each member or each church should pay to get the needed sum. Assuming the membership to be sixty thousand, each member contributing ten cents would make six thous-

uted, and a part of the amount has been made np. So we may probably still make the ave age amount to be paid by each member ten cents, to make four thousand dollars. This is done with the expectation that there are memhers and even churches, that will do but little or nothing, while there are many member and churches that will do much more than the

amount named. From the amount named as the sum that is desirable each member should give, each church from the number of its members on estimate the emount that it should raise as its quote of the whole amount. This plan as the result of a consultation among some of us is

recommended to the brethren. Now, dear brethren, let us go to work in the churches, and that at once, and raise the monev required to build a house of worship for the brethren in St. Louis. And may God bless the work of collecting funds, and the work in all its stages

John Metzger, Cerro Gordo, Ill., or to the of-fice of the Primitive Christian, Huntingdon, Po. or to the office of the BRETHREN AT WORK Mt. Morris, Ill., and the contributions will be acknowledged in the papers .- J. Quinter.

REVEREND

THE Herald of Truth makes some sensible remarks in regard to applying "Rev." to minuters. We elip the following:

"Why is it that some of our people persist in calling our ministers recerend? They are no more reverend than any other pious brothren, especially if they are sged and highly respected. Revere means to have respect for and species. Revers means to have respect to and to have a fear of, mingled with admiration. The title Reverend is very frequently applied where it is altogether out of place, to those who are not reverend. How nareasonable to call a young preacher that has hardly learned the first principles of the doctrine of Christ, a mere babe, Reverend. There are eged Christions, that have never preached, who are e hundred times more to be revered, then the young preacher who writes egotistically Rev to his name, or hears others speak of him as Reverend so and so. Christ rebuked the use of titles, and the spirit of the gospel is decided ly at variance with the comm m practice o using them as they are at this day.

We can see but a single circumstance in which it would be advisable to use the much shueed Rev., and that is when it is necessary for any reason to make known the minister's calling, and in that case the term preache might answer just as well, and he fully as well understood by all parties. It is certainly very such out of place for our members to speak of one one ministers experially in their presence. and call them Reverend. Such an would be almost sufficient cause for a rabule at least an exhortation. Our ministers are preachers, and let all members be satisfied to call them simply that in preference to titles which the Scriptures do not sanction, but virtually forbid."

n Galden Rule gives good advice when it says. Bull you don't love to go to church, go till you learn to love it. If you dislike to give to the church, give until you enjoy it. If you are not interested in reading the Bible, make a study of it until it becomes pleasant. It you do not enjoy praying, talk with God coufidi ly till you love to commune with him." We would add: "Form the right habits. You may so accustom yourself to going to the regular meetings, praying and reading the Scriptures,

that it will be as natural as to eat your meals. ALTHOUGH the devil he the father of lies, he seems, like other great inventors, to have lost much of his reputation by the continual Relinious Essays.

A HUNDRED YEARS.

Where! where will he the birds to sing A hundred years to come? The flowers that now in beauty spring, hundred years to come? The-rosy hps, the lefty brow, The heart that heate so gayly now?

O where will be love's beeming eye, Joy's pleasant smiles and sorrow's eigh undred years to come?

Who'll press for gold this crowded street A hundred years to come? Who'll treed your church with willing feet Pale, trembling age and fisry youth, And childhood with its heart of truth

The rich, the poor, on land end sea; Where will the millions be-A hundred years to come

We all within our groves shall sleep. A hundred years to come;

No living soul for ue will weep A hundred years to come. But other men our lands will till, And others then our streets shall fill, While other hirds will sing as goy, And bright the sanshine as to-day A hundred years to come.

What though we slumbered with the dead An hundred years to come?

What though for us no tears are shed An hundred years to come? Our Savior slept in Joseph's tomb, And shall we faor its shedowy gloom? Ah no! Triumphant faith shall sing That death hath lost its venom'd sting, Since Christ our Lord has come.

PURPOSE IN LIFE

DV TAG M NUUE.

Oun Creator has given us a life to live; he has allotted unto us a life-time. which it is our obligated duty to spend to the best advantage to ourselves and our fellow-man. He has not put us here to spend our time in idleress and folly; to live a life of indifference and selfishness. God had a purpose in giving us a place among His creatures He has something for us to do. It is His desire that we be men and women in the highest sense; and not narrowminded, rarrow-hearted, selfish, indifferent, indiscriminate "dead-beats." Such cleatures are not men; they are only human in form and not in reality. They are a misery to themselves, an imposition upon society, and an offense to God, their Creator.

Neither do we want any more of these puny purse-proud specimens of humanity, who strut about the stage of life as though the world belonged to them. The Creator looks down with regret and remorse upon such blanks in creation. For such human shaped. hypocritical shams we are not pleading. We want no more such creatures! The demand is fully met. The nation is well supplied with such; and we now plead with the youths of America to AIM HIGHER.

Have a purpose, young gentlemen and young ladies, that will lead you above the common plane of vulgarity and vice. Have a purpose in life that will direct you to a purer, a nobler, and a holier life than that of a covetous miser or selfish egotist. Have a pur-pose that can only be accomplished by truth and integrity; by a noble and Christian life. "Trnth and integrity," says one, "we hold to be the firm esace of the true man; nothing so nearly allies him to his Creator. Let us is not the goal of life. We are glad to have men whose souls point them to know that life exists throughout all

the most perilous enterprise for the ac complishment of a noble purpose, and hearts tempered with the 'mulk man kindness' that pover cease to flow out to their fellow-beings in penury and affliction.

The nation stands in .great need of such mee,-men of purpose and noble ambition. ambition. Presidents, governors, and office-seekers are not all that is required to compose a great and enlightened nation; but she needs men in every sense that the term implies. And also in the common avocations of life, in our schools, in the mechanical, mercantile, and agricultural pursuits, we need men whose integrity of purpose and nobili-ty of soul is so indelibly stamped upon their characters, that one cannot mistake them. We need men and women whose souls are monided after the divine pattern of the Crester.

As we have said before, truth, honesty, and integrity are the grand essence of a great and noble character.

We want men with such elevated purposes and such pure motives as to cause them to look down with horror and disdain upon vulgarity and dishonesty. But it is a fact too true, that there are a vast number of men and women in the world that are far below what we would term true men and women; they are by no manner of means what their Creator intended and desired that they should be. They are men without a purpose; creatures of hu-man form, but in reality they are brutes of wild and vicious habits. We must agree with a certain writer

who once said: "The human race seems to have been much altered since the Creator first made man in his own im-When we look upon a portion of age, the present generation, and see instead of the man that was originally created. with fair form and mind, so many low, groveling creatures, with only human shapes, we can but wonder with whose image they are stamped. They seem to be brutes of beastly habits and instincts, who do not deserve the name they bear." Yes, we are times made to wonder to what degree of degradation man would be plunged if it were not for the grand and good influence of religion and education. Religion and education are the principal elements of a pure and spotless character. They elevate the minds and shape the souls into characters of nobility and greatness.

Every child, young fady, and young gentleman should now be cultivating their minds and hearts, and molding their characters for future life. should prepare themselves to do some thing and be something in the world. This should be the object of every school boy and school-girl in the land There are but few, very few persons in our land, with the enlightening influences of education and religion, which almost every American enjoys, who cannot, with a good purpose, seconded by a noble ambition and energetic zeal fulfill the obligations which they nwe to their Master. And in order that this great accomplishment be reached, we should seek something that is lasting; something that we can earry in our souls to another world, It should be our purpose in tife to secure that which will make us happy here, and save us

We are glad to know that the grave something beyond mere mercenary at-t.inments, with a will to do and dare like ie a grand EYERNAL REALITY.

in eternity.

"Tell me not in mournful numbers, Life is but an empty dream For the cool is dead that slumbers,

And things are not what they Life is real! Life is cornest! And the grave is not its goal; 'Dust thou ort, to dust returnest, Was not spoken of the soul."

There are, we fear, many people in the world who consider life to be "but an empty dream," which is confined to this earthly prison-house of clay. Wretched beings they must be! We should rather believe that in reality there is no death; but that the separa tion of the soul and body is only a

happy change; a freedom from prison.
This life, in reality, is only a beginning; it is only preparatory. We are only probationers here; only pilgrims traveling to sternity. There is a "building of God; a house not made with hands, eternal in the heavens."

"Dreame cannot picture a world so fair: Sorrow and death may not enter there Time doth not breathe on its fadeless blo Beyond the clouds and beyond the tomb.

This is the home for which we should all be striving. It should ever be our "chief joy" to fulfill the purpose for which our Master has intended us. Begin now to lay the foundation for a noble character; begin now to live honest and Christian lives. Stamp truth and integrity upon your hearts. Resolve now to follow the examples of the great and good who have gone before There is no room for discouragement; too many are the bright shining examples of puble and heroic characters that glitter from the pages of history. "Lives of great men all remind us

We can make our lives sublime. And departing leave behind us Footprints on the sands of time. Let us then be up and doing, With a heart for any fate Still achieving, still pursaing Learn to labor and to wai

CERIST'S PERSONAL REIGN ON KARTH

BY SAMPLE SALA

Mosurim says: "The belief that Christ and his saints would personally reign a thousand years in Jerusalem. was not opposed until the third century," and Justin Martyr, who lived im mediately after the apostles, says "that he and the orthodox Christians believed that Christ would reign a thousand years in Jerusalem, rebuilt and adorned as the prophets Ezekisl and Isaish and others attest, and that a certain man among them whose name was John, in a revelation made to him, did prophesy that the faithful believers should live with Christ a thousand years in Jerusalem before the general indement.

Some think it inconsistent that Christ and the glorified saints should dwell an this sin-polluted earth, but let such re member that the devil will be bound and shut up in the bettomless pit, and a seal set upon him that he shall not deceive the nations any more until the thousand years are fulfilled, and the knowledge of the Lord shall cover the earth as the waters cover the sen. the saints as pilgrims can live here now, when the devil is going about like a roaring liou, seeking whom he may devour, surely they can reign here when he is bound. It is said that "on the earth" (Rev. 5: 10) may be transisted "over the earth," but I see no reason for such a rendering, because

when Christ and his saints reign on the

earth, they will reige over it, too. And

his disciples to pray, be fulfilled. Oth erwise I cannot see how that prayer will ever be answered.

TO MY ANONYMOUS CORRES. PONDENTS

ing in the Divine fullness.

SY'C, H. BALSBADON. I HAVE often been glad for Philpp, 4: 12. The sense of emptiness is a rich in blessing as the sense of abound

Blessed

are they who feel empty, for they shall he filled. This is only a new version of the Bentitude in Matt. 5: 6. It is bet. ter to be too good for the fellowship of the world, and live in dens and caves of the mountains, than to "fare sumptuous ly every dry," and be held in high esti-mation by the mockers of the cross, and be counted fools in the verdict Heaven. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John 5: 44. Let me go empty and desolate and weeping through life sconer than enjoy the world's most cov eted pleasures and honors. "One thing is needful," this one thing I do." The one thing of Christ is also the one thing of Paul. "This shall be a sign unto you," ye shall find the Babe apart from Cesar's world, swaddled in the garb of poverty, and lying in a recep tacle for brute accommodation! is not only the beginning but the characteristic of Christianity. "This shall be a sign unto you"—"not of the world," O how full of precious texts is the word of God, and how doubly precious they become through a pressing sense of need. The artificial wants of modern society should not be felt, much less gratified, by the saints of the Most High. It was not mere chance that Incarnate Deity had not where to lay His head. Modern christendem no more resembles the Christ of God, than the latest style of reaper resembles a sickle, or an ux-cart a locometive. It the main, so-called Christianity is not God in the flesh, ruling the flesh, but the flesh labeled with the name of Christ, Just as well write the awfal inscription blazen on the High Priest's mitre on the latest style of lady's hats The development of the Incarnation admits of vast progress, but it never ad-

These are not of the Father, but of the world." 1 John 2: 15, 16, 17. Christ accepts us not in parcels. will have all or nothing. To make eximalin heart, mind, conduct, or extertor, and avow that this is "not for Jesus' sake, is a denial of the complete ness of the Incarnation and the sovereignty of God in the flesh. These are deep and mighty truths, and on them rests our eternal destiny, It is a stern, persistent conflict the

vances the flesh to the office of dictator

in matters of religion. That is the dev-

il's work. God wants the little fingel

and the little toe as well as the heart

Whoever wears a ring on his flager at

the prompting of "the lust of the eye,

or the lust of the flesh, or the pride of

life," stands in jeopardy of damnation.

Christian has to sustain, but our greatest foe is nurself. The world cannot allure, nor the devil conquer us, so long as we say no in the deepest, finest essence of our being. The weakest soul has power to negative all the legions of hell, and all the invasions ef earth. Adam blamed Eve and Eve then shall "Thy will be done on earth blamed the Serpent, but a true regeneras it is done in heaven," as Jesus taught ation turns the blame all back upon fore the soul-piercing scrutiny of the our own conscience, we lose all disposition to blame those who deserve blame "I am the sinner." We are miserably rained, rent and broken and dislocated and pulverized, but the incarnation of God can rebuild a temple for Himself out of the vilest debris of humanity. Only let God come into the flesh, and become flesh, we may be sure the flesh will get a new meaning, and be classed with God's treasures above the estate of Asgels. The rein allowed to the flesh by many of our members, and the low uses they make of it, evince their blindness to the nature and end of the Divine Incarnation. If we are Christians, our flesh is the embodiment and vehicle of the Holy Ghost working into our life the very life of Jehovah-Jesus. Where this is not effected there is no salvation. There is a vaciferous declaration at present of the need of reformation, and not without cause; but the reformations contemplated by the schisms in the church are not worth the suap of a finger in comparison with the deeper and more fatal ones that remain untouched. The rampancy of the flesh in forms destructive of the sublime end of our creation, and resistive of the sugust purpose of God in the Incarnation, londly calls for an upward, God ward travail, beside which the so-called Progression of the day is consummate pnerility. I do not despise nor hate the so-called Progressives. There are many noble souls among them, who sincerely seek to glorify God; but I would not waste a penful of ink for all that can be accomplished on the central principle of their movement. "I live. yet not I, but Christ liveth in ms," can sot possibly be construed to mean that "to dress for Jesus' sake is a delusion, a hallucination," unless we fabricate an intimation in the whole realm of being cluding Himself. I do hope they wil take that back, take it back cordially, fully, publicly, PRACTICALLY; then I am with them, body, soul, and spirit, for they will be consistently and nobly Christian. This is to be God-born, God-developed, genuine progressives. The Christian knows whom he has be lieved, realizes the presence in him of a life from a higher source, and doubts God. To live such a life, to see such an eye, to attain such an altitude, to en joy such a bentitude, is not this Christi May not all this be ours without schism? Verily.

THE HARVEST IS PAST.

BY D. C. MOOMAW.

THERE will be no reflection more fraught with sorrow than the remembrance of opportunities that have passed never to return. In every ave tue of life are there occurring illustra tions of our text. The man of business isattentively suffers opportunities to Pass unutilized and the periodical col-lanse comes when he is not prepared, and leaves him a financial wreck. Δ little timely industry when the skics were bright would have saved him, but be now sinks to rise no more. To him "the harvest is past."

The maiden looks out on what seems to her a world of light and love. She carelessly toys with the fashionable follies and sine of "the "times." Her youth and charms are sacrificed in gid-

ourselves. When standing naked be ments and gaities. The time for her mental, moral, and spiritual culture passes unheeded and unimproved. She recklessly assumes the sacred station of wife and mother without the prepara-tion essential to secure God's blessing on her heart and home. She mourns when too late that the "harvest is past." The lad goes forth from the parcuta roof filled with rapturous delight at the gorgeous coloringe of coming triumphs. On every gale come the promises of fame and wealth. With buoyant tread he reaches forth to grasp the glittering prize, but ere he touches it, like the Will o' the wisp," the phantom is gone, and he finds himself floating or the troubled sea of life without chart compass or anchor. "The harvest is past." So in every walk of life men and women are illustrating the sentiment of the soul in the text. Opportunities to do good, to secure blessings, to depart from evil ways, to institute needed reforms in our daily life, are presented to us as God sees best, and our duty is to improve them. They will not al ways return. They are like a neglect ed friend, spurn them and their visits soon cease forever. Like the fawler and his prey, we must take them on the wing. They don't wait long. This world is too busy and its events are transpiring too rapidly to allow time for sluggards. The poor man comes to the door of the rich but once. That is enough to test him. The soul comes before the prencher but once. He must be warned then, or he passes on, never to return. The sinner trembles. He sees visions of flaming wrath. The muttering thunders of approaching storms break on his dull and nerveless ears. His knees smite together and his blood stands ebilling in his veins. He waits. It is all past. The next awakening will be when the judgment is set He will cry then. So did Esau. Esau eries now, but it is all evain. So at leath, so at the judgment, so in the fiery lake, there will be none to hear cries,

> Poor sinner, poor back slider, will ou not come now? Oh! hear Mercy and Love calling to come to you now Thousands mourn for neglected oppor tunities; none moura for improved portunities. Millions weep and wall forever because they will not hear and and live. Will you take your place with the wailing millions? Don't do it, let me entreat you, as you value an eternity of joy don't you do it.

and the cry will be, "The barvest is

Think of the poor erring boy who sold his birthright for a mess of pottage. See how he weeps! How end and dejected he looks! But it is too late forever, and weeping does no good.
Will you do as he did? I pray you in
Christ's stead, be you reconciled to

THE SUNDAY SCHOOL THE NUR-SERY OF THE CHURCH

Bao, Neff, in B, AT W., No. 38, page 5, in regard to Sunday-schools, eays: Could not the Brotherhood for sake of peace, harmony, love and union, lay it down by the side of the Convention, nevermore to be resurrected? Now, dear brother, though a stranger in the flesh, yet we both have the knowing that the Brotherhood is much in favor of Sunday-schools, let me plead for the following: viz., that A. M. lay down rules governing the exerdy flirtations and corrupting smuse cises of all our Sunday schools; and we

let the same liberty be extended to any member to lead in singing, just as we do in church services. Use our church hymn book, church tunes, and by such a practice those who join the church will be able to learn and to lead in church music, and thus the Sunday school will become the nursery of the church. Let the church choose, private vote, the officers of the Suaday-school, then it will be God's work through the church, and not man's Let all officers and teachers be brethren and sisters, so that we may have believe ers teaching the unconverted, and not an unconverted man or woman teaching a believer as we have witnessed on certain occasions. We have known of instauces where men have been chosen as Superintendents, (who did not believe the Gospel,) because of their talent. In view of that and the abuse of the cause, I sometimes thought as my dear brother Neff, of Rossu, Ind., better abolish the Sunday-school. But if we can, as above intimated, come to one general practice, common as our wor ship in church, then we believe God will be pleased, and the Sunday-school will be the nursery of the church.

MANUSCRIPT COPIES OF THE NEW TESTAMENT

THE Revised Version has awakened an unusual interest in the sources from which the New Testament text is deriv ed. The most important source is the ancient manuscript copies of the books the two other chief sources are the an eient versions and the works of the

Christian fathers. The New Testament authors wrote in the Greek language. It is possible that Matthew wrote his Gospel in the Hebrew also. The original copies pen ned by the sacred writers are not known, nor supposed to be in existence. They were doubtless written on the brittle papyrus then in common use and all the originals were probably early worn out by constant use in the churches (see Col. 4: 15), and perished or were lost in the persecutions which fell upon the early Christians. Vellum or strong parchment was in occasional use in the apostolic age, but the cheap er Egyptian papyrus was chiefly em played. There are no ancient manu seripts of the New Testament in the form of rolle known to be in existence as in the case of the Old Testament At a leter period, certainly in the third and fourth centuries, copies of the New Testament books were written "pon parchment made from the skins of sheeps, goats, or calves. Sometimes these sheets have been used a second time, the first writing having been eras ed and another work written over the These are called palimpsests Paper made from cotton came into use about the 10th century, and linea pa per about two centuries later. No an tograph copy of a New Testament book m mentioned in the works of the early Christian writers, but this by no means makes it certain that the early Christian fathers had not seen the original copies. Only mere fragments of their works have reached us, and some of these fragments have been preserved by other and later writers only. As their sacred books, like themselves, were often engerly desired for destruction, they would be careful to not needlessly

expose their treasures by too frequent

suggest that there be no chorister. But meat were preserved by making writ ten copies of the originals, and these were multiplied again and again by copyiets for fourteen or fifteen centu-ries, until the invention of printing. Many copies would be required Christians and churches multiplied, and many would be worn by the faithful reading, perhaps daily, as the Bereans. searched the Scriptures to be assured of the truth .- Rev. Edwin W. Rics in Sunday-school World.

SHALL WE LIVE AGAIN? BY HARRIST RECK. DEAR friends, shall we live again?

To the thinking mind, to the one who has a heart that loves, this must be a question of momentous importance, What if eternal life beyond the grave is nothing but a myth? What if we shall never awake from death? creation, nature and serroundings of man, would be s miracle of mockery and inconsistency. Man having been brought 10to existence without any con sultation on his part, he had no che in his existence; yet he finds indelibly written within his very nature an overwhelming desire to live beyond the grave, and that desire was implanted by an unseen band. Why was it thus stamped? It is very evident that our Creator gave man this desire, with the view of giving him pleasure in its grat-Yes, we shall live again ification. After a while the mists of death will fall upon us, and we shall sleep; whether that sleep be a minute or a million of years it will but a moment to the sleeper, Jesus will come to us and with his own hands touch our inward being and there shall be a coming forth May we so live in this life that we may meet beyond the Jordan of death and

enjoy eternal happiness, is our prayer.

"THE question of 'Woman's Rights is not settled," writes a missionary of the American Sunday-school Union in Minnesota, "but her marked ability and superiority in the Sunday-school work. in some places at lesst, is generally ac-knowledged. A young lady who had been superintendent of one of my Un-ion schools married and moved to another place, where she walks two and one half miles every Sunday to manage snother school. In another neighborhood a noble woman walks with her little girls every Sunday to superintend a school in a little log school-house: while her husband, of his own choice cares for the baby at home. In a little railroad village in this county, the Sun day-school is superintended by the wife of the hotel keeper, a woman of rare ability, devotion and grace. This school, over which she has presided for three years, was never so prosperous before.
It is a Union school, held in a Lutheran church, largely composed of Scan dinaviane, than whom there are no bet ter scholars. I have recently visited twelve of our schools in Douglas and the adjoining counties, and almost without exception found them progressing, and in better condition than for years

TRIALS and crosses are part of your daily portion; but God promises you strength according to your day, there-fore expect strength in every trying

A MAN who strives earnestly and perseveringly to convince others, at least convinces us that he is convinced mention of them. Like other socient least cor works, the books of the New Testa-himself.

BRETHREN AT WORK. Published Weekly.

A 1 MILL DESCRIPT A MILES OF PRINCIPLE . Publish R. H. MILLER Edi JOSEPH AMICK,

r. u. noore. Order Editor.

SPECIAL CONTRIBUTORS

VOUR PAPER

PLEASE don't forget October 21st. Let us all pull together

Bao. Wm. Snavely, of Hudson, Ill., gave u n pleasant call last week

A SERONG, steady pull for the St. Louis meet ing-house. Everybody pull-ONE was received into the Pine Creek con

gregation by hantism last Sunday Bro. K. Heckman, of Odell, Ill, has changed his address to Cornell, the same State.

"To know, is as positive and keen a want of

the mind as hunger is of the body, or grace of the guilty soul." In Alabama, nineteen out of the sixty-five counties are now under strict prohibitory laws

about one-half of the population of the State BRO. S. O. Larkins, of Virginia, is now in the vicinity of Lanark with his family.

thinks some of locating in this part of the ARE you getting that dime ready to send to Bro. John Metzger, for the St. Louis meeting-house? Don't forget it. O.t. 21st is the day.

Let everybody send ten cents. By mistake, we print on the third page of

this issue, an article that was in the paper m a few weeks ago. It will, however, do you good to read the article a second time. THE Feast in the Eight Mile church, Kan.

has been changed from Oct. 21st end 22nd, to Oct. 18th and 19th. The notice reached us just one day too lete for insertion lest week. The Independent wissly says: The pulpits of the land need have no panic about infidelity if they will faithfully preach Christ as the power

of God unto salvation to every one that he linmath AFTER realing all the good church

this issue, we predict that our readers will feel much better than if they had read some journal that contained all the had news that could

WE have just received a basket of the May flower tomato from Bro. A. M. Snyder, De Graff, Ohio. We pronounce them most delic-They are as smooth and round as a California plum. THE October number of the Vindicator is up

our deak. We have not yet had time to ex-amine the contents very fully, but we are safe in saying that it is not so fall of church trouble as it has been heretofore. "Blessed are the peace makers," ought to be the motto of each of us.

THE Christian, published at St. Louis, and the Erangelist, of Chicago have been consolidated, and the new paper, somewhat enlarged, now comes to us as The Christian Evangelist We count this paper among the best of our exchanges, and greatly admire its soundness and good common sense way of instructing and edifying its readers

A LEARNED gentleman recently reed before the Society of Biblical Archaeology a paper in which he endeavored to prove that the Pharent nnder whom Joseph ruled during the seven years' famine, was identical with the one known to modern Eg; ptologists as Amenhotep IV., who is chiefly famous er a disk-wor-shiping zealet who ruled at the close of the enth dynasty. The gentleman showed a eighteenth dynasty. The gentleman showed a cast of the head of this interesting personage which he had obtained from a tomb discovered by himself at Thuken

Our correspondents are having things m their own way this week. They fill the two lest pages, and came near taking the editorial ent from us. Of course it is all right. Our readers eploy church news, especially when it is short and to the point. We hope our correspondents will continue sending in good

WALDO Messaros is a Greek gentleman w presides over the Northwestern Presbyterian Church of Philadelphie so ably that he has acquired the title of "The Theological Demosthenes." He speaks eight languages, ha crowded the church every Sunday, lifted as hor indehtedness of \$18,000, and has now ar taken theological training.

We learn that Bro. Emouuel Newcomer, of Mt. Morris, has porchased a farm near Pletts-harg, Mo. He pays \$30,00 per sere for land and less productive than that which cells for \$75,00 There is some good land West of Mis souri, but many of those who pass hastily over that State for something better beyond, "jump over bundles to pick up straws.

TAKE thin pastehoard, cut the size of an envelope. Cut out a hole the size of a ten cent piece; place the ten cent piece in the hole, and little etrip of paper on each side of the opening to hold the money to its place. Place the pasteboard in an envelope, seal well; nd the pasteboard in an envelope, seal wall; nd-dress it to John Metzger, Cerro Gordo, Ill., and drop in the post-office. Do not fail to put a stamp on the envelope.

Our readers will please excuse us for no giving the editorial department more attention We have been so occupied in n ing our family from Lanaric to this place. the we could spand hot a few hours in the office Not feeling well is another little binderand Our correspondents, however, came to our side just in the right time, so that the paper is one the less interesting .- J. H. M.

WITH this issue we send a neatly printed prospectus to each of our subscribers where there are but une or two papers going to s We would like them renew as early as possible that the dates to the right of their names may be changefore the rash commences at the end of the With a little effort each one may seenre a few new subscribers, all of whom will get the paper free to the end of the year by subscribing now.

THE Western Book Exchange unsiness her en removed to Lanark, from will bereafter be conducted by the proprietor, Bro. A. W. Vaniman, who moved his office and family lest week. In connection with he book business, Bro. Veniman is also publish In connection with his ing a spicy little monthly, entatled the Literary Visitor, the first No. of which is on our desk. We regret to part with him here, but hope be will prove an efficient worker in the ch and Sunday-school at Lauerk.

Many fister themselves that they are doi: great service for religion in exposing the error of creeds and churches, who, if their motives could be detected, would be found engaged in no better-business than abusive infidels. ngs need pulling down, but the better w for Christians to engage in is building up. steed of being forever telling others where they are wrong, show them a more excellent way of working. Fault-finding is a poor husiness to

Tor Methodist Episcopal ministers of Kencky here pledged themselves to work vigo onsly to defe at every candidate for public office who attempts to gain nomination or election by the use of money or liquor. This is making worldly officers bow in humble submission to the mandates of the M. E. ministers. they can put a stop to the use of frand and liquer in elections, they will certainly deserve s praise for their pluck, but they need to b careful how they handle the seroent

THE Democratic State Convention of Illine nominated Germans for both State offices that are to be filled this Fall. Of the candidate for Superintendent of Public Instruction, Henry Reno, a paper published in the county when he resides, and we believe of the same party "We do not believe the nomination of M Reah was a wise one for the party to make The people never have elected, and will not now elect a men to the uffice of Saperintend ent of Public Instruction in the State of Illi who denie es the realities of the Ch It looks rather discouraging for our country when infidels must stand at the head of our educational interests.

A LEADING business man of central New York finding that he had reached the close of his life, called his two sens to his bedside, told them that he had arranged his affairs so that they would have a million each, and begged them to do nothing but live like goutlemen on the income from their possessions. Then he died; and his two sons, in purseence of their father's last request, proceeded to do nothing and to live like gentlemen. In twelve months the life of a gentleman floished one of the sons, and another year completed the earthly career of the other. Both fill drunkards' graves, and they own the graves.

WE are now sending our large prospectus to our agents, and if any have been missed, we tope to be informed immediately, that all may be supplied. We will also send agent's ontfit and sample copies to all who desire to work up lists. We hope our egents will get to work at once, and gather names as fast as p sible. Call on everybody that would be posed to reed a Christian paper like the Ba BEN AT WORK; tell its claims, and in that way hundreds may be induced to subscribe who are not now taking the paper. Tell all new sub-scribers that if they subscribe now, they will get the paper free to the end of the year

BROTHER Quinter's article on the first page of this issue calls the attention of our Broth hand to the importance of greater efforts as behalf of the St. Louis meeting-house project. We beartily approve of hie suggestithat we recommend the giving of more than ten which most of the members can carily afford to do, end perhaps gladly will do, it call attord to do, and parhaps gladly will do, it called upon. If some one, in each congregation
would take an interest in the work, the full
amount might be collected in a short time.
The BRETHERN AT WORK will gladly receive and schnowledge all money sent to this off but we further suggest that it be sent to Bro John Metzger as much as por dress is Cerro Gordo, Piatt Co., Ill.

cems to be a sort of general belief that the people ought to he treated by the rule of con and supplied with exactly the things they do not want. When a body is naked. they give it sermons, and when it is hungry, spiritual advice, out when the soul is stary scholars feed it with Latin and metaphysics on people offer it pork end potatoes, o perhaps a new honnet, and too often religion-ists only give it creeds and formulas and helists, instead of the bread and water of life; and when the mind is hungry, they give it no mest when athirst they give it no drink; when sick end in prison they minister not unto it, be-cause they cannot comprehend the perishing

THE London Times gives the following de-The London Times gives the following de-scription of an Irish home; that of the man Jorce, recently assassinated: "Bis home was a building about twelve feet square, absolutely destitute of anything that could be called furniture. A hole in the wall served at once for chimney, window and veutiletor. The fire was made by hurning post on the floor. In this miscrable den lived six human beings, or, when all were at home, seven. Their sustenance was derived from a hit of land for which they paid e rent of 26 per annum, together with the right grazing a couple of cows upon a mountain de." No wonder that Irishmen emigrate to the United States; no wouder, either, that their homes in the first generation do not compare favorably with those of the descendants of the

STRIKING instance of the occasional pr of unselfishness has lately come to light in the case of Lieutenent Willard Young, a son of the late Mormon leader. He is a teacher of engine sering at West Point, and when the litigation commenced in regard to the distribution of hi fether's estate, his agents wrote him to know what they should do in regard to his interests He replied that he did not want to take per in unseemly wrangle over the accumulation of his dead father; that he was able to get hi living by his profession, and that they could eased him what the others didn't want. In reply he received a lot of railroad stock supposed to be nearly worthless, which he accepted with out grambling. The later development of the territory has unexpectedly advanced the valu of his stock, so that he is now one of the richest of his father's heirs. It is ueedless to say that the selfish brothers and sisters who supposed that they were making a good thing out of his apparent greenness and good nature are disposed to kick themselves for their foolish-

SATURDAY NIGHT.

Disappointed Lave.

Yrans ago, while living among the hills in Case Co., this State, a young man, who is now farming on the Pecific coast, called late on Sunday evening, and said there was a Potr sick woman down among the hills that we ought to go to see. It took hat a moment to get ready and we were soon among the hill and trees. The night was dark, the pathwa get reasy and we were and trees. The night was dark, the pathway lanely, and something seemed to say, "it is your daty." Onward we journeyed, over the bills and through the timber, and finally a dislight appeared just a short distance in advance and above us. We waiked up to a small leg and above us. We walked up to a small be house, that stood alone out in the woods. A friend rapped on the door. A voice from wit in said, "come in." The door was upened—I followed my friend as he entered. Two brokes chairs were given us by a man who was seate near the fire-place when we entered. Glancing ground the room, I saw at once that it was poorly furnished. To my left was a large To my left was a large, roughly constructed fire-place, on which was bright fire. Just opposite, sat a health strong, careless looking man, then in the prime tife. Back of him was a small hed in whit re two sleeping children; innocent creature they knew not the troubles and perplexities

Not far from this stood another low bed on which I noticed the form of a woman, but could not see her face. Presently she raised herself in bed, anabling me to see her fell in the face. She gave me the most distressing look I ever saw; it was plainly evident that the was in the last stage of consumption. He eyes were large and black; her forehead as farly shaped to you could find one in a thousand. Her features indicated that she was once woman of more than ordinary talent, and so ceptible of rare culture and attainments. Presently she crawled from her hed, and laid on th floor in front of the fire. After a short time she returned to her hed again. During this time her husband never stirred from his place. nor did he speak a word to her.

Hard-hearted man! Hera was a women, who with proper culture, and a little encouragement might have been an ornament to any so-ciety, but unfortunately she had tied berself to one naworthy of her love; one who knew not the value of a good, noble-hearted women. It would hardly seem that a woman could ever be dragged to the brink of distress in that kind of a way. Once she was young and gay; was the life of society, but now her womanly traits were gone, there was nothing left save the what she formerly was,

Near midnight we left the gloomy about the innocent children, a broken-hearted wife, and a hashand without feelings for the one that should have received his constant care and respect. Perhaps this world is dotted all over with similar misfortunes. Tender-hearted wa men, full of life sud love, fade away benesti the burning frowns of once cherished love, til the welcomed breeze of death scatters ashes forever.

But few words passed between my friend and I as we walked to our homes. For days the midnigat tramp and sad scenes scemed as hot a dream. Years have since passed away, we have visited the shodes of the wealthy and oor, and speut the greater part of our tin the busy welks of life, but never, while life lasts, shall we forget that sad picture of disppointed love

The husband, perhaps, is still on earth, and for aught we know, may have rendered misers able the life of another tender-hearted woman But where are the children? Motherless: ut loving hand to guide their footsteps, or to their tender hearts for the great duties of life They were left alone in that derk room, far or in the lone foresken woods. What could be sadder sight than n broken-hearted mother taking a last, long farewell look at her children taking a lost teng tarewell look at ner eminuse knowing that they were to be left alone in cold, cold world, with none to provide for thom You ask, where is the mother? To but death was a relief. Her life on earth, so for a enjoyment was concerned, was a failure. look instead of proving a blessing, only les ber, step by step, to the darkest cells of life The last ray of earthly hope had fied ere she reached the prime of womanhood.-J. H. MOORE

We are just in receipt of a letter f John Zuck, stating that the feest in Cedar Co. Iowa, will be held in the Brethreu's churchhouse, four miles west of Tipton, Oct. 28th and 29th, commoucing at 2 o'clock. T coming by rail should give notice to A. Zuck, Tipton, Iowa.

DDITIONAL CORRESPONDENCE. From Fulls City, Neb .- Oct. 7

Our Communion came off Saturday and Sun as, and to us it seemed like a feast of love. ring to the threatening appearance of the mented. Ministers from other congregations

attendance were hrethren Sawyer, Bauman, pilen, and Warner, who ministered to us the first of Life in a very acceptable manner. May the Lord bless them for their labors. The church seems to be in ordinary working We have our troubles here as it andition. gas other places, but to me, at least, the fusome other praces, but to me, at least, the fu-prospect of the church is more favorable lim for some time past. And I am ease to sy this, in harmony with a large number of or brethren in this congregation, we give Order, Conservative, and Progressive "Old Order, Conservative, and Progressive", sould be drepped out of use by the hierthren of the different elements, it would prove a gassing to the church generally. We want scatching that tends towards union. We need mething that will serve to harmonize our belings, restore love and sympathy one for an-Let the work commence in the hear of each individual brother and sieter. A little note of the love of God in the heart and not grite so much love for the world; more selfprofite and less self-justification; not quite so espiration for honor from one another other in the church or outside, and more for

persion, would wonderfully aid us in restoring as a people to our former love and union. If we could only have a little more petience and Caristian forhearance, especially until we gagain, it would save many a heart-ache from which some of our dear brethren may neve

fathenor which cometh down from above,

and dare I say less prejudice and more of the smight of truth or a kind of a general con

be relieved in this life.

Oh, dear brethren, I have often thought if secould only one and all rice, confess our faults me to enother, ask pardon, and how together is sacked th and ashes, crying migheily to God, he Nineveh of old, for pardon and salvation, hat God would hear us, restore ne all into one common brotherhood in love and un and make us feel as if we had reached the year d jubilee; in fact, we would enjoy a little m apon earth. The differences in our Brothchood are not as great as many imagine. Were it possible for all to unite in a family fixed talk with God's presence, the whole houble could be settled in less than on hour. l may be looking at things to be less than they

If David, by the help of God could leap the walls, why cannot we by the help of the same God be delivered from all our troubles. My dear brethren, let us labor for love and un

Insemuch as we are all so firmly united on the principal elements of the doctrines of Christ, we should try one and all to also becons as fully united on all other matters or agree to hear with one another.

Mose heart religion or more of Jesus in the

heart of each member of the church, more individual study of God's Word and a practical shout a settlement of our present troubles God bless us with union and harmony.

C. FORNEY.

From Milford, Ind .- Oct. 4

Through the goodness and mercy of or bur Father, we were permitted to attend sev-eral Love-fesste recently, and believing that what we saw and heard will he of interest to some of your renders, at least, we hasten to pen

some of the more important.

The first one we attended was in the Union Center congregation, Elkhart Co., Ind., Sept 20th. This congregation is presided over by strong, numerically, numbering several hur seons, numerically, numbering several hunden sembers. The opposing elements have under ne inroad unto this congregation. The first was one of those pleasant seasons, that need but God's children enjoy. There was a fall corps of ministers present from adjoint outgregations, and brethren Geo. Cripe and John Knisely from a distance.

At this meeting John R. Miller was chosen

hood. Here we met our much respected broth-er S. T. Bossermen from Ohio, and enjoyed the rare treat of his ministrations. May God bless him with strength that he may still be enabled to go forth hearing aloft the benner of our holy religion before a ruined world. There were several ministering brethren here also, from adjoining congregations. Here we also had s esson of rejoicing together, not only on acseason or rejocing together, not only on ac-count of the good preaching and the joy pecu-liar to God's children when engaged in duty, hat because we saw two noble-hearted sonis covenant with God, through Christ, to walk in

swness of life" in the ordinance of baptism. From the Washington congregation we went to Antiock, Huntington Co. gregation is under the care of Eld. Joseph Leedy. Here we attended a Love-feast on Sept. 29. At this least several ministers from adjoining congregations were present. excellent meeting; one was restored. This con-gregation is also strong for the general Broth-erhood. It has had its dark clouds to pass ernood. It has nad its dark clouds to pass through, hat is enjoying pance now, and is tak-ing aboard the Old Ship Zion a passenger now and then. Brektren — Crull and Daniel Leely were chosen to serve as descons. We have tried to observe as we pass along

and gain all the wisdom we can by such in-formation. We believe much of the trouble that we, as a church, have encountered, comes from looking to Annual Meeting too much, and to God too little and thus rob God of the glosy that justly belongs to him and he is now

chastising us as dischedient children. Fraternally, W. R. DEETES. From Ashland, Ohio.

The past week has been one of refreshing to us, heing permitted to attend three Love-feasts within that time. One in Londepville congregation commencing Sept. 29th. Presched for them at 10 A. M., and at 3 P. M.; also on Soturday evening and on Sunday following. This is where I was received into the fold of Christ, and I always feel more than an ordinary at and I aways less more than an action, and tachment binding on me to ell the dear mem-bers there. The disturbing element has given them no trouble to speak of as yet, and we earnestly pray God to keep them in the true faith. On Tuerday, Oct. 3rd, at 5 P. M., a large congregation assembled at the Dickey church eep the ordinances as they were delivered to the church. Bro. Lavi Dickey of Hancock county, was present and contributed much to the interest of the meeting. the closing hymn, one sister made application for membership and was received by haptism the next morning. Thus while some leave the

fold, others come to it. Bro. Dickey preached for the Mohicen church, Oct. 4th, both moraing and evening, and the next evening at 5 M. the Communion services commenced. Not-withstanding this church had recently lost all her ministers, there was a large attendance of both members and others. Some thought it one of the most pleasant meetings they ever attended at that place. The church is under the care of D. N. Workman, and supplied with ministers from adjoining churches. future prospects for the church are encouraging. They number some over one hundred One applicant for haptism in the Maple Grove church on to-morrow. We expect to visit the members at Gambier again on the 12th, and on the 16th go to Mahoning Co., to lab the Mahoning church until the 23rd, their Love-feast being on the 21st. May the Fall and Winter record a great ingathering of souls I D PARCER.

Notes of Travel. When I last wrote, I was at Burr Oak, Jew

ell Co., Kansas. Had meeting again on Satur day evening, the 23rd; expected to meet Bro Paul Wetzel, but the brethren got a card from him, stating that he would not be there until the following week. Much larger attendance than the evening before, and very good attention. I had the pleasure of emjoying the society of Brethren William Austiu, M. M. Esbelman and their families, while there. They all lived in the same bouse and appeared to have all things common; but they were both making arrangements to leave, Bro. M. M. E. to locate in Washington Co., but Bro. Austin had not yet fully determined where he would locate. On Sunday morning, the 24th, was taken by At this meeting John R. Miller was chosen [On Sendaty nourning, the 24th, was taken by the ministry, and Herry Mer and Pramish Bra. Austine motor streem usine most of their Angloscoper to the descone selfer. All were objected to the property of the descone selfer. All were objected to the property of the descone selfer. All were objected to the property of the pro

vert. It is also solid for the general Brother-bood. Here we met our much respected broth-being part of both; but I have often found less intelligence in much larger mensions. Staid over night with Brother Arnsherger who took Guide Rock, Webster Co, Neb., where took the train and returned to Beatrice. I was not as favorably impressed with the country in Jewell county as some other places. Then is too much magnesia rock on the high grounds and the soil not so good; however, the bottom lands are very productive. I attended the Love-feast in North Beatrice congregation the 27th and 28th of Sept. Had quite en en-joyable tems with the brethren. They had expycted a large meeting, and put up a tent in front of the meeting-house, but it commenced raining about noon and rained more or less all raning about noon and ranine more or was un-revening, hence their expense and labor was un-necessary as they could eccommodate all that came in the house. Yet notwithstanding the inclemency of the weather there was a very good attendance, and all appeared to enjoy the meeting. Ministering brethren present, out-side the bounds of their district, Edmund For-

ney and the writer of III., and Urish Shick of South Beatries. We also met with the breth-ren on the evening of the 28th for public worship and on the following Sunday and Sunday evening. On Toesday 3rd inst., in company with E Forney, D. M. Price and family we started for home, where we arrived in safety this morning, the 5th inst, though we were delayed about six hours in Iows by the wreck of a freight train. Many of the cars were com-

pletely wrzeked, het we heard of no personal injury. We are well, and found the family en-joying their usual health; thank the Lord for D R Point Mt Morris Illinois.

From Arrew Rock, Mo

I lately returned from a visit to Morgan Co Mo., where we met with the heloved of the Lord in the Muncan Creek congregation the Lora in the Mandain Creek congregation at 23rd of September. Met many strange faces, among them was brother Samuel Kline and wife, from Rockingham Co., Va. Brother Kline gave us some wholesome advice, and faithfully warned sinners. Here we met broth Culp of Johnson Co. Brother Culp sached the Word with great power.

On the night of the Feast a large congregation of people had assembled. We don't this no ever attended a Feast where there was better order and attention said to the Word spok

The Brethren here have under erection a large and commedious meeting-house, which is not quite finished yet. Here we wish to state that two young Methodist ladies voluntsered to anvess the country in hehalf of the Brethren to reise money to formish scats for their (the Brethren's) new meeting-house. about \$50. This speaks well for the Brethren in Mergan Co.

Have a very nice country here, well adapted to stock-raining and fruit; this is a fine fruit sented in this bronch of busbandry, and broth ren are largely in the ascendency. The Breth ren have an organized Sunday-school and also a singing-school in good order. Three were haptized on Monday (two sisters and one brother.) Some prospects for others.

DAVID PROVINCE. From New Carlisle, Oltio

The Ark of the Lord is moving on steadily in tke Donald's Creek congregation. When we arrived at the church last Sabbath, three precious souls made application to he received into the church. We went to the stream, where the applicants were haptized, to walk in new-

A few days ego Bro. Joseph Kauffn myself were called where two young girls were seriously sick with fever. After a few moments they made their desires known to us. They wanted to be haptized, and that same day too.

The arrangement was made and they were carried on the rocking chair to the water some fifty yards. There they were haptized and stood it bravely too, and when taken back to the house, rejaiced in the God of their salva-

When these two girls wanted to be haptized, the physician eaid, "No," but they said, "Yes, to-day we will be haptized, whether you say yes or no." One of these girls is 17, the other 15 years old. They are now improving in Oh, my dear friends that are out of Christ,

Oh, my dear friends that are out of Carrac, let this be a warning to all to come while we are in health, as you may not even have the opportunity that three dear sistors had.

HENRY FRANZE.

From Burr Oak, Kansas.

WE are having plenty of rain now. Feli grain looks nice. refreshing showers of spiritual things; first brother M. M. Eshelman, then brother D. E. Price, of Northern Illinois, did some good preaching. I think they sowed seed that will grow in the Lord's kingdom not many days

We ettended Love-fesst in Republic c We estended Love-test in Republic county, and had the plosure of meeting brother John Bailer, brother Scott and wife, from Urbana, Champaign Co., Ill. Brethren Bailey and Hillery stopped over night with us, going and coming from the Burr Oak Love-feast. Near Guide Rock, Neb, the Brethren did some good preaching, for which they will be reward-

ed, if not in this, the world to come.

We are doing what little we can for the
Lord's cause. Hope our ministering brethren will not forget to pass this way in their trav-els and throw in their mite. Was corry Brother J. H. Moore was so near us and we did not get to see our old school-mete; but will let him off if he will come again soon. Friend Moore and wife are with us. (His wife is cous-iu George Gish's daughter, of Woodford Ca., Ill.) C. J. Gren.

Notice.

I take this method to inform some of the solicitors of the Orphan's Home in middle Indiana, whose address I have not, that if they see the report of the last meeting of the district in the B. AT W., and yourselves assigned to duty, will you not go to work, and do al you can? Get some brother or eister to help you; (or both) do a big work, and make a good report, which you are requested to do at next meeting of the Directors, which will be held in N. Manchester, Nov. 9, 1882. Allow me again to entreat all to do all they can now don't wait. The work has been dragging too long already—entirely too long. If all will work, something can and will be done; if no one will work, the result is easily guessed Come brethren-I ask again-go to wor let us do something. We ought not to fail in J. B. LAIR, Sec'y

From Covington, Ohio

Yesterday, the 8th, we attended divine wor Painter Creek church. Among the first glad news that we beard was, that a young man was to be haptized, and two other applicants the Sunday before. It was truly a rejoicing visit and season, when se much around seems dark. to find that there are sonls even yet to save, and we think the hest thing to do is to labor on the best we can, and brood not over co flicting trials and troubles.

Wine and Price from the Newton church were also present, and preached a very good sermon from the subject, "Come to Me." From E. Trance

From Leua, Ill.-Oct. 9.

Our tickets are purchased and tranks packed ready to leave on the morning train. I will go direct to Longmont Colorado, so as to be at the Feast there on the 14th. I can be addressed there till Nov. 1st, or until further notice. My wife, and my son, D. E. Ehy start at the same time. Levi goes to Indiana, where they meet if they can, and go from there to Penn.
My wife will stop one week in Ohio. You will hear from me occasionally if I keep well.

From Labette Church, Kan Our Love-feast was held Sept. 23rd. Mini

tering brethren present were, Sidney Hodgden from Neosho Co., Kan., Gen. Studebaker from Cherokee Co., Kan., Mortin Neher, from Craw ford Co., Knn., John Hess from Witson Co., Kan., and Benj. Nelf from Wabash Co., Ind., who held forth the doctrine of Christ in its purity. The brethren and sisters here stand all firm for the Brotherhood, and may we all hold out so as to meet where we will part no more.

From Morrisonville, Ill.

Our Love feast of Sept. 29th, was a pi by haptism. Brethren John Melzger and Daniel Vaniman were with us. They left next morning to hold some meetings in St. Louis. Several other brethren remained with us during our meetings, among whom were Bre. Isaac Neff of Auburn, and Brethrou Javan Gibsou and — Stonffer of Piatt Co. J. J. Caux.

Yome and Family.

Morro. - And the fruit of right

MEDITATION feeds devotion; it en-dears Christ: "My meditation of Him THE best reason for having Monday washing-day, the next day after Sunday

is, because cleantiness is next to godli FAITH draws the poison from every grief, takes the sting from every loss, and quenches the fire of every grain

and only faith can do it. BE thou, like the bird, perched upon some frail thing, which, although be feels the branch bending beneath him, oudly sings, knowing full well that

he has wings. I HAVE told you of the Spaniard who always puts on his spectacles when about to eat cherries, that they might look bigger and more tempting. In like manner, I make the most of my enjoyments, and pack away my troubles in a small a compass as I can .- Southey

Is you can control the tongue so that no improper words are pronounced by it, you will soon be able also to control the mind, and save it from corruption. You extinguish the fire by smothering Never utter a word anywhere which you would be ashamed to utter in the presence of the most refined female, or the most religious man.

Good Advice.

Don't read books and papers which suggest thoughts you would 'not utter.

They stain the soul; they burn the heart. Can you thrust your hand into Can you singe your clothes and not have the smell of fire on your garments? Be-ware of hooks which are suggestive of evil, though they be clothed in the pur-ple and gold of fine language.

Don't watch for dishonesty and evil intentions in those around. Held every man honest until proved otherwise. Thus believing in others, you will draw them. Keep your heart young and green by faith in your fellow-men.

Don't forsake your church. though its privileges are poor. Sewill be helpful influences in your life. will be belpful influences in your life.— You may only carry away a single sen-tence of a sermon, thus: "Make the best of yourself." The sound, too, of the music will help to drive away the evil spirit of your soul, and rame you into a higher atmosphere; nearer to truth and

on't live your life alone, without forming friendships and love; your nat-ure needs love, you were made for it and other natures need you. You are robbing yourself, you are robbing others, if you live like a hermit. Therefore go out into God's world and live your life out for others.

The Iron Error

In the Museum at Berlin is an egg, of which the following beautiful

story is told:

"Many years ago a prince became af Sanced to a lovely princess, to whom he promised to send a magnificent gift as a testimonial of his affection. In due time the messenger arrived, bringing the promined gift, which proved to be an iron egg. The princess was so angry to think that the prince should send her so valuelens a present that she threw it upon the floor, when the fron egg opened, disclosing a silver lining. ed, disclosing a server ming. comprises at such a discovery, she took the egg in Lerliand, and, while examining it closeher hand, and, while examining it close by discovered a secret spring, which sho touched, and the sliver lising opened disclosing a golden yolk. Examining it carefully, she found another spring which, when opened, disclosed within lden yolk a ruby crown. Subject ing that to an examination, she touche a spring and forth came the dismone ring, with which he allianced her to So, often come the richest gifts of God

so, often come the interestights of Go-to us. Their outward areming is is un attractive as the iron egg. But within the seeming repulsiveness lie hidden the aliver linings of a divine love. Within

that love He hidden the golden treas-ures of the Gospel. Within that still Hes bidden the crown of life ("Be thou fnithful unto death, and I will give thee a crown of rightconsess"). And with-ia, the jeweled ring with which he—the himself .- Watchword.

Uncle John's Solitonny.

"WHY didn't I see this thing before Ten dollars for foreign missions, and one year ago I only gave lifty cents. And year ago luniy gave nity center and came so reluctantly! And the ten dol-lars—why it is a real pleasure to hand it over to the Lord! And this comes from keeping an account with the Lord. I am so glad that Bro. Smith preached that sermon. He said we would all and it a good thing to have a treasury lu the bouse from which to draw when our ontributions are solicited.

He asked as to try the experin ne year,-to set apart a certain portion of our income for the Lord's work. I thought it over. I thought about those Jews and the one-tenth they gave late the Lord's treasury. I thought what a mean, and close-fisted Jew I would have made, had I lived in those days. Then I counted up all I had given for the v and it was just three dollars. Three dollars and I had certainly raised from my farm, clear of all expenses, \$1,200. — Three dollars is one four-bundredth part of 81 900

opened my eyes. Said I, 'I am not quite ready for the one-tenth, but I will try the one-twentleth, and see how i

I got a big envelope and not, it down I got a big covelope and put it down in the hottom of my trunk, and as soon as I could I put 800 into it. Said I, here goes for the Lord. It cost me a little something to say it at first, but when it something to say it at first, but when it was done how good I felt over it! When this appeal came for foreign missions, all I had to do, was just to run to my treasury and get the money. And this all comes from keeping an account with the Lord. How he blessed me this

rear! I never had better crops. Now I am going to try another p am going to give the Lord the profits one acre, one of my best yearlings one-tenth of the profits of my orchard. This will surely carry the Lord's fund up to seventy-five dollars: and if it doesn't, I will make it up from

fallen Asleep.

BAME -- In Dunkirk, Ohio, Sept. 20 Emma, Einera, daug Adam and Mary Bame. daughter of friend

Funeral conducted by the r Eagle Creek from 1. Cor. 7: 29. A. J. BAUGHMAN EVERETT .- in Gutbrie Co., In., Sept 15, Bro. Oliver Everett, aged sevents

six years and S days. Disease, scrotu-la and dropsy, which ended his life after an illness of nearly seven years LONGENECKER.-Also, in the sar ice, Sept. 2sth, of throat disease and infirmities incident to old age, Elder Samuel Longenerker, aged 67 years, 5 months and 23 days.

The subject of this notice in an ear-ly day united with the church in com-pany with his wife, in Adams Co., Pa.— Soon after he was claced in the deneced office; then to the ministry and forward ed to the second degree. About IS years ago he moved to Cuthrie Co., lown where he was ordained to the bishepric as assistant to Eld. John Fitz, sen, who has been visiting in the East for about a J. D. HAUGHTELIN

STOUDER .- Oct. 2, in the Verdigris STOUDER.—Oct. 2, in the Verdigris congregation, Carrie Victoria, Infami daughter of Bro. David and sisted Victoria Stouder. Funeral occusion improved by the writer. (HAS. M. YEA

EARLY.-In the Sugar Creek church Allen Co., Ohio, Sept. 21, 1822, Sister Mary Early, wife of Bro. Jacob Early Mary Early, whe of browning and 7 days. — Bissair, paralysis. Functal occasion improved by the Brethren from Isal-S. Meyrosp BURGER.-In Owen Co., Ind., in th Lick Creek church, Aug. 9, sister Mag-dalenn Burger, wife of John Burger,

aged 37 years, 10 months and 3 days Funeral services by the writer, from 2 Sam. 14: 14. A. HENSEL. Announcements.

Books, Pamphlets and Tracts for Sale!

District-Meeting. ct. 24, at 0 A. M., Southern District of 111, in the Okaweburch. Piatt co., 111, 12 miles cart of Decatur on the I. D. & S. R. R. at La Piace.

Love-Fenete

Oct. 20, at 10 A. M., Upper Twin, O. Oct. 20, at 10 A. M., Pieasant Hillehr Virtles, Macoupin co., ill. Oct. 29 at 10 A. M., Panther C. church, Woodford co., 11l. Oct. 20, at 4 P. M., Monticello chu Ind. Oct. 20, Lick Creek church, O

Oct. 29 and 21, at 10 A. M., Missenaws church, one half mile morth-vest of Eaton, Delaware Co., Ide. Oct. 29, 21, 22, at 2 P. M., Mt. Etna, Ia. 10% miles north of Corning. Oct. 29, at 10 A. M., in the Palestin church, Darke co., O.

20, Spring Creek congregation sreeton, Kosciusco Co., Ind. Oct. 20 and 21, at 10 A. M., the Donald's Creek church, Clark co., O. Oct. 21, at 2 P. M., Moscow church, Els

cct, 21, at 10 A. M., Hopewell congrega tion, Bedford co., Fa. ct, 21 and 22 at 10 A. M., West Branch Ogle Co., Ill. 21 and 22, at 2 P. M , Liberty, Adam

co., III.
Co., III.
Cot. 21 and 22, at 4 P. M., Eight Mills shurch, 13¢ miles north-east of Ce tropolis, Kan.
Oct. 21 and 22, at 16 Δ. M., Beaver Run Milneral co., W. Va.
Cot. 22, White church, Montgemery co. Ind., four miles west of Coliax.

Oct. 24, at 10 A. M., Wolf Creek churci Montgomery co., Ohio. Oct. 24 at 4 P. M., Salomony churci Huntington co., Ind. ct. 24 and 25, at 10 A. M., S church, Orie co., 111. ect. 25, at 2 P. M., Covington, O. ect. 25, at 2 P. M., in the Upper Sti water church, Minmi co., O., 15/ mil north of Bradford Junction

Det. 28 and 27, at 1 P. M., Shannon, Ill. Oct. 28, at 2 P. M., Bethel, Montgomer, co., ind., near indexes. , ind., near Ladoga. 20, Mineral Creek, Johnson eo., Mo. 27, at 5 P. M., Sugar Grove, Wells , Ind.

co, Ind.

Oct. 37, at 10 A. M., Pittsburgh, O.

Oct. 37, at 3 P. M., Nettle Creek church
near Higeratown, Wayne co., Ind.

Oct. 37 at 10 A. M., Pytmont, Carroll co
Ind.

Oct. 27 and 28, at 10 A. M., Nin church, 4 miles south of Nick

, Oregon. 28 and 29, Millmine church, Piats 28 and 29 at 10 A.M., Antietam urch, Franklin co., Pa. 28 and 29, at Mt. Vernon, Augusta

co., Vu.
bet. 28, Larkin's Fuctory, Vu.
bet. 28, Larkin's Fuctory, Vu.
bet. 29, at 4 P. M., Macoupin Creek
echnrich, Montgometry county, ill.
bet. 29 at 10 A. M., Hudson church, ill.
ct. 29 at 10 A. M., Greenland
church, Muyeville, Grant co., W. Vu.
bet. 28 and 29, Marion district, Grantco.,
lad. Stop off at Landiville. Nov. 4, at 4 P. M., Loraine, III. Nov. 4 and 5 at 10 Δ. M., Astoria church III.

Nov. 4, Round Mountain church, Ark

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Correspondence.

Our Western Trip. NUMBER TI

after we closed our meetings at Sabetha ing which time we made our visit to the dians, of which we spoke in our last, we w at is colled the Pony Creek church, a disof about ten or twelve miles from Sabe Brother W. J. H. Bauman is the acting of this church. He is a man of about years of age and considered rather an able er, and what is still better, has, so far as ald learn, the prosperity of the church at There are several other ministers in hurch besides brother Bauman, namely, Days and Warner, both of them be

active ministers and influential men church for years used to he under the Brother Lichty formerly wes from et county, Pa. We remember him very cily when but a little boy, he having one of the ministers of the church where We visited the spot in the graveyard, he is right by the meeting house, where her Lichty is buried. It was indeed a um spot to us, made sacred because of past Our heart and eyes would involunfit fill up as we stood by the grave and callis mind the past. How solemn and strange h is and the grave, how silent! But the spicture did not last long. It was only a "not dead but sleepeth," coon come into ind, when, instead of gloom hanging over r heart, the bright hale of hope took the if we continue faithful, we may m Sister Lichty, wife of our deceased broth still living and has her home with her He is a brother in the church, and e glad to say takes quite an interest in

While in the Pony Creek church we tried to sch some for the brethren. It was partly agh the kindness of this church that w Kansas, they proposing to pay some to-our expenses. What meetings we hed els our expenses. end rather interesting, to us at least, and in largely attended. The frequent rains, ver, interfered considerably with our meet sometimes raining so that no one would preted to turn out

the 27th of May the brethren in the Pony behaveh hold their Love-feast, which we had privilege to enjoy, and which was indeed erjoyable and refreshing season to us. hes were present, brethren with whom ere had a desire to meet for a number of Amongst the number of ministers not were brethren Christian and William no, of the Falls City church, Neb., of we also expect to make a note in our t or soon after. Other ministering brethbesides were present whose names we d now remember.-Though raining at the sow remember.—Introduction in a state the Love-feast was held, yet it was quite I attended, hrethren and sisters coming nonite a distance. We must say that the feast in ton Pony Creek church was show of the most enjoyable ones we have ever many brethren and sisters with whom had must for the first time Through the Kindness of brother Jacob J.

Ters and others, we got around considerably he Pony Creek church, not as much, how at we desired, owing to our child, who d considerable of a cold at the time. her also was very changeable, windy and neem advisable to change We feel especially indebted to and much. brethren and sisters of the Pony Creek arch for being so kind to us. In the time distance of this church we became quite atisi to them, so much so that we were loth Our prayer is that we may n' faithful and finally mest in heaver

J. T. MYERS To be Continued.

things of the part. It was truly a feast of

the Brotherhood to-day is a thing greatly to be desired. The meeting was held in a tent which is something new to many of the younger mem-bers. The tant was a success. The minustry is something new tomany of tase younger mean-bers. The tart was a success. The minustry was represented by brethran John Thoman, M. Myers and H. R. Taylor, who presented tha Word'in demonstration of the Spirits and of power," and aspecially on Sanday, tha words, "Woman, behold thy son," were discussed very intelligently and aidly by Bro. Thomas,

Ve were pleased to see our old Elder, wh walks with trembling steps, seated at the table; also Sister Tyrrel who is the oldest member (85 years old)in this congregation and has seen her shildren to the fourth generation.

We feel to try and "grew in grace and in the knowledge of our Lord, and to press toward the mark for the prize of the high er deavoring to keep the unity of the Spirit in the hand of peace." But at times we fail, for to guard our ways lest we become entangled with the things of this world. Humanity seems to be as prone to sin as the sparks to fly nuward, although the spirit he striving to hole sweet communion with its Maker. "The spirit indeed, is willing, but the flesh is weak." This though, should not discourage any one, for w all have an Advocate who is a present halper in every time of used. Relying upon the promises of Matt. 18: 19 and James 5:16, we ask all who are interested in the salvation of souls and the prosperity of Zion to walt frequent prayers to God in behalf of ne all. ISAAC H. MILLE

From Monument City Ind .- Oct. 2.

Our Communion is now past, and v trust many are made stronger and better able to tread onward through life's turmoiling journey. Ministers from abroad were Elds. San Murray, W. R. Dester, and J. C. Murray of liuntington church was also present. Abram Sheplar was also among us during me of our meetings which continued over nday. We feel quite thankful to these breth-Sunday. ren for their assistance which was so willing-

ly and ably granted. A choice was made on Saturday after services for two descons which resulted in the choosing of brethren Henry Crull and Daniel Leedy both worthy and well respected, both in aud out of the church. May God abundantly bless them to the fitting and qualifying for the responsible duties enjoined upon them. Brother Decter remained with ne over Suuday, holding forth the Word in his naual plain, comprehen-sible, and able manner. We trust he may be permitted to he with ne sgain in the near Yours Fraternally, J. W. Southwood.

From Andrews, Ind .- Oct. I.

Dear Brethrens-Our Communion is now past. The weather heing somewhat inclement, there were not as many present as would have been under more favorable circumstances; still the house was full, and the order excellent. Doubtless it was a feast to the soul to those who parteck of the emblems of the Lord's hody. On the following day the church held an election for deacons; which resulted in the choice of Breth-ren Henry Crull and Daniel Leedy. May the Lord help them to be faithful in the discharge

The Brethren with as were Elders W. R. Dester of Mitford Ind., A. Shepler of Ps. Samuel Murray of the Salamony church and J. C. Murray of the Hantington church. Their labors were acceptable-J. B. LATE. Brothron

From Greenland, W. Va.-Sept. 25. Dear Redborns

Our Love-feast at Knobley was Sept. 23rd and 94th. We had a good meeting. The min-isters from abroad were Brathron D. B. Arnold, N. Leatherman and James Liller. On Saturday morning Bro. Geo. Arnold commented on This chapter contains a great deal,

and treats on many very important subjects. Bro. Arnold though u young man, has u good talent, is a deep thinker and gave us a grand, interesting and impressive lesson. On Satur-day avening, Etd. D. B. Arnold delivered a ery interesting and appropriate sermon from Phil. 9: 1-7.

From Monroe Church, lown.

Diving the Communion, while the mosters were from the collection of the col

day morning Eld. D. B. Arnold preached a funeral sermen from James 4: 14. We believe the meeting made many good impressions on the minds of the people. Saints were very much strengthen d encouraged, and sinners warned and invited to turn to God. Two cents for baptism.

applicants for baptism.

Brethren, I have a query in my mind; will
some one please reply? It is this: At Comminions, while observing the ordinances, it is
castomary for the brethran to speak on these subjects, and I sometimes fear and wonder whether or not the speaker might give the anemy some organion to "apeak syrl of the good. we sometimes hear expressions he this: "We are going to pour water into a asin, as did the Savier," sed "we are going to

like this: stoop down and wash our brethreu's feet, as did as a type or token of our humility, or we are going to "salute our bretaren was hiss," as a tokan of our love, atc., and likewise hiss," as a tokan of our love, atc., and likewise this, " as a tokan of our love, atc., and likewise this tokan our love, atc., and likewise also with all of the ordinances. Now, while am in favor of the brethren speaking on the ubjects on such occasions, I think good sound judgment should be exercised, last "occasion might be given the adversary," and thus "Our good be evil speken of." It is not what we speak, but how we speak it. Bewere lest we become somewhat like the "besting Pharisee." I think there might be some danger hera we are not careful. I have mentioned this

as a warning, and hope to hear the mind of some of the brethren on this subject, Bret Breth ren, watch.

From Allen A. Oberlin. For the estisfaction of those of our Brath

on and sisters; also friends who may now and hen think of us, we write these few lines. We live in Medison Co., Ill., nine miles fr we nya in measure too, iii., nine muss from the city, where the harmony of steam-whistles of hoats on one side and cars on the other, great our ears continually. Three railway lives pass us, side by side, within 3 miles, at a station called Long Lake. There is not a the kind information of brethren of Bond and the kind information of inveloren of Bond and Macoupin counties, we are directed to soma in St. Louis, on Brooklyn St., where there is preaching every two weeks. We searcely know as to how we like it yet, as we are not yet, ac-quainted with any church, having lived here

nly about three weeks.

This region is somewhat melarious, due to the overflow n July, though we are snjoying restensibly good health, for which, as all other blessings we thank our God. Our love to all

Venice III. From Madison, Kan.-Sept. 25. Dear Brethren:

Our Love-feast is among the things of the We truly had a joyful time together. -Six ministers were present from a distance.-Brethren Issue and Jesse Studebaker and Issue Crist cams to our church on the sixth and held forth the pure word of grace, in Madison, or Wednesday and Thursday nights to large and appreciating congregations. Brethren Base and Flack arrived on Friday evening. The Brothren again preached under the tent to un appreciative congregation. We met again a 2 o'clock on Saturday for public worship. Bro Crist proclaimed the glad tidings of salvation and in the evening we met to participate in the ordinances of God's house. The tent was crowded to its utmost capacity with spectators.

crowded to its atmost capacity with spectators. It appeared to be a solemn occasion to them The Brethren space considerable on the institutions of God's house, as the Brethren were practicing them. I think it made a lasting im pression on all present; perfect order was ok erved; the hest I ever saw at a Communion .-Bro. Bear preached to a large congregation et 10 o'clock Sunday. Bro. Reynolds held forth the Word in the evening. Brethree Beer and Reynolds remained with us till Wednesday morning. Since our last report we had four additions on the Sunday before our Commun-ion and three the Sunday after. We have one more applicant; so the good work continues to move on in our midst.

You that are erowded with ministers in the East, send them out West. The Lord hath a people in the West, and there is a great work here to do.

Chas. M. Yearouv.

From Ionia, Kan, Sept. 28.

to rejoice, and sinners to feel the need of a Savier. Most of all wa were made to rejoice to see those come back who had gone off with the Mismi movement. Wa sak the prayers of the church, that we may set a proper light before them, that they may see their error and return ere it is too late.

Yours Fraternally, JACON SHITTER

From Lower Stillwater Church, O .- Oct. 2. Dear Beethren :-

Dara Brethran.—
Through a merciful Providence we are blessed with good health and good crops, for which we should all feel to hiess God for his continued goodness. Vesterday was our regnar and other good. Prospects is good for an impathering, and after service we went to the water side. water-side, where heptism was administered.— Five more precious souls were gathered into the fold, which makes thirteen in all, recently haptized in this arm of the church.

All the members here seem strong in the general principles of the church. I hope their walk and conduct will induce many more to come to the church that Christ huilt upon the rock. MOSES MILLER.

From Roanoke, Ill.-Oct. 3.

Dear Brethren

The Lova-feast at Spring Run church. Fulton Co., Ill., was a vary enjoyable one. It was held Sept. 1 and Oct. 3. Bro. John Pool was ordained to the eldership and Bro. Dei-trick elected deacon. These worthy brethren have the confidence of the church. Eld. Jacob Negly, David Zook, J. L. Meyers, Samuel Ten is and the writer were the visiting ministera-Am now in Woodford Co., to hold some meet ings and attend Love-feast. D. B. Gibson.

From Dunkirk, O.-Sent. 3.

Our Sunday-school in Dunkirk closed its third quarter last Sunday with an average at tendance of 98. General good feeling prevails. Church work plenty.

Yours Fraternally, S. T. Bosserman.

District-Meeting in Kansas.

In connection with what has been written about the District-meeting in the Pleasant Grovs church, Douglas Co., Kam., eight miles couth of Lawrence, Oct. 20th, we would say, all the Brethren coming to the same will find conveyance by the Brothren to place of meeting, by arriving in Lawrence on the 19th; after that there wil! ha none. Please give us a good representation by the different churches in the States of Missouri, Nebreska and Kansas. J. C. Merecep

From Milford, Ind.-Sept, 27.

Door Roethrens I have just returned home from a feast of held in the Union Center congregation, Eikhart Co., Ind. Truly the feast was iovable; the ministerial force was strong; twonty-one speakers being present on the Amongst those who spoke were Eld. Geo. W. Cripe, John Knisely, W. R. Dester and others The meeting was a good one, and many good impressions were made. Bro Cripe officiated. In the morning they hold a choice for speaker the lot falling on John R. Miller, Locks, Ind. He was installed into office with deep solemnity. Ob, how solemn the occasion! Truly, if They had agreed, if the brother selected was taken out of the visit, they would at once fil the vacancy. After the installation the church agreed to have the work done while the brethren were present, and proceeded at once. The lot fell on brethren Henry Neff and Proceeds

This church seems to be in good working or der. There are several reasons for it.

1. They are like children together and are ng to take council of each other

Anglemeyer.

2. They have a well-organized Sahhath-school with Frank Anglemeyer as their Superintendent.

They are all clive in the cause and ac tive workers.

4 Bro. John Anglemeyer their Eider,

takes away the embarasment so when they are d to work for the church, they are m ready and perfect for the work. Going to Sab bath-school is learning from the Bible how we should conduct ourselves in life, and finally reslize the enjoyment of a home in the Part the Para-

From Roanoke, III.

Dear Brethren:

Bre. D. B. Gibsen is now preaching in Woodford Co4 Ill. Though hindered somewhat by rain, the attendance was pretty good. No additions yet. Most all of our neighbors be long to some church. General health good. Iso R Gren.

From North Munchester, Ind .- Oct. 5.

Dear Brothren

Had Council meeting to-day. The husi ness before the house passed off pleasantly one received by letter, and two acknowledged Jesus and joined in with the people of G and were immersed to walk in newness of life Others are nearing the Kingdom, and we hope they will soon come into the fold, and gladde hearts of parents and friends as did the above. The Lord will stand by them and us if we hold out faithful. Be steadfast, orethren and remain in the old ship, inasmuch as the new one has already sprong a leak. Yours in Love, D. S. T. BUTTERBAUOH.

From York, Neb .- Oct. 3.

There will be a Communion-meeting in the Scaver Creek church, York Co., Nob., at the house of Bro Isaac Moore, five miles northwest of Bradshaw, commencing at 2 o'clock P. M., on the 21st of Oct., 1882

The meeting at or near Utica, in Beaver Creek church, on the 23rd of Sept., was sujoy able. Elders J. J. Hoever, J. P. Moomav Joseph Brubaker and J. Wine were the speak ers from abroad. They held forth the Word with power. All enjoyed the meeting well, and good impressions were made on the spec-JOHN S. SNOWDEROER.

From Appanoose, Kan .- Oct. 1.

Our Feast is numbered with the things of the past. It was truly a feast of love; many teare were shed by saint and sinner. Bro. Geo Long, of Michigan was with ne and did work for the Lord assisted by Bro. Gen. May. ers of Miami, Kan., and by other brethren --The church is much revived and the meeting closed with one dear sieter making application baptism. Others were made to weep which showed all was not well with them. May the time speedily come when all will know the Lord and live. I hope the Brethren will please remember n

as they travel through Kansus; we can meet brethren at Ottawa or Lawrence on short notice by addressing the writer at Appaneose

From Dunkirk, Ohio.-Sept. 30.

Dear Brethren:-

I just returned from a short visit to Oak Grove church, near Warsaw, Ind. Found the brethren and eisters earnestly engaged in the work of the Master. One lady was haptized the day of our arrival and (on next day two more made the good confession and were received into the church by haptam.

Jesse Calvert, their elder, presides over the with that warmth and devotedness as is charwith that warmth and devotedness as is char-acteristic of his holy religion, and harmouy among them seemed to pravail. Had a Love-feast indeed and all seemed built up and an-couraged to go onward in faithfulness to the Master's cause, as practiced by the primitive church. There we met several ministers from adjoining congregations who are earnest adve cates of the Gospel of Jesus, and, from evi dences received, Northern Indiana stands firm in the faith of Jesus, the doctrine of the Bi ble as practiced by our general Brotherhood. If each love and forhearance and spirit of forgiving one another, as we saw manifested here would dwell in the hearts of all, the petty dif forences in our Brotherhood would all malt into a bundle of love, and a general grand shout of peace would ring throughout the camp. — May we all pray and labor for union in the faith and practice of the Gospel.

Fraternally, S. T. Bossennan.

From Roanoke, Ill.-Oct. 5,

Dear Brethren: Remember our Love-feast. 'If any of our Brethren ere going to our D. M., stop with us. You will come to Roaneks on the 19th. On the 20th we go from our meeting to D. M., and return to the Love-feast at Endson. We would return to the Love-tenst at massus.

like if some of you could be with ns. If you have a good J. R. Gish.

St. Louis Meeting-House Report,

Dear Brethren:-The following amounts have been received

ed since last report: Lewis W. Teeter, Hegerstown, Ind.... \$36 15

Andrew M. Rupel, North Liberty, Ind., 5 00 scoh Guyer, Curryville, Pa... 2.00 D. Rupel, Painter Creek church, North

Liberty, Ind.
A. D. Statamen, Bear Oreek church,
Morrisonville, Ill.
John P. Ebersole, Fostoria, Ohio.
D. Rowiaud, Shannon church, Lenerk,

m. A. Hutchison, Centreview church, Ceu-

5 00 Mary Cripe, North Manchester, Ind 1 00 Mary Brandanburg, Silver Lake, Ind 1 00 Catherine Butterbaugh, Rose Hill, Ind., Samuel Henricks, Cerro Gordo, Ill David Brower, Maclesy, Oregon ... 2 00 Mary I Lentz, Herring, Ohio ...

George Swartz, Cleer Spring church, Sidney, Ind D. R. Sayler, Double Pipe Creek, Md From Upper Stillweter church, Ohio, by

H. Shomber..... seived by H. Shomber, Oakland ch'ch Ohio . Mary Emmert, Franklin Grove, Ill 00 Aaron Mullendore, Compton, Col.....

H. Ramer, St. Martins, Mo.... Sarah Neher, Virden, Ill..... Mo.... Isaac Neff, Auburn, Ill..... Cerro Gordo, Ill., Sept. 30. Metroga.

Middle District of Judiana.— Meeting in Regard to Orphan's Home.

Pursuant to a call of the President. Trustees, and a portion of the solicitors for the Orphan's Home of the Middle District of Indimet in the North Manchester church for the transaction of business

Meeting was opened by the President, after which the meeting proceeded to busin The Secretary being absent, J. C. Marray as elected Secretary pro tem.

The Directors being all present, a motion was made to continue the old solicitors in office and appoint others when necessary. Motion erried unanimonsly.

The following named brothren are the ones

spected to work in the churches numed for them: Samnel Murray-Salomeny and Eight Mile

churches.
Jos. Leedy - Autioch and Huntington

J. C. Murray-Clear Creek, Walnut Level and Camden churches.

J. S. Snell-Spring Creek and Sugar Creek churches ouas Waivel-Ogan's Creek church

D. S. T. Butterbaugh-North Mench C. Lush-Lower Dear Creek and Winnesmac

churches J. G. Royer — Monticello and Pipe Creek

Ben Neff-Roann and Mexico churches W. S. Long-Upper Deer Creek and Santa Fe churches.

S. M. Ankerman-Wubash and Somerast Jacob Crumrine-Marion and Prairie Creek churches. Gahriel Ulery-Eel River and Beuver Dam

A. Riuchart—Pleasant Ridge and Palestine It was moved that the Solicitors and Treas rer be authorized to collect at any time any subscription money that is liable to be lest by of subscriber or otherwise. Motion adonted.

It was moved that solicitors take their subscriptions viz: one-third due now; one-third due March I, 1883 and one third due Merch I, Motion adapted.

It was moved to commence the Hor soon as \$5,000 he subscribed. Motion adopted. It was moved that the next meeting of the Board be held in the church in North Man-

chester on the 2nd Thursday in November (Nov. 9, 1883). Motion adopted. All the brethren and sisters everywhere are

wited to be with us, and the solicitors are especially invited to be present to report by letter business done by them. No other business being presented, the meeting adjourned to meet as above stated. R. H. Miller, J. C. MURBAY,

Secretary pro tem. DPMARKS

Are there two "Camden" churches in Middle Indiann? If not, why is "Camden" assigned to both Murray and Snowherger? The meet-ing did not say to the Solicitors to go to work, but I presume the idea was that all knew their duty, which they doubtless do. And then, brethren, let me entreat you to go to work at once. Do not wait another day. Do all you can by the next meeting so es to muke e go

report. If you cannot do all the work yourself, get some one to help you; get a sister or two to help; they make the very best solicitors. get them interested, arouse their philantrop's, and they will do more, I believe, than breth-ren can do. I doubt, brethren, whether we have done our duty in this direction. I believe we should have appointed an assistant solicitor in every church and that being a sister, I doubt not but the work would go on faster.
Indeed, I am made to think if the whole

matter would have been placed in the hands of the sisters, the work would be much,-BUCH further advanced than what it is. Sizters, will you not help us yet? J. B. Late See'r.

From Woodbury Church, Pa.

On the 27th of September we had a Love

2 00

feast in the Woodbury church. Eld. James Sell, Henry Clapper and Joseph Snowberger wern the ministers from abroad. Bro. Sell officiated. The attendance was not so large, on secount of the inclemency of the weather. — Nevertheless we had a good meeting. An old sister was received into the fold two weeks ago. On the 29th of the same month we had a feast in the Clear Creek church, same congregation. There were several ministers presen from abroad. Six were haptized at that feast. and we hope there will be more soon; so you see the good work is still going on. Fraternally,

LOTTIS KETRINO. From Walkerton, Ind.

Dear Brethren

Our church-meeting, of the 7th inst, bas been one of interest to all. One handred and eighty-five members were present; besides some others not belonging to the district. anal visit reported the condition of the church Found all except three in the faith of the Gos pel, willing to adhere and shide strictly by the decisions and counsels of the church assembled in Annual Conference. After a session of eight hours, speat in disposing of the business per-taining to the church, satisfactory to all, the meeting closed by solemn prayer for the peace and prosperity of our true Brotherhood. which we repaired to the water and added one more to our number. JACOD HILDEBRAND. From Meyersdale, Pa.

Dear Brethren:

The Communion-meeting with the members of the Meyersdale church in the town of Meyersdale, is now over, and its work, etc., eternity has recorded, and must be there met by all those that were participant in the meet-

The meetings opened on the 17th, at 10 A M., with Etd. D. P. Saylor in the stand. He continued the meetings every evening during the week; with one day-meeting on Saturday, vices began. Bro. Silus Hoover preached the opening sermon. In the evening Bro. Saylor led the services; about 240 members communed, and more would have communed but were crowded out by the immense concourse of neo ple that had essembled to witness the services Many turned away when they learned they could not as much as get in the door. This was the largest gathering for religious ser at this place since 1873. The meetings, from first to last were well uttended, but were ou the increase until the very last.

The members of this congregation cauged speak gratifyingly enough of the er meetings we had and how much good they did us. Many said this was a meeting as we to have here, when our old fathers in the ly.

Church were yet with us.

New Paris, Incl.

The preaching was well adapted to the me The presching was well sciented to the mile of the people, and especially so to the meals of the church, who were much built up, some ontsiders expressed it, "warmed then

some ontsiders expressed it, "warmed them a eo you could see it very readily."
We are truly grateful to Bro. Sayler, for it visit of love. We are now of the opioice he it would be a very good thing if more of a churches would call in the old veterase of it church to labor for them. This kind of less we fear, has been too much overlooked by or charches. Within the week two were h ed, one more applicant for baptism, and that had gone with the Progressives, rechi ed. Sunday, the 25th, at 10 A. M., sad in t evening at 7 P. M., the house was full to its most capacity, and most telling sermons a preached by D. P. S. Faurteen ministers. adjoining churches were with us.

The members were highly pleased with R

and sister Sayler's visit among them sad & meeting will long be remembered as one by in peace, leve and union. May the Lord or

From Elkhart Valley, Ind.-Oct. 6, Dear Brethrens-

The Brethren of this part of God's be ge are striving for the good cause, and all its and peaceable. This Summer we had few added by letter, and one by baptism, elderly lady formerly of the Catholic fee which, however, she has now renounced, a joined in with the people of God to sing it new song. We held our Communice, & new song. We held our Communico, Sel 23rd; we had a joyful season together. Os boarse was full and good order prevailed. The we had a feast of love; we had a good together. of ministering brethren. Our prayer is, in they may be accompanied by the Hely Spir and go on in the good work. My prayer that we all labor for union. Bro. Felther one of our speakers has gone on a wash tonr. SIMON Brenow

Congregational Communion Dear Brethren

Dear inventors.

I attended the Communion held by the Congregationalists at Stockdale, Int., Just The house was filled to overflowing. The were about thirty-three communicants. isters present were Swihart, Summers and ? J. Brown. The Communion exercises so closed early. They do no preaching on Go munion oc

After the exercises closed, P. J. Brown in a few remarks, explaining why he ne kep stands identified with the "Old Church." claims that they are the metured fruit, shakfrom the "old tree" by adverse winds. By Christ and: "I am the vine, ye are the braze es. (John 15: 5.) He did not say, "ye are froit." Branches seldon fell not say Branches seldom fall until th

become worm-eaten and rotten. But ever they could truly be compared to the fruit. claims that the tree is corrupt. "A good by annot bring forth evil fruit, neither can so rupt tree bring forth good fruit." (Matt. ?: P A whole column might here he filled with a marks, but I must refrain. JAMES M Nert

Roann, Ind , Sept. 30.

From Union Center Church, Ind .- Oct. Dear Brethren:-

I will give you an account of our Co munion, the 25th of Sept. This is the 6 time we ever practiced the single mode of fer washing and supper on the table at the tion practicing it. As good children beed thes vice of their parents, so we, the members the Union Center church esteemed And Meeting a good parent and did not chest modes until we had a perfect union; for union there is strougth. Our meeting as pleasant one, attended with much Christis courtesy, like children of one common fami we all came together and were glad to see a other. A greater zeal than neual was not fested, to move the ship Zion onward. we be found faithful workers, lovers of units only such will be permitted on heard when it rides safely into the barbor of sternel repose God's right hand.

Our meeting was well attended; about 30 communed. George W. Cripe led the meetis asisted by W. R. Doeter, John Knisely at others. On the day following, we had a che for a minister and two descous. John R. M ler was chosen to the ministry, Henry Ne and Frankliu Anglemeyer to the office of ter

The brethren feel the weight of the calling. May the Lord bless them abands: ly. Aaron B. Mintel.

- 7.60× the Brethren at Work,

BRETHREN AT WORK

"Set for the Defense of the Gospel"-Philippines 1: 17. Mt. Morris, Ill., Tuesday, October 24, 1882.

Brethren at Work.

Any one seading et \$1.50 each, will paper one year fe

NO DEATH.

Per danam.)

Vol. 7.

"There is no death! The stars go down To rise upon some fairer shore, And bright, in heaven's Jewelled crown,

There is no death! An angel form Walks o'er the earth with silent tread, And bears our best level things away, And then we call them 'dead,' Born unto that undying life, They heave us but to come

They heave us but to come againt; With joy we welcome them, the same Except their sin and your And ever near us, though un The dear immortal spirits trend; for all the boundless universe. Is life, there is no Jeud!"

COVERING IN PRAYER.

BY C. H. BALSBAUGH.

We admit, in the start, that there are diffi calties connected with this subject. But these difficulties do not weaken the force of the com There is no revelation or ordinsoe in the Bible that is not shrouded in mystery. Our duty is, not to solve the mystery let to obey the commandment. Is the woman to cover, or not to cover? this is the question. She is "to have power on her head because of With this we need not troub!e the Angels." consilves, as we may rest assured that if we siteed to the cover, God witl attend to the power, and the angels will be satisfied, nuless they are very unreasonable beings, whether an or super-human. Angelic ministry ha to do with every relation and act of the elect. We are never out of the supervision of these Holy Watchers and Helpers. Heb. 1:14. Just as surely as a woman prays with her head quovered, the dishonors herself, and the man, toi Christ, and God. Long hair is a weman's glery, and they are given for a covering, but ast for a prayer-covering. Nature may adumbrate but can never substitute the higher realm. The covering in 1 Cor. 11:6, and that mentioned in verse 15, are not the same. The first is a Higious ordinance, the second is a natural progring, twoical of the first.

Let on attend to the Apostle's reasoning. Be-

cause he says the hair is given woman for a covering, many contend that nothing more is required. But this makes a dolt of the Apostle If the hair is all, why is it nece to command to cover when she praya? Why not also command to keep her eye-brows on How can a women pray uncovered when nature tof modesty and society and common sense nit only demand but secure a covering? Why should Paul command what never needed com-Where is the woman found who mandenant 2 prays without her bair? If she prays unc ed, she prays with a hairless head. Would k not be consummate nonsense for Paul to tell the Corinthians that such a woman shall be them? How can a woman he shorn or shaven who is already hald? If she preys without a covering she cannot be discrowned of her glory for her offence, because her hairs are already Their removal is itself the offence. So gress a blunderer was the Apostis Paul on the emposition that the hair is the covering for phiziqua ends. He knew what was nec to render prayer acceptable to God, and he enideed the covering by Divine inspiration. Any woman that comes before God in prayer without the symbol of her position in the Divine aconomy, sine against her own soul. The hair is the natural covering, and to pray under that only in direct and formal approach to Jehovah, is a denial of the necessity of a creatural work through the Son and the Holy Cheet. Nature is full of types of higher lags, and those higher things are the grand realities of religion. Any woman who depends on her hair as a sofficient covering in prayer, declares thereby that nature is all that is needof for salvation. She was not independently

created, like Adam, but was taken from the sinful practices, such as foolieh talking, and man already perfect in all his parts, so that she jesting, etc. The true Christian lives a is under cover by her very creation, and wears long hair to signify this fact, and covers herself specially in prayer to express the great mystery of her double relation manward and Godward. If a woman will not cover in prayer, she proclaims that she is above the man, and that she stands nearest to God in the order of creation. It is a very bold act for a woman to pray uncovered. She trifles with berself, and insults both man and God. Let her be shorn. Send her abroad into seciety with a head shaven as clean as her face, a that she may take her place with the lowest lass. A women who prays under her bair only, prays to her own confusion and hurt. Long bair is a glory, but they will not enswer for prayer. God has his arrangement, and this requires a bare bead in man, and a covering for woman, in seasons of worship. However difficult to discover the Divine reasons for the

the firsh always. We live by crucifizion. YE CANNOT SERVE GOD AND MAMMON."

BY AMELIA C. NOFZIGER.

WHILE meditation upon the present condition of the church and the plea which some are making for "more liberty," my mind h been forcibly impressed with the above p ave of Scripture. No man can serve two Mosters, and if we are sincerely and earnestly trying to serve God, we will not want any more liberty than God's Word gives us. aim will not be to see how near we can he like the world and yet belong to the church, but it will he to see how mear we can live to the ements of the Gospel. We will diligently study the Scriptures to see what is required of us, and then we will be willing to obey our divine Lawgiver, instead of poor fallible man. We are to be a "peculiar people, zealous of good works." When Satan took our Savior up into an exceeding high mountain, and showed him all the kingdoms of the world and the glory of them, he said: "All these things will I give thee, if thou wilt fall down and wor ship me." Why should we desire the glory of the kingdoms of this world when it belongs to the edversary of our coulc? It is utterly impossible to serve God and mammon. Our profession will do as no good at the day of final accounts, unless we deny ourselves of the "lust of the flesh, the lust of the eye, and the pride of life," for the heloved disciple John positively asserts that they are not of the Father, but of the world. And as we cannot serve two Mosters, we cannot serve God and the world at the same time. Why should we deceive ourselves and others? "Be not deceived; God is not mocked; for whatsoever a man soweth that shall be also reap." It is a common pleo omong professors of religion that the Christian should dress so as not to attract the attention of worldly people, or, in other words, imitate the world enough so that they would not be odd. telly! Is ours an inferior hingdom, that we should try to imitate the subjects of the hingdoms of this world? Is King Jesus an inferior King, that we should try to follow earthly kings, when it is said that "Every knee shall how, and every tongue shall confess to God?"

"See Jeliorah's banner fisited.

Sheathed has an ord, He speaks,—"tis done
Now the kingdoms of this world;

ald we, who profess to be the followers of Jesus, pay so much respect to the people who follow the prince of darkness, as to be afraid or ashamed to own our King, and obey his divice laws for fear of score or ridicula? My observation has been that those who imitate the world in dress, also imitate it to other Others, Neb.

the applause or ridicule, of a sinful world. He lives above the sinful plessures and amuse ments of earth. His enjoyments are of a higher and more explied nature, and he will not stoop to the low and degrading follies of the world, and when the Word of God tells him that he shall wear neither "gold, nor pearls, nor costly array," he will cheerfully obey, for he knows that if he "keeps the whole law and yet offends in one point, he is guilty of all." And he will not only be separate from world in dress, but his conversation and his dealings with his fellow-creatures, will show to the world that be has been learning of Jesus. He will so reverence his Divine Moster that so far from being ashamed to obey all his commends for fear of ridicule from the world, he will be afreid to do anything that will displease Him who died that we might live, and will strive to bring "every thought into anhiercommandment, the commandment itself is tion" to his will, for he knows that "filthiness and foolish talking and jesting are not con plain enough. Faith never stumbles at it, but ient, but rather giving of thanks," and the postle Peter tells as that "the dey of the Lord will come on a third in the nights in the which the heavens shall pass away with great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to he in all holy con versation and godliness. He will not try to dastroy the reputation of any one, much less the brethren and sisters, by talking evil of them for back-biting belongs to the works of Satur and he cannot serve God and Satan also. He will not try to pull down and destroy the spir itual life of any brother or sister, for the Scriptures command us to "hear one another's burdens, and so fulfill the law of Christ," He will endeavor always to "Provide things honest in the sight of all men, and if at any time the adversary tempts him to defroud his fellowman -to take that which does not justly helong to him, he knows that even if he can es cape detection by man, there is an eye that never sleeps; there is a God who knoweth the hearts of all men, and no mortal can dissemble before him. And there is a day of fical reckoning coming, when he must appear before the judgment seat of Him who is no respecter of persons, there to be judged according to his works. And he knows that if he has not lived honestly in this life, even if he has escaped justice here, he cannot escape it there. dreadful day he will realize that it did not benefit him anything to act the hypocrite in life There-when it is too late-be will realize, if not now, that he cannot serve God and mammon. He cannot defraud the poor out of their just dues, and he a servant of the living God. Oh dear brethren and sisters, let us "judge ourselves that we be not judged." Let us strive

to live so that we may have a conscience void of offense toward God and mao, that we may he "living epistles, known and read of all meu, and not plead for liberty. The church gives us all the liberty the Gospel dore, and I am sometimes afraid even more. Let us follow the Gospel, no matter what others do. More liberty than the Gospel of Jesus gives us, will only land us in destruction and eternal death. There is no use in trying to serve God oed We will only deceive ourselves and mamman be a stumbling block to the world, and grieve the faithful followers of Christ, and in the aud

lose our souls. Oh! let us throw our influence on the side of right, of truth and justice, lat work to have this plan carried out, May God give us gri oppose what will. withstand all the fiery darts of the wicked one to endure offlictions as good soldiers of Christ. to overcome all the temptations and trials which may beset our pathway in life, and live

(Bingle Copies

No. 42.

DY JAMES M. NEFF.

"Be strong, quit yourselves like men and fight."-1

PERHAPS there is too much said at present about fighting; but, brethren we should no longer tarry; we must fight if we expect to We have whooped, raltied, and cheered just long enough! It is the obligated duty of every brother and sister in the Brotherhood to come to the front and ACT. Don't try to bire a substitute. This plen will never wip. Nev-God knows who you are; and He wants your help. We need the united effort of the Brotherhood just now. Shoot once, and the hattle will be victoriously won! Give us one united lift, and we will be carried out trimmphautly! God help us! I'm sure we can get out if we only try. "Quit yourselvee like and fight!" "Be strong," brethren; surely you cau all help. Come with a few pennies in your pockets, and with open bearts, and you

will be well armed. To-day, methicks, I see the Soliath of covetousness etanding holdly in our midst, whose height, I feer, tar exceeds "sia cubits and s span." He is a huge monster, and perhaps yet growing. Here he stands in the church of the living God, bravely delying "the armies of fornel." He is one of Charity's most bitter enemies. It seems almost impossible for a charit able enterprise to escape his notice. cion is to oppose them. Soe him set his ponderous foot upon them! How they tremble and quake! Some few escape with life; but you can eee the smoke of their terment forever se-H-ar their opposis for help! ending. eems that the St. Louis enterprise is groaning under its oppression. And how about the one in Arkaness? There are a few [good brethren down there who are trying to breathe into its nostrils the breath of life; but we feer that, without a change, vitality will never become visible.

What are we waiting so, brethren? Did young David teach us a had lesson? Are we waiting for him to re-appear and subdue our enemy? God will pever send him again Nothing short of a united effort on our part will give us relief.

But we must have some plan to collect our forces. It is very difficult to accomplish much without a plan. Now as brother John W. Forney, in B. at W. of Sept. 12th, hes given us a lan, why not sccept it? In my estimation, it is good enough. He says: "Let the brethren ascertain how much each district ought to pay to raise the amount then let one brother in each district notify each church in the district how much that church ought to pay." He advises that we take this plan in rassing all our public moneys. fan't this good enough? plan is good enough, but it will be of no ben e fit unless it is carried into execution. net go to work at ource? Some brother can surely tell about how many districts there are in the Brotherhood, then let brother John Metzger make an estimate of how much each district should donete to reise the omount needed for the St. Louis house. Let the Arkansas brethren follow the same plan, and I helieve they will soon get help. There is also a house to be built in Kansay. The brothe n there should also send in an estimate of their needs, as they have not, as I suppose, received uch help yet. Try it, brethrou. Let us all

Now if there is any brother who ke na give the approximate number of districts in the Brotherhood, let us hear from him at once. This will be the brat step. Then let us hear the estimates, and we will see how broth ar l'orney's plan will work. Please don't delay, brothren. Now is the time!

Aeligious Essays.

THE PROTECTED TRAVELER.

DY G E. MAJESNIDER.

The traveler with his day's work spent, Beneath the forest shads has pitched his tent; He and his honsehold soon are fast asleep Their toilsome journey makes their slumber

Above their heads the stars are glowing bright, Like diamonds, sparkling on the breast This is the signel for the savage beast To roam the ferest for his blo Leopards and lions round the teut now prowl And wake the woodland with their fearful

The traveler, startled at the dreadful sound, A blazing fire soon kindles all around; The monsters see it, and with horrid roar Rush through the thicket and appear nu As when Elisha, 'mid the Syrian hand, Saw sword and spear arrayed on every hand, In gracious answer to the prophet's prayer, Angelic banners flashed upon the air; Jehovah's armies round about him cas With burning chariots and steeds of flame; And circled his bath with a fiery flash. And kept him sately from the Syrian's

THE CLOSE OF SUMMER PRE-SENTS US WITH IMAGES OF DEATH.

BY H. W. STRICKLES.

As I have been unable to work for the past six weeks, I can only meditate and observe the surroundings, and as I now have a small bunch of very fragrant flowers lying before me, which I have just gathered from the garden, they bring to me the thought, that a few weeks ago when we were walking in the same garden, we were surround ed with the most beautiful and pleas ing objects, and everything raised emotions of joy in our hearts, but now everything diminishes the number of pleasing objects or renders their appearances more uniform. The greatest part of the flowers, which then beautified our gardens, has disappeared, and we begin to have only faint traces of the once-charming scenes which so ravished our senses. The volutions in nature may be very useful to us; there is a period in our lives in which all the charms of Spring make gay and happy our moments that swiftly glide away while we are beloved and caressed by fond parents, strongly solicitous for our welfare, and anxiously expecting from our future conduct the rich fruit of all their tender cares. But how often is this deceived? Many a sweet flower falls before the blossom expands. Sickness withers our charms and nips our opening beauties, and an early death changes our fond hope into the gloom of despond-ncy. We have seen Spring flowers which bloomed till Summer; then perished in a few hours; in deed a very striking emblem of death And scarcely a day passes in which some human being is not unexpectedly. and without warning, met by the un sparing messenger. David in his ex-hortation to bless God, says: "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone and the place thereof shall know it no Pa. 103; 15, 16.

We have just passed through the sea-on in which the fervent rays of the sun induced us oft to eeck repose in the refreshing shades of the groves. These cool sequestered retreats have been fa-

thoughts have there ofttimes been directed to the awful solemnity of the grave, where the just will be received as into a safe harbor, from the tossings and dangers of a life of care and trouble. The resper has already prepared to cut down his corn. The sickle levels

the small and the great, and leaves be

hind it the fields empty and deserted. This to me is a just emblem of life. "All flesh is as grass," and all the glory all the honors and duration of life "as the flowers of the field." Like these, man flourishes for a while, and when the Lord of the harvest ordereth, he falls under the scythe of time. As the industrious bee is ever busy collecting its honey from every opening flower that scents the air, so may we amassing those treasures of wisdom and virtue, which will be our delight when old age presses heavily upon us, and our great consolation in the final sepa ration of the soul from the body. The husbandmen are already collecting the fruits of the earth, deposit their grain in their granaries. The days of harvest are the most important of any in the year: but how much more solemn and momentous will be that great day when the great Creator of the universe shall himself collect the harvest of the world! When the graves shall de liver up their dead; when the supreme Judge of the nations shall say to angels, "gather the tares into bundles to be burned, but gather the wheat in-to my garner." Upon this day of aw-ful solemnity, the righteous may meditate with joy and reverence. they laber and toil in weeping, sow their seed in the ground, but the joyful day will come when they carry their abundant barvest to the altars of God with songe of joy and gladness, to meditate upon death is to make this happy season more useful and beneficial when we consider death in its true point of view, far from regarding it a the enemy of our pleasure, we must se knowledge that its contemplation cano bles our ideas, and increases our felici ty. When the image of death is frequently presented to our minds can, we deliver ourselves up to riot and excess or can we make an improper use of the gifts which God gives us, if we continnally remember that the hour must come when we are to give an account of our stewardship to Him whom no one can deceive? Would the blessings of this life possess our affections if we consider how soon everything must perish? If we considered that the evening would arrive and bring us ease and repose, should we murmur and repine at the burdens we bear through the heat of the day, or the sufferings to which we are subjected? Or, if we frequently meditate upon that better world, and those purer and more exalt ed pleasures in which the souls of the righteous shall find a sure resting place, should we imagine that our chief hap-

this world, with all the giddy pleasures it can afford? Let us then meditate upon the future and all its riches, which God has promised, and fill our minds and hearts with His praise, so that when He comes we may not be found lacking, but rather ladea with sheaves, flowers and carlands to throw down at his feet.

piness consists in the enjoyments of

Largine III

THERE is nothing that has so much authority, and is entitled to so little, as vorable for serious reflections, and our rod of irou, and threatens even the wise. would expose us to the ravages of will be felt by generations yet unborn-

CHURCH PROPERTY

BY JAS. R. GISH.

THERE are divisious among us; whether it will be for the better or for the worse, when our race is all run, I will not atop to answer. Nevertheless, at present the indications are not as favable as we would like to see: for while the Gospel does teach us "to speak evi of no man," and again, "speak not evil one of another, brethren, lest ye be consumed one of another." sometimes astonished at some that make the high claim of Gospel, nothing but the Gospel, when I read their ar ticles and behold the abuse and misrep resentations that they publish to the world without qualification or a correct explanation of the reason of things; and some ask, why are not these things answered? The plain reasons are these:

1. It would be contrary to the Gos pel, "for when ye are reviled, revile not again;" "for where envying and strife are, there is confusion and every evil work." "For the fruit of the spirit is love, joy, peace, etc".—while the works of the flesh are, hatred, variance, emu-

lations, wrath, strife, seditions, heresies, and they that do such things, shall not unherit the kingdom of God 2. It would fill all our papers with contentions, back-bitings, confusion and envy, evil work, even enough to shame politicians; and in the end perhaps all

are made worse, and none bettered. 3. The general character of the Brotherhood is known to the world. Their life, conduct and dealings have gone before to judgment. Se all the self-praise that we could give ourselves would not help us; for if we have been unfaithful, have deceived our friends, neglected to pay our just debts, and at the same time have kept our neighbor's property, or have been unfaithful to our contracts, either with the world or the church, we justly deserve the censure they mete to us.

4. It is at least presumable that very man and woman of talent would never join a church without learning its practices and principles. And I am very sure that no other church in my acquaintance takes so much pains to in struct their applicants for membership. as the Brethren. Then if any mem bers violate that covenant that they make with God and the church, it is their fault, and they virtually depart from the church, and separate themselves from the Brotherhood. It is well known that if some had been honest and told us what they intended to do. and what course they would pursue, they would have never got into the Brotherhood, to cause so much trouble, hard feelings and confusion; neither could they have deceived the Brother hood. And I do not think the Breth ren try to deceive anyone from the cants; but if any have been taken into what they were doing, I claim they have a right to withdraw from the church peaceably, and unite with any

pains they take to instruct their applithe church that did not understand other church where they can do better for their salvation; or even start anoth er church if that will better their spir itual condition. But to go out, cr stay in, and attempt to remodel or overturn the order and usages of the church which have stood the test for years, and introduce a new line of things that is authority, and is entitled to so little, as untried by us as a people, such as put-custom. It rules all the fools with a ting away our plain order in dress,

fashion, lust and pride. There is not a church on earth that abacdoned plain order that has not been swallewed up by pride and fashion. And in stead of a free ministry, as has been so long tried by us, we must now have a salaried ministry, with its parsonages fine churches, with their ornamentation and organs. Instead of plain Sunday. schools to read and teach the New Tes tament, we must add conventions and picnics with their accompaniments and many more such things that have been untried by us as a people. I for one, regard them as dangerous to us and to the simplicity of the Gospel.

Therefore I am unwilling to make

the leap into the dark. I am afraid to

risk it, but if any have talent and clear

ness of perception sufficient to pene

trate the gloom, and see where they will light when they leap, I have as quarrel with them; all I say is, pleas excuse me, as I have not tried that way But, when I see these things tried and am convinced that they are better, and show a better light to the world, more salt to the earth, then 1 will try the experiment too. As much as we may regret the divisions that have shtained amongst us, there is one thing certain and that is, they that do the beat, will be the best when the great day of judgment comes. Then, Breth ren, let us all try to do the best, let u try to be more like our divine Master and teacher who taught that if any

will take away thy goods, ask then

not again. Let us never go to law about church property, there is a better way. Then s a way that is just and right; when there is division-let parties buy or sell Value the property, and then give ei ther party their due, and the propor tion that they have paid towards That would be manly, it would be brotherly, it would be godly, it would be right. And don't forget that when we do right, we are right; when we do wrong we are wrong; whether "Old Order," "New Order," or Conservative and it can never be right to hold any property, whether church or callege without paying back whatever part of interest the other part may have in it Let us do right, buy or sell, keep our title clear. Some may say, the law will give it to us. Well, do right, law e no law; justice before law. next A. M., will set that right, and

they that have been wronged, are not able to sustain the loss, then let the general Brotherhood stand by them and help them to bear the loss. And if the general Brotherhood holds any church property, or any other property for which they have not paid, pay for Right is right. Peace on earth, and good will to men.

any will not give us what is oursin jus

tice and equity, let them take it, and

WOMAN'S INFLUENCE.

SELECTED BY GRANVILLE NEGROES

Guiteau said, he would have shot President Garfield some two weeks be fore he did, if it had not been for the presence of Mrs. Garfield, This is on ly one of the many instances where woman wields an influence over her sterass mate. That influence may be goed of bad. If she pessesses those gentler graces, se peculiar to her winning Bature and performs (with fidelity,) her calling in society, as daughter, wife of mother; she wields an influence, that moral or profligated, she would but add feel to the fisme in driving man onward in his course of degradation and sin. As she is the very heart of society, no sin could be more wide spread in its coarse, more degrading in its character, damning in its influence then that of corrupt motherhood. I have reterence, of course, to her position in society in this land of Bibles and civilization. Go into heathen lands, where Christ has never shed His bright and liberating beams of light-where ignorance and superstition hold despotic sway over the minds of the people, and where woman is looked upon as little better than a brute, and is treated as a slave; under such circumstances ber influence is dwarfed, and her mind never rises above the daily routine of drudgery; and her spirit never longs for any

thing but to serve her tyrant husband. Thus we see that the Bible and its refining influence must pave the way for woman's noble calling by placing her in her right sphere. And while the mathers of this land of liberty have very great privileges when compared with those in heathendom, yet this places a greater responsibility on her that she may guide this fair land to the desired bayen.

TRACTS

BY LOTTIC EXTRING.

Some persons have a very pour op ions of tracts. They appear to think all of them are made to order. Never theless that is all a mistake. They are the pure fruit of the piety of the age. Those particularly which have been made instrumental in bringing souls to Christ, and their names have become familiar, have seemed to be the offspring almost of inspiration. It requires a gift to do this work well A very talented man ence made the confession that he had twice tried to produce a tract and it had been rejected by the committee. When we examine these little sheets, they have more piety than many volumes that lie sleeping in libraries. Richard Baxter's father gave to his son a tract, purchasing it from s peddlar. It converted him and made him paster of Kidderminster. The father's prayer and zeal went into that tract and filled it with life. Then Baxter wrote a tract that converted Dodd ridge. In his turn Doddridge wrote "Rise and Progress." Wilberforce, B very aristocratic man read that hook and became a Christian. Theo he wrote his "Practical View," and Leigh Richmond came into possession of it, and it made him a changed and regenerated man, bringing him to the feet of

Some of you may wonder who Leigh Richmond is. He is the author of the "Annals of the Poor," a very interesting book. He become a minister of a thurch in a village in England, and io that church he laid the foundation of all the fame he produced. He labored among these village people for many years and was instrumental in bringing many souls to the church. He not even a converted man when he be gan preaching. His new life came to him through a series of providences and the most remarkable is, that all these were in the line of tract making. Immediately his career underwent an alteration. His sermons, his duty, all showed that a revolution had taken "Gad breathed into his nostrile the place in his character. Henceforth he breath of life, and man became a liv-

wondered that the use of his pen came in under that instrumentality, and so it flowed out into some channel of effort in tract-making. These tracts gathered in to themselves during their making and their uss, the religious faith and favor of those who use them. We are often made to believe that many souls could be converted to Christ through the instrumentslity of tracts. And if any of us can write a tract that will be the means of bringing souls to Christ, let us he engaged in the work but if we became so good and think that our brethren and sisters are all badness, and we write tracts and publish their faults before the world, think it advisable to lay aside our pens aud not write tracts to injure our breth-

SALVATION.

ET 0EO. W. 08ADY.

THERE can be no subject more important than this. n appearance of danger, it is the first thing we think of when our life's safety, or property is taken into considers If a house is on fire, the first thing thought of, is to save it; if this cannot be done, the next effort is made to save the meet valuable property. But when the soul, that eternal part of man is threatened with an awful doom an endless death, instead of heing alarmed on account of it, we seem en tirely indifferent about the matter Oh! when will the time come that the people will think, think, THINK have made a good start for the Kingdom of Heaven. But it is so hard, eems, to make this start. If we as ministers of the Gospel, can only suc ceed in getting men to reach this one important point, we have done the most that we can do. If the teacher cannot succeed in inspiring in his pupils a love of the beauties of thought, his work in the school-room must inev itably result in but little good; and it is equally true with the ministry. You might as well go irto the forest, preach to the broad spreading branches of the oak, as to preach to an unthink ing congregation. Then it is necessary first, to teach them to think, second. what to think.

When the sinner sees the error of his way, when he sees that he is dashing violectly down the turbulent stream of time, and that before him is a terrible foaming estaract, but at what distance he knows not, and expects every mo ment to be plunged in the dreadful chasm below; if the thoughts are actively engaged in this direction; he becomes alarmed, and the very first inqui ry 18, "How shall I be saved?" young lawyer said to the Savier, "Good Master, what must I do that I may in herit eternal life?

On the day of Pantecost, those who vere convinced of sin, exclaimed, "Men and Brethren, what must we do?" The Philippian jailor, when he saw himself undone, inquires, "What must I do to to be saved?" And it is the same qu tion, that is asked by the contrite sin ner of to-day. Therefore it is my ob ject in penning these lines to answer this all-important question. In order to get the matter before the

mind of the reader, it will be necessary to examine as to what we are. God formed man out of the dust of the earth and man became a human creature "God breathed into his nostrile the

On the other hand, if she should be im- became a changed men. It is not to be ling soul," and implanted within him mersed beneath the wave, "in the name part of his divine essence, and thus he of the Father and of the Son, and of became a compound being, consisting of human and spiritual parts. The human part being of the earthly tendency, and the spiritual part tended Heavenly. Man was placed in the Garden of Eden. The serpent beguiled Eve, and she ate of the forbidden fruit. Now, the reader will readily see that Satan induced her to est through the mind, or the will, which is the spiritual part, and then she carried out the transgression by the means of the body, which is the human part. transgression, mankind fell, and thus affected both the human and spiritual parts. In the flesh, we suffer by the fail, afflictions and death. By it, we are subject to spiritual death. promised an atonement. This atonement had to be made through the same principles. The Son of God, high up in glory shared equally with the Fat er, in power and infinite goodness, lett His shining courts, and took upon himself human flesh, and thus became alse a compound being, being both human and divine. With the nature of hu-manity he slespe in the ship, with humen organs of speech he commands the waters, and with the power of con science, he stills the tempest. With hu man effort he enters the river Jordan; and with the mind of a God, he fulfille all righteousness. With human appre-hension he shudders at death, and in his prayer in Gethsemane, His agony is so intense, that it forces the perspiration from his sacred temple, in drope, like great drops of blood. These were the shrinkings of nature. He crosses over the brook Kedron, is betrayed by a kies is seized by the officers, and when Pete smote off the ear of the servant of the high Priest with a sword, He by human bands, replaced the ear, and with the power of God, He healed it. Fol lowing further, we find that he contin ued to suffer in both body and spirit until the human could bear it no longer, when the spirit left its tenement, and He gave up the ghost.

All the types and shadows of the Old Testament, carry with them this universal affinity. And so all the com

the come characteristics. Therefore, if we would be saved, we must act in abedience to every command given in the Gospel. The Savior told Nicodemus, "Except a man be born agaio, he cannot see the kingdom of God." And again, "Except a man be born of the water and spirit, he cannot see the kingdom of God." it is evident from this, that a thorough regeneration is requisite. This includes repentance, which is brought about by a godly sorrow for sin, and consists in a breaking up of the very heart, and yielding up every idol and darling sin and making sacrifice of everything per taining te sin, a leaving off of all wickedness, and evil habits, and an asking of God for pardon of sins. faith; it is a moral impossibility for ar individual to repent without having first believed that Jesus Christ was truly the Son of God, and that he has wrought a redemption, whereby man may be saved by complying with the Gospel. But now that he has repented, that is another kind of faith, which none but the truly repentant can feel. It consists in a confident trusting in God and knowing that God's pro-This is a living faith will be fulfilled. And thirdly, haptism, this is submitting

the body in obcdience to God, to be im

the Holy Ghost." This is regeneration and gennine conversion, but to be say, ed, we are required to observe all other ordinances, and duties commanded in the Gospel. God does require obedience in the spirit. The whole soul, the mind, the wilt, must be in the work or all that our hands can do, will prove futile. If we "do these things," without having a hungering for righteousness, making duty to seem a load, or worship to prove a task, our work is altogether from human effort, and is not consi with the divine plan. Look out, kind reader, whenever that "I can't" comes before some divine injunction, we are trying to work without the spirit. And when we catch ourselves trying to set aside any of the outward torm of religion, we are trying to do something that disagrees with the whole system of God's plan of salvation. Then let us obey with the spirit, through the hands, the feet, the head, the lips, the tongue and the teeth, whatsoever he says unto us, and "glorify him in our bodies, and and in "four Spirits which are his.
Mt. Freedom, W. Va.

TEACHING.

Tux following is a good answer to the question-"Ought one who is not a Christian to be a teacher in our com mon day-schools and Sunday-schools? "I don't ask you to stop teaching be

cause you have an unholy heart. Bu
I do ask you no longer to be so basely an grateful as to cherish such a heart. profess to teach the child what you do ot understand; you try to make him love what you do net love yourself; you profess by the art of teaching, to show the child that his soul's salvation is the great object of life, when you are indif ferent about your own. This is wrong every way. Would the child pray? Your example is against him. W he work out his own salvation with fear and trembling? Your example shows him that it is not necessary. Would be him that it is not necessary. Would be weep in secret places over his sins and a hard heart? He is afraid to tell his feelings to you, knowing that you are a stranger to them.'

Says the same writer, "As a father seeking the best, the eternal welfare of my children, I could not commit it into hands which were not guided by a p'hands which were not guided by a po-ons heart." How, then, can we until those who have no Christian parental care into the lendership of unhallowed teachers?—Well Spring.

A MINISTER had this text repeated to him: "Lord, thou knowest all things. thou knowest that I love thee; He sa unto Peter, Beat my sheep." "No! No! said the preacher, you are mistaken my brother. He said feed my sheep." "A "! did he?" said the man, with a searching look, "I thought maybe you read it, Beat my sheep.'

HE who cannot find time to consult his Bible, will one day find time to be sick: he who has no time to pray. must find time to dis; he who can't flad time to reflect, is more likely to fintime to sin; he who cannot find time for repentance, will flud an eternity in which repentance will be of no avail; he whe can not find time to work for others, may find an eternity is which to suffer for himself .- Hannah Moore.

J. H. MOORE.

BRETHREN AT WORK.

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YOUR PAPER

SUBSCRIBE MOW All new subscriren at Work, for one year, will receive the Paper FREE to the end of the present

Ler those who have sunned, sin no more. It is hard to keep sin under control, who e enters the heart

Sax may first strike the eye, then the he and at last the conduct

THE Progressive reports 116 students at the Ashland College this Fall. Terrer were added to the church, during the

late feast at Walkerton, Ind. Bno Samuel Utery's address is now changed

from Pyrmont, lud., to Camden, Carroll C Bao, Amick started to Waterloo, Iowa, last ain and preach for the

week, expecting to rea Brethren several days. BRO, Isage H. Christ, of Olathe, Kansar, re-

ports one addition to the church there, by con-fession and haptism, Oct. 14th.

It is remarkable that most of those who te and speak so hard against leaders, would like to become leaders themselves DID you send ten ceute to Bro. John Met:

gar last week? If you did not, remember better late than never. Send it immediately. sr of us may know semething of separate from justice, but it is for God alone to understand the meaning of merey and justice

Bno. I. N. Crosswaite, now living at Dwight Dakota, says, he would like it much better in Dakota, if he had never lived in Oregon. He

thinks of moving to Oregon. were haptized at the Pine Creek church

last Thursday. One of them was Edmund Forney's daughter; she is quite young, but not too young to serve her Master. Ozu Elijah one time thought that he wa

the only righteens man left, but the Lord gave him to understand that there were still seven thoushed just as good as he was.

AT a meeting lately held in Huntingdon, Pa brethren D. Emmert and J. B. Brambaugh were elected deacons, brother J. W. Swigart forwarded to the second degree of the ministry,

A NEWSPAPER may become a tattler as well as a person. We generally read such papers for the evil they report, not for the good. If they report no evil, their mission se

THE price of the Primitive Christian and Baethern at Work to the same address for the coming year will be \$2.50. By sending this mount to this office hoth papers will be sent to you one year.

Is you wish to find a prudent ruler, select the man who thinks there are other good peple in the world hesides himself. But when you find one who thinks that everyhody clas is , you may dep nd upon it, that you has a had case on hand

WEEN Elijah learned that there were v seven thousand men just as good as he was, he at once ceased his complaining about the wick rdness of others, and went on about the Lord' business. If some of those who are lamenting so much over the faults and errors of others would do likewise, the Lord's cause might prosper much more than it now does, "The stream is calmest when it nears the tide, And flowers are sweetest at the eventide And bards roost neurocal at the close of day, And mints divinest when they pout away.

MANY would-be reformers are like a con brilliant for a time, when the excitement is in-tense, but soon disappear, leaving not one simple trace of their usefulness.

THE members of the Cherry Grove cl three miles north of Lanark, are putting a basement story under their large meeting-house. They expect to have it completed some Bao. F. C. Meyers, of St. Louis, Mo., write

that Bro. J. Whitmore, of Center View, Mo. has been doing some good preaching for them and that the cause was much strengthened by his coming. THE 400th anniversary of Martin Luther's hirthday will occur on the 10th of November A Lutheran synod in this country h

air-ady began to prepare for a suitable cele-bration of the day. BRO. M. M. Eskelman writes that he is holding meetings, of evenings, in Washington, Kausas. His health is good. He goes to the District meeting, near Lawrence, as a delegate om Washington Co.

THE Hungarian Prime Minister announces that the whole power of the State will be used to suppress the outrages against the Jews. Six hundred Jewish families have left Pressburg or cocount of the recent riots.

Ds. Ray Palmer, who stands at the head of American hymn-writers, now resides with his wite and two invalid daughters at Newark, wite and two invalid daughters at Newark, New Jersey. He is nearly seventy-four years old, and will soon have been married lifty years.

DESIGNING men often labor to place them elves in the front ranks by defaming the characters of those better than themselves. Instead of raising their condition to the proper level, they aim to pull the standard down to their level.

THE following notices were sent too late for insertion in the proper place, hence we give them room here. Love-feast at Sam's Crack, Carroll Co., Md., Oct. 24, 1 P. M.; Branch Mead ow, Oct. 28, 1 P. M.; Woodbury, Nov. 11. All of the Pipe Creek church, Md.

THE Woodbury church, Pa, has recently had an addition of eight members. It now nambers two hundred and ninety-eightstrong church under the care of Eld. Jacob Knrtz, and assisted in the ministry by J. B. Replogie, J. G. Snyder and John Holsinger.-

We wondered what business Bro. Sherp could have in Chicago last week, but when the following was laid on our desk, it seemed all

Oct. 12th, 1882, at the residence of the bride's parents, Walter I. Pratt, to Emma Fahrney, both of Chicago, Ill. Ceremony by Eld. John Knisely, assisted by Bro. S. Z. Sharp.

THERE is a freethinkers' town in M bossts that it has no church, no God, and no devil, and has stoned a prophet, who would have entered it. Chaplain McCeles, the noted Methodist money raiser, secured me at the Cincinnati Conference to build a Methodist chapel in this Intidel stronghold and he and a brother preacher propose to test the question whether free thought and free worship re suppressed by free-thinkers

THE Chicago, Burlington & Quincy Railroad Company has just issued an illustrated treatise. "The Heart of the Continent," describing the wonderful growth of the Six Great States. Th book is beautifully printed, and numerone en-gravings of high merit adorn its pages. Any one sending their name and address three-cent stamps will receive a copy by re-turn mail, by applying to Perceval Lowell General Passenger Agent, Chicago, Illinois. Steon

AT the recent meeting of the British A ation for the advancement of science, Prof. W. Boyd Dawkins delivered an address on the primeval man. es, based wholly apon scientific grounds, is that the man, who first invaded Europe had "his birth place in a warm, if not a tropical region of Asia, in a garden of Eden." Prof. Dawkins is not a theologian, nor do we know that he is

Takes ought not to grow with the wheat: true; but we see no use in tramping do a whole plantation of wheat for the sake of de

Many of the church festivals are simply sly method of getting the devil to help pay the s. Sinners in abund invited and their money taken with a sort of a

newer to inquiries we state that the Bruederbote, our Gorman paper is still published by J. M. Suyder, Grondy Center, Iows. —
Price \$1.00 per annum. If you read Gorman. do not fail to send for a sample copy.

It is a common thing to hear a pi say that he feels his mabbility to do justice to the subject, but just let some of the members tell him he is not able to do justice to his subject and he will become so offended that will take weeks for him to get over it. Ver Verily man is a curious creature.

"Tunne is no greater mistake," says Dr. Bushnell, "than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to test the world in its own way, but it is to stand apart and above it, and oduce the impression of a boly and separate life. This only can give ue a true Christian

Bro. Balsbaugh's article on the first page of this issue, will be read with considerable interest. If he has any more light on that subject our readers would thank him for it. Furt more, we would be pleased to have him write a er of carefully prepared articles on the different ordinances of the church. We promise him that they will be greatly appreciated. His article this week will do good,

one of the signs of progress in Philadelphia is the forbidding of eiger-smoking in the cars of one of the prominent lines of street railway. Some of the smoke-inclined passengers mean over this as an infringement of their persons iherty. They even go so far as to say that their wives and mothers won't let them smoke at home, and their employers and customers won't allow it in their place of business; and now they are shut off from being a nuisance on street care

Wx are inclined to think that Darwin's faith in his own theory was not very strong. In one of his hitherto, unpublished letters, which appeared in the New York Sun, he says in response to an inquirer; "Sir: I am very busy and an old man, in del

icate health, and have not time to answer your questions fally, even assuming that they are capable of being answered at all. Science and Christ have nothing to do with each other. With regard to the future life, every man must draw his own conclusions.

On Saturday, October 16, we spent a few hours in Chicago on business, and while there, called on Bro. Hadsell, who is engaged in the clothing business. He showed as through his rooms, and permitted us to examine much of his ready-made clothing, cut in the order of the Brethren. Here you can purchase suits in the order just as cheaply as fashionable suits can be purchased in other stores, so that our people now have no excuse for not adopting the ger eral order in dress. "His clothing is well made plain, and ought to be on the counters of all merchants patronized by Brethren. Send to him for samples and price list. Address, B. A. Hadsell, 211 and 213 Monroe St., Chicago, Ili

THE BRETHREN AT WORK has be for intimating, last week, that Mr. Henry Reah, candidate for the office of Superintendent of Public Instruction, in this State, denies the reality of the Christian religion. If we were mietaken we will thank any one for re liable information to that effect that we may make the necessary correction. The statement we published was taken from one of our ex changes, and to our knowledge has not vet nied by any public journal. Mr. Rash's politics we are in no way concern-ed, believing that a Superintendent of Public Instruction should in his work, rise above po-litical issues, but we would like to see in him a man who believes in the reality of the Christion religion. Since the time of the spostles, the cause of education has been mainly lead by is not a theologian, nor do we know that he is the advocates of Christianity, and we re-a religious mus, but his name carries great gate to use it pass into ther hands. We open weight in science. Nor does he believe that

WE would like to have the names of all the members in the Brotherhood who are not tak ing the BRETHREN AT WORK, that We may send them sample copies. Will not some on in each congregation look after this matter Send the names as soon as possible

Bao, S. Z. Sharp preached a very as sermon in the Lutheran church Sanday mora ing, Oct. 15th. His theme was friendshin using Prov, 18:24,—"There is one that sticked closer than a brother." Some of his nerrative were very pathetic, and produced a good after

For over one year James Chrystal, author of the "Ristory of the Modes of Baptism," as W. K. Pendleton, President of Bethany Col lege, Va., have been having a written discousing to Infant Baptism, through the columns of the Christian Standard. The debate has been deprived of much of its interest by the log intervals between the appearance of its sevent parts; but it is now closed, having come to se and last made WE suggest a careful reading of Bro. Jas. 2

Gish's article on the second page of this is seen especially the last half. We like his ideas each element trying to show to the world the hest light. We should provoke each good works, and in that way prove even others are of God. Remember that if we have to the spirit of Christ we are none of his; let therefore pay less attention to the faults others, and more to the mending of our or ways, and by so doing we may convince world that we are true Christians indeed. others speak harsh of us, and publish her things concerning us, it will be well to remen er that Christ and the apostles fared far won If the different elements cannot agree to will together in union, let them part in peace. olved to pray for each other's salvati is unwise for them to quarrel, or to even have trouble over their property. We predict thi the ones that exercises the most Christian july ment and prudence will be the ones to a plish the most good in the long rnn It is a maxim of the Supreme Court, that at

w should be so construed or interpre

to make it appear unjust. It is to be pre-sumed that the intention of the law is justice and that object should always he kept when any use is to be made of it. W While the is true of civil law, it should apply we equal force and propriety to divine law in a ite parts. No interpretation should be give that will make the divine requirements ap unjust or whenrd in any of their application The expression, "Salute no man by the wa is sometimes very unwisely applied, and use as an excuse for not speaking to a fellow-tre eler on the highway. Such an interpretein does injustice to the enered Scriptures. The take the instance where the guest had not the wedding garment on. It would make it near absurd to apply that lesson to a partic It would make it sp kind of garment that we are to wear, and the if we do not wear that particular cut, we so to be cost out of the kingdom. Such an in pretation would certainly be very unjust. Scriptures teach the necessary plain the form of that plainness cannot be d from the wedding garment referred to. Mother instances might be referred to, but Max will let this suffice for the present.

We are in receipt of an article addressed the Brethren of a certain county, stronly ut ing them to rote the Auti-accret ticket at the coming election. The writer holds that it the duty of the Brethren to take their stands the Lord's side by voting as he suggests. It well known that our people are opposed to secret societies, and will not hold in fellowith these belonging to such orders, hence in th faith end practice they ere inquestionably the Lord's side. Many of them are opposed voting, hence will take on part in election any kind. Furthermore, we do not desire by run our paper in the interest of any polit class, knowing that the tendency is too much the way of the world. We desire to do all w can consistently to break down secret sec and destroy their avil influence, but prefer to do it in a way that will be in harmony with the doctrine of the Brethren. We present that the brethren living in that particular c ty know the meu who are in the field, and will exercise all needed judgment and condict so that it will not be necessary for us to delab But this much we we in the habit of voting, and two men eq ly well qualified were running for offi momber of a secret order and the other not. would every time vote for the man who we

WE sometimes hear of instances where minites make efforts to have themselves forwarded ce even when they know there is conilerable opposition to the move. Such move pariy always make trouble, for the simple ight way. Such men are not usually fit to be forwarded, if they were, they would not be good working up their own promotion. Wh sa see a man laying plans for his own promo so see a man mying plans for his own promo-lon, and laboring to seeme the services of others in his babail, we generally conclude that there is something not just right about that there is something not just right about that man, and as a general thing time has seved it that way. Prudent men, men who are qualified for promotion, always have judg-gent enough to let others say when they shall b sdrauced, knowing that it is not prudent formen to make too great an effort on their own bilish in regard to such matters. The right about their promotion; others will always at nd to that, and if they do not attend to it,

they may rest assured that they are not just the men for the place yet.

Wx had the pleasure of attending the Coof Meeting at Lanark last week. Everything passed off very pleasantly, and the hash days seemed satisfactory to the church. desire to speak in behalf of the ministerial suck in this church, for it stands greatly in zeed of assistance in this respect. The meeting-house is located in town, where most of the members live. They have services eve Sanday evening, and every other Sanday in The congregations are nou large, and the interest most excellent. Harrison is the only minister now left in the congregation, and he should have the assutance of adjoining ministers as much as possi his. We assure them that their work will be greatly appreciated. We further suggest that raveling ministers make it a point to call Lange when visiting Northern further add, that we never, on this earth, exfind a better-hearted class of people than is found in and around Lanark. We leave them with many regrets, and cherish for the May ordest and ewestest memories. heaven's blessings ever rest upon the church and community there. Brethren D. E. Price and J. J. Emmert, by invitation of the church Brethren D. E. stiended the council, and their assistance in the deliberations was very much appreciated by the members.

A PICTURE FROM POMPEIL Tax city of Pompeii stood at the base of

Mount Vesnvius, and at one time must have been a place of considerable trade. It became a favorite resort for the wealthy Romans, and had perhaps few equals in beauty and grandeur. The city was much damaged by a sarthquake which happened Feb. 5tb, A. D. 63, but the final calamity came seven years afterwards when occurred the terrific oruption of Vesavius which, in one day, overwhelmed the whole city, and literally buried the entire population alive Of late years whole streets have been excavated, and many important discoveries made. The following narrative will be read with conshie interest by Bible students generally. "Mr E. N. Rolfe, writing from Naples, says

An important painting has been found at Pompeii, and placed in the Naples Museum smong the Pompeian frescoes. It represents judgment of Solomon, and is the first e on a sucred subject, the first fragment of Judaism or Christianity, that has been discovered in the buried cities. picture is 5½ feet long and 19 inches in beight, and is serrounded by a black line about an The ecene is laid upon a teriach in width. race in front of a house adorned with creeping plants and shaded with a white awning. On a dais (represented as being about four fest high) King, holding a scepter and robed On each side of him site a councilor and behind them six coldiers nuder arms. The King is represented as leaning over the front of the dais toward a women in a en robe, who kneels before him with dish eled hair and outstreehed hands. In the center eled hair and outstreeched hands. In this center of the court is a three-legged table, like a butcher's block, upon which lies an infant, who s held in a recumbent position, in spite of his struggles, by a woman wearing a turban. A soldier in armor, and wearing a helmet with a ed plume, holds the legs of the infant and a about to cleave it in two with his falchion. A group of the spectators completes the icture, which contains in all nineteen figur The drawing is poor, but the colors are par-ticularly bright, and the preservation is ex-cellent. As a work of art, it is below the average Pompsiian standard, but it is full of

spirit and drawn with great freedom. es of the figures are dwarfed, and heed (ont of all proportion) large, which gives color to the assertion that it was intended for a carricutors directed against the Jews and their rheathre attreases who so, but my own impression is that the artist was anxious to develop the facial expression, and to do this, exaggerated the heads. There is nothing of the caricature about it in other respects—the segony of the knowling mother, the attention of the listening king, and the triumph of the second an, who gloats over the division of the child-are all manifest, and to my mind there is no attempt, intentionally, to burlesque the neident; but this is a matter of opinion.

DR. LYMAN BEECHER

Dz. Lyman Beecher, with all his learning and elequence, had about him some oddities that seemed to have fitted him wall enough but would soon ruin the standing of any other preacher. Here is one instance, related by Ray Palmer, D. D., who is speaking of the Thursday evening meetings held in Bosto by the Doctor, as he was then usually called: On going in one evening to his lectore, I found the room, as usual, filled, and just then waiting for the minister, who was a little late w moments he came in, with his neu quick stop, and passed to the small platform on which the table stood with Bih's and hym hook, and directly back of which was a wide window let into the heavy stone wall and forming a deep recess. As the doctor passed up by the place where the deacons sat, he said in a low but audible tone, "Deacon L-, will you ommence the meeting?" The deacon at o proceeded to read a bymn. Meantime Dr. Beecher took his seat at the table, and without seeming to notice audienes or proceedings began to feel in one pocket after another as if in earch of something. At length he produced a letter which had avidently been opened and read. This he laid before him, and on the back of it, with complete absorption of manner, began to make notes with his pencil. When the singing was finished and Deacon L-said, "Let is pray," and the people rose, the doctor in apparent unconscionsness rose also, but immediately turned to the window recess and seated himself sidewise to the audience on the onse of that, and putting up one foot, placed the letter on his kues, and went on making his notes through the prayer; at the close of which when the andience set, he resumed his sent at the table with the same abstracted air, and went on using his pencil while the second bymn was song. When they were singing the last stanza of this, he put his pencil in pocket and smoothed out his latter as he laid it on the open Bible. Then be arcse, annenno d his text, and preached in his highest strain of elconence.

PREACHING TO THE POOR.

erection of a monster church in New York City, to be need especially in sommer when many pastors are out of town. If rightly managed, with good music, and plain, direct, practical preaching, it would easily be filled all the year and. Mr. Kirkland's Gospel tent in Broo has been full every night in the week. churches are not intended for the poorer class sa; they are not located in the neighborhood of the power classes; the expense of admission excludes the poorer classes. Why not build a people's church, hire a people's preacher, and augarate people's sarvice. By this it may be seen that the popular

churches and preaching of the day do not meet the wants of the people. Christ came to preach the Gospel to the poor, and likely if he were bore now he would be found preaching to that class, while the popular preachers would learned. Rich, costly entertain the rich and churches, high-salaried preachers and pow rent have placed religion beyond the reach of those who need it most. Simply, another religion is wanted in cities-a religion adapted to the wants of the poor, and that is just the kind of religion the Brethren have, if they could only he induced to take it into our large cities, and offer it to the people without money and without price. If the twelve apostles wer here, there would be congregations among the poor in all our large cities before two y The fact of the matter is, we need more of that apostolic spirit.

TIDEDTV Ir is but right and just that we should in-

ist upon public writers acting in harmony with their avowed principles. One of these principles, to which we just now wish to call attention, is liberty to set as each individual may think proper on all points where there no thus saith the Lord. We do not aim, this article, to discuss the correctness of the proposition, but insist upon those holding such views carrying them out in their writings. each person is at liberty to ect as he may think proper in matters where the Bible is silent, why should be be publicly consured and or demued for carrying out his conviction make the case plain to the mind of the reader, we mention that these who favor Sundayschool Conventions, hold that the Gospel says nothing about them, hence in harmony with their theory, a person is at liberty to attend such conventions or not, just as he may think Now if he does not attend them, why should be be publicly censured? If it is a matter of hisrty why not let him enjoy his liberty? It seems strange that he must taught that the Gospel grants certain liberties, nd then be publicly condemned because he makes one of such liberties. Men who touch that the Gospel grants each member of the church liberty to act in harmony with his own judgment in all points where the Gospel is eilent, and then censures him for doing so, cer tainly acts very inconsistent. He presches and teaches liberty, but wants no one to practice it unless they do it in the way he dictates. H is not willing for any man, or set of men, to dictate for him where the Gospel is sileut, he seems very willing to dictate for others in ench cases. Men who preach liberty ought to allow others liberty as well as themselves. Consistent is the man who will take his own pills or practice what he teaches. Men have a right to set forth and defend their views, or prope sitions, but if they are matters of mers expedi ency, concerning which the Gospel grants every man liberty to believe and act as he may think proper, why should anyone be censured for either accepting or rejecting each views Consistency would say they should not.

THE DEVIL PAYING FOR THE BELL

Toy Independent tails a novel way of raising oney, which by-the-way shows to what extent churches may degenerate by the nee of church fairs, lotteries, etc. Those of our people who seem so much inclined to pattern after modern charches may do well to think over this matter seriously.

A Lutheran church in this country wanted a bell, and did not want to pay for it. was nothing peculiar about that, for it is quite a common thing for those who ran the fine THE New York Herold recommends the of a church, instead of patting their hands in their pockets, and paying the Lord's bills, to try by some roundabout way-fairs, lotteries, etc.-to ask the devil to pay the expenses of ennning the Lord's work. They are apt to find by and by that there is the devil to pay in a very serious way. This particular Lutherau hurch, however, had canvassed all the plans they could imagine to make the devil pay for their bell; and finally they hit upon the following, which really takes the palm. In each the taverns and saloons in the vicinity of the church they put a little safa, with an opening to receive coins, marked "For the church-bell" but they knew that this alone offered no great inducement, but only the opportunity to give So they offered that the proprietor of saloon in whose safe the largest amount of money should be collected at the end of a given period, should be presented with "three dozen ut-glass beer goblets, with his name cut on thom." This was a fine success. The young men and old flocked into the rival so drank heer to the delight of the proprietors praised the Lutherau Church, and went home pozy. When the hanks were opened, it found that \$108.66 had been collected, and saloon which had collected \$23.12 received the three dozen ent-glass beer-goblets, with the proprietors' name cut on the

We are glad to know that this whole sche is condemned by the Latheran, in whose colmans it was first published.

SATURDAY NIGHT.

The Good Name.

When I was about fifteen years old my parents moved on a rented farm, in Adams Co. this State, located about fifteen miles from where the main body of the Brethren lived. In course of time, arrangements were made have preaching at a school house in our paigh. horhood, every eight weeks. The app ments were usually filled by Bro. David W son of Eld. Geo. Wolfe, or Wm. Lirely. olfe ere good preschers, and usually drew large ennonegations.

In the Fall, when the apples bega ripe, my parents, Virginia like, concluded that we ought to make some apple-butter, hence equiry for a copper kettle, but none was to be found, as the people in that part of the country knew nothing of meking app butter. Our meeting-day came, we all attended of course, and Bro. David Wolfe presched After meeting, one of the neighbors told my father that there was a Pennsylvanian living among the hills about ten miles to the South, who had a large copper kettle that might be procured if he would send for it.

Early on Monday morning I was started out with a team in search of that copper kettle. The route was not only rough, but difficult to follow. Finally I drove up to the well improv-ed little farm that had been pointed out as the place where the Pennsylvonian lived. into a neatly kept yard, I met a pleasant look-ing man, and asked if his name was —. He replied in the affirmative. I then told him where I lived, and what I had come for, assur-ing him we would take good care of the kettle, d pay him for the use of it. He said that he had a large copper kettle, but would neither ire it out, as such a vessel cost a good deal, and was very easily spoiled, and that his had been injured a time or two, and he bad concluded to let it go no more.

Feeling rather had, I applogized the heat 1

could for troubling him, at the same time tell-ing him that while at meeting the day before, one of the neighbors had told my fatl kettle, and that was the way we came to know of it. He asked me where we attended most ing. I told him at the Bush School-house, ing. I told him at the busin Schoul-noise, three miles east of Payson. "Who presched," says be. I answered, David Wolfe. "To what church does he belong?" he eagerly inquired. The Dankard church, says I. "Is your father a member of the Dunkard church?" he asked. I told him he was. "All right," says be, "he can have the kettle, and is perfectly welcome to it. I used to know these Dankard people back in Pennsylvania, where I came from, and they were always honest, and would take good cars of things." I was soon on my way home with the large copper kettle in the wagon, feeling as well paid for my trip as if I had received

wages.
See what a good impression honesty and uprightness had made on the mind of that man. who had moved from Pennsylvania twenty vears before, yet he had not forgotten the ankards, and their honesty. I would to God that our people had such a reputation every-That is the kind of a religion that where. helieve in. The horrowing of a copper kettla effects of honest living upon the part of oth-That man had confidence in the very Dunkard. He thought that every one ers. name Dunkard. who belonged to the Donkard church was all right, and could be trusted.

at better influence could we desire than uch a reputation as was in the mind of this But I feer that in too many instances that good impression is passing away. Indiserect men creep in among us, and by improper reputation for honesty and prety is in the rem past, a thing to be be talked of but not to be ord,-J. H. MOORE

Our attention has been called by some cor-

respondents, to the first article, on first page B. AT W., No. 40, which seems to have copied from a book antitled "The Royal Path of Life," page 205. It is very wrong for anyone to copy the productions of another and pass them off as his own. After the said a cle was in type, we suspected that it might not be original, but could not call to mind any proof to that effect. But since the article is in type, and now before the public, it would be proper for the writer to explain himself. Perhaps it was not intentional. But to oth we wish to say, that when selecting matter But to others publication, always give it proper oredit, by aying, selected by so and so. In The select referred to from " of Life," as good, and is worthy a place in the B. AT but the proper credit eaght to have been g

-Ard the fruit of righteenmons is some

A Hymn of Praise.

Almighty Father, gracious King, Accept the tribute that we bring; Be pleased to hear the song of praise Which from a grateful heart we raise In deep affliction, weakness, pain, When every earthly trust was vals Thou didst in condescending love, Send help and comfort from above

Thy arms of love; thy arms of power Upheld as in the trying hour; And when thy wisdom saw it best, Our suffering cessed and we found re Returning attempth, Increasing days

The Lord is great, a mighty tower,
In every dark and shining hour,
Let all his sauts in him rejoce,
And praise his name with joyful voice JOHN SCOTT.

By the Wayside.

As we walked out into the country the other day, we saw how the leaves are already turning yellow, and sink to the earth, carpeting the ground in mani fold colors. A sudden gust of wind may whirl them hither and thither, but at last they remose quietly on the bosom of Mother Earth.

Look at the birds that have made joy

ful the inhabitants of earth by their sweet melodies! They have gone to fairer climes, and while our northern omes are surrounded by snow and ice the sweet songsters are sojourning in the "sunny South," enjoying a milder air and waiting for the opening of Spring Did I learn a leason from the falling

leaves? By looking closely, we can see a great similarity between man and the leaves of the forest. We enter the world, and, like the leaves, we have a mission to fulfill. Whether we be like the towering oak or the humble shrub-SOMETHING is demanded of all of us. and it behooves us to do it with all our And the birds-what do they teach?

They tell us that, like them, we should look forward to the time when we must leave our present field of action, and join the innumerable throng that has gone before. This world, beautiful as it is, cannot always be our home; we ste aly preparing for a higher life. And, since we can reach that better land through "much tribulation" only, how important that nothing impedes our flight! O that we might watch! Too often the things of this earth hold us At other times the destructive power of ein consumes our vitatity, and we lack ength to reach our heavenly home. O. that God himself might give us strength ery time of need! Well, the wind blowed sereer, and the

Well, the wind blowed liereer, and the darkness gradually enveloping the earth admonshed me to go home. And as I wended my way homeward, I shought of the leaves and the hirds, and the lesson they taught me, looking forward to that brighter home where all is joy. That we might all meet there, is the wish of your Sellow-traveler.

Mount Morres, Ill.

The Credit of Good Nature.

IT is no test of amiability to be good ed in the few and rare moments of onity when all human troubles soon to have subsided. It is the man who, when troubled himself, cap preserve a calm and cheerful exterior to chees those around him; who, when oppressed by cares, has yet an encouraging word by cares, has yet an encouraging word for his brother; when disappointed him-self, has yet the disposition to point out to others the star of hope in their hori-xon, who may be most confidently described as a most amiable man

My con, said an old dead head Bap vor every enterprise that is proposed, vor every enterprise that is proposed, — By this means you will gath the support of its friends. But mark me, my son! He sure, in every case to oppose the plans for carrying out the proposed en-terprise. In this way you gain the sup-cert of its angelies.

Moreover, it will be for the comfort or your conscience that you favor all good enterprises; and it will be to the credit of your judgment that you object to all unwise plans.

And mark this, my son: that nothing

is easier than to find some objectionabl point in any plan or method ever pro-posed by human beings. It is a fortunate thing, my son, that we can thus al-ways keep ourselves in the right, while at the same time we can keep free from complications, and legitimately excuse ourselves from all troublesonte tasks, nd also keep our pockets from leaking. So said the old dead-head Baptist, and the devil said AMEN

THERE is some promine in your Bible exactly adapted to every trying hour

Itlatrimonial.

STUDEBAKER—CLYDE—NearWest-phalia, Kansas, Oct. 10, 1882, by the un-dersigned, J. T. Studebaker to Annie BRICKER-GRABLE,- At the bride's

home, in the Neosho church, Neosho Co., Kan., Mr. James Bricker to sister Sarah Grable, formerly from Wash ington Co., Pa. M. O. Hongores. Fallen Asleep.

CUPP.-In Maryville, Mo., Sept. 21, in member of the church for 34 years. Funeral discourse by Bro. Joseph GEO. A. SHAMDERGER. MILLER.-At his residence in Laporte

Co., Ind., Oct. 2, Eld. Issue Miller, ag-ed 68 years, 10 months and 8 days. Bro. Miller united with the church [816; was called to the ministry in As a brother and minister he was h respected and beloved, and the church will feel a sad loss in his death As a father and citizen he was held in high esteem-two sons and one daughte

The funeral services were conduced at the Bald Hill M. E. church by th writer, from Rev. 14: 13. Gro Weenen

HOY.—In the Yellow Creek congrega-tion, Carroll Co., Ill., Oct. s, from the effects of a carbuncle on his neck. William Hoy, aged 37 years, 7 months and 23 days.

man; he left a sorrowing wife (a slater) and three little children and many friends to mourn their loss. Services to a large audience from John 5: 24-20.

J. J. Emmery. ELDER. - Sept. 27th, in Washington congregation, Kosciusco Co., Ind., siz

ter Catharine Elder, wife of John El-der, aged 60 years, 0 months and 10

days.

She went to bed as well as usual or
Thursday evening; on Friday morning
Bro, Elder arose, made a fire and ther
called the sister. Getting no response he went to her, and found her silent h Catharine Elder was born in Way

Catharine Elder was born in Wayne Co., Olno. When four years of age, she removed with her parents to Richiand Co., O., and was there married to John Elder, Oct. 18, 1832. She then removed to Kosciusco Co., Ind., the latter part o November, 1845, where she remained no til ber death, baying lived with ber b hand 40 years, 11 months and 19 days She was the mother of seven childre three of whom proceded her to the spin it world. She was a devoted memb the German Baptist church for many years. She was a kind and motherly women to all. In her departure her husband has lost a kind and devotes

wife, her children have fost a kind and loving mother, and the church has lost one of its best members. The church and the neighbors deep!; sympathize with the herenved family and hope we shall all meet again in that new bright world, where all is love. The funeral was preached by Davis from Philipp. 2: 10, to a very large au-once. Jesse Calvent.

FETTY.-In the Blue Ridge congrega tion, Champsign Co., III., Sept. 24, ain-ter Harriet E., wife of Bto. Newton Petty, aged 97 years, 9 months and 23 Funeral services by the Brethren

from 2 Cor. 5: 1. JOHN BARNHAUT.

Announcements.

Love-Fensts 27, at 5 P. M., Sugar Grove, Wells

co., Ind.
Cet. 27, at 10 A. M., Pittsburgh, O.
Cet. 27, at 3 P. M., Nettle Creek church
near Hagerstown, Wayne co., Ind.
Cet. 27 at 10 A. M., Pyrmonf, Carroll co
Ind.

Oct. 27 and 28, at 10 A. M., Ninescal church, 4 miles south of Nickerson Kan. Oct. 28 at 4 P. M., Salem church, Ma bregon, and 29, Millmine church, Pinti

i and 20 at 10 A. M., Antietam reb, Franklin co., Pa. 3 and 20, at Mt. Vernon, Augusta

28, at 4 P. M. Marcupin Creek erch, Montgemery county, 111. 25 at 10 A. M. Hudson church, III. 28 and 20, at 10 A. M., Greenland arch, Maysville, Grant co., W. Va. Oct. 28 and 20, Marion district, Grant Ind. Stop off at Landisville. Fov. 4, at 4 P. M., Loraine, Ill. Nov. 4 mid 5 at 10 A. M., Astoria church 111.

Nov. 4, Round Mountain church, Ark Nov. 18 at 2 P M., South Beatrice chare seven units south-cast of Beatrice, Ga

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OTHER WORE IN PROPORTION

Correspondence.

Opening of the New Church in Arn-

ald's Grove and their Love-feast.

Doring the last Summer, the Brethren at sold's Grove, with commendable spirit have sted a new church-house, well finished, with ent, and every accommodation necessary Love-feasts, as well as for the usual meet

There was a large attendance on Saturday. pt 30th) to open the new building and sol-nly dedicate it to the worship of Almighty The public services were opened by Bro

H. Moore, by singing, " And are we get a

Frayer by J. H. Moore. The sermon was suched by Bro. E. Eby. Rev. 21 was read by m. Wm. Moore of Chelsea.

The text was, "Behold I make all things ys." The substance of the sermon was as towards the time when all things will be enised to renew and restore all things. hogh a believer is renewed in the spirit of d and has become a new creature in brist Jesus, still in his material, physical nape he is yet unrenewed. The new heavens of the new earth, or God's everlasting kingon requires a complete and perfect change of on requires a complete and persect change of less mortal bodies. The spirit of man mani-sis steal fimperfectly through these material, We need a resurrected, perfect istly bodies. We need a resur he new earth possible. The spirit of man beprorfect through a perfect body. We all heve to confess that evil as well as

natuess is in our flesh. The renewed, inward an delights in the law of God, but in our went fleshly state we cannot do the good we The spirit is willing but the fiesh is But we need not be discouraged there We are here on trial, and have to crucify flesh with its effectious and losts. We have uptation and trial, as is fitting the candidates glory and exhaltation. Adam was placed tral, elthough made spright, but through eavy of the devil to which it pleased God to the same enemy, but we may overce d wear the grown

We find a warring within us. The flesh its against the Spirit. The renewed mind Rid lead us to love, serve and obey God; but ness of flesh would lead us away from

To elevate our minds opward and heavenrud, we are taught that the present heavens us world shall pass away, but the new heav-us and the new earth, wherein rightcoursess sill dwell, will remain forever. We are referit to the new earth as the place where the ight, tears, death ad the cores will forever and.

To enter the glories of all things made no he body as well as the soul must be redesimed. The redemption of our hodies is as essential to or future possession of the new earth, as that four souls. The old heavens will depart, as resture shall they he changed; but a fairer reston shall arise than when the angels sang opther, as their joyous song rolled over the spital sea at creation's birth. This fair inheritate will be the home of the redeemed. of the curse will be known no more. Even the millennial reigo, which begins one

tw, the onrse will be so far removed that the

hild shall die 100 years old. In the redeemed world there will he no de copie or impaired vision. All will be like the arior and see him as he is. Then will Satan bound. He is not yet. How pleasantly we ok we are getting along, but soon changes The storms blow, and wa know that Sa ceives yet. But we are near the time, a he will be cost into the abyes. Then, in beautiful city Jesne has gone to prepare we shall enter not with these vile hodier with spiritual bodies, shining like the sun will come again to receive us to himself. Then we shall dwell forever in the house not with hands, eternal in the heavens.

You have lived in old houses but now in now But, alas, your new and elegant houses

took the old one down. You did not try to re pair it. Some people's religion is like meading old houses. They retain so much of the old timber. What the Brethren did to the old so should all do who come here. Lay s house, so should all do who com-good foundation and build anew. Reject aver

goes tounament have your names written in the Book of Life. This is better than to have demons subject to us. If we could enter the third hearen and see its glories, it would avail us nothing unless our names are insertised there. may see children, and children see parents thrust away.

We look hack twenty-six years ago. What a change! How many faithful ones are fallen asleep. How many who preached, prayed and

worshipped in the old house are now gone, awaiting the voice of the Son of God. The voice comes from the throne, "Behold, I make all things new." With what glorious hodies will they come forth. Let us think of this when we see the wicked around us. Then we desire Jesus to come quickly. He will give us the white stone, the new name, and we shall sing the new song. Now we have our work to do. God will do his.

Do not think too much of the new house. It is a good huilding; still imperfect. This house is for God's worship and to declare the whole counsel of God in. God's name ought to be recorded here. Our work is not yet suded. The devil will give trouble. You cannot keep him out by lock and key. The net, inclusing fish, good and had, and the teres, apply to the church. The devil gets into the church. We regret the evil done in the church. We deplore her divisions. But we do not despair. Jesus mer utrasons. Dut we do not despair. Jesus will soon come. We see the Scripture flabilled. Soon the blessed change will come. Let us hold fast. We know what the devil will do first. He will seek to destroy our love for each other. He will seek to make us hite and deyour each other. The more we love each other the safer ere we from Satan's assenits. Let us one another.

The 753rd hymn was then sung, followed by a historical sketch of the church by Bro. Aller

There were many memoers from the rounding churches, insomuch that some could not be seated at the tables. The order within was good, considering the packed state of the The examination exercises were solema and impressive. We all felt it was good to be

Next day, (Sunday, Oct. 1) a very large as sembly came together, and were addressed by Bro. E. Eby on the subject of hope. We were all adified encouraged to hope on, waiting to the reward of faithful, loving obedience. And thus closed the first services of the new church at Arnold's Grove,-a time long to b

From Cedar Co., Iowa.

The Brethren of the Cedar Conaty (Iows) church, purpose holding a Love-feast at their meeting-hoose, 4 miles west of Tipton, 28th and 29th, commencing at 2 o'clock P. M. Munisterial aid solicited and the usual invita tion to all to be with us. Those who come by rail should give notice to A. M. Zook, Tipton Cedar Co., Iowa. Tiptoo is the nearest

We enjoyed a very pleasant feast with the Brethren in Linn Co., Iowa, the 30th, ult. Love and good-will shounds. They have repaired their church-house, - a turn for the better, and from the conduct and presence of the out side world during their meetings, they certainly share largely of that reverence and respect due a Christian people. During the meeting Bro. Geo. Rogers was called to and very appropriately installed by Eld. John Murray of Quarry, Iowa. We appreciate their brotherly kindoces, and hope the Lord may

bless them for all their labors of love.

[The above ought to have appeared lest week but was unintentionally overlooked. We beg pardon for this one time.—En]

From Mt. Freedom, W. Va., Oct. 2. Dear Brethren:

Allow me to tell your many readers that the good Lord has again permitted us to ese each other in another Communion sesson. Our Communion took place on the Hunting Ground on the 28th, and at Dry Run church on the the Bot, slaw, your set and elegant beases (so the 20th, and at 107 line cherrie on the 1 as one way or the other should it.

If the all-sources are supported in the state of the state of

George Wine, Jr., of Rockingham Co., Va. These Brethren preached for as the analterable Word of Christ, on the 29th and 1st. On the 28th two precious souls entered the fold, being haptized into Christ's death. We are in love and union. The schisms and tronbles that have been recking churches

known here. All we crave, is the Gospel. -Who will bring it? Yours in Christ, One, W. Onady.

From Burlington, W. Va., Oct. 12.

Dear Brethren:

The Tearcoat Love-fesst came off last Saturday and Sanday. The feart was a very enjoyable one, and will be long remembered.—
The weather was pleasant, the attandance large and the order very good. Three precious large and the order very good. Three precious were added to the fold by haptism, and I think others are almost perceaded to be Christian or the control of the con

Bro. C. G. Lint, of Pa., has premised to be with us at our Love feast at Beaver Run on the 21st and 22ad of this month. I will send you a report after the meeting is over.

From Camden, Ind.

Dear Brethren:-The members of the Lower Deer Creek

arm of the church met in council to traceact some business and to elect one speaker and one deacon. The lot fell on John Lesh for speaker and Aaron Soceberger for descou. Mey the Lord he with them to help them perform their duty. Samuel Ulery moved into our arm the church; so we are in good working order avain.

From Eldorado Church, Mo.-Oct. 11.

Dear Brethren: We received three by baptism on the

17th of September. Our Feast passed off sa-tiefactorily to all present as far as known. The attendance was not large, but the best attenof others coming into the fold of Ch and our church, which was organized in July, We hereby inis looking forward hopefully. We hereby in-vite speakers to come and hold some meetings with us and those that cannot, to pray for our success. May the Lord bless and save us all.

T. J. Allen.

From Dorchester, Neb .- Oct. 12.

Dear Brothrens

Our Love-feast, Sept. 16th was truly a feast of love. There were ten ministers pres-ent; two were chosen to the ministry; the lot fell on brethren Israel Cripe and Jecob Fager. the Lord bless them, that they may pro faithful. Three more were added to the church here last Monday; all young.

Fraternally, J. R. Ceipe. Our Western Trip

NUMBER VII. Dear Brothren:

The town of Morrill, a little village of sevaral hundred inhabitants, is only a distance of about four miles from the Pony Creek meetinghouse. A number of the Pour Creek memoers live in this town, emong them the eider of the church, brother W. J. H. Bauman, and a number right around town. So the brothree thought we ought to have some meetings in the town also. A large hall was rented for the purpose, holding perhaps five hundred people, ren more, and we were indeed surprised to see the people turn out as they did. evening of our meeting the large hall was literally crowded, so much so that quite a num-her of the people had to stand. Of course the cocasion was a somewhat unusual one, as we had announced on a previous night that on had announced on a previous night that on that night wa would preach on the subject of haptism. We preached several dectrinal dis-courses in this town, and we have reasons to believe that our humble efforts to preach the Word were not altogether in vana. Some prominent ministers of other denomin especially of the Disciple or Christian church, were on hand, and it was removed some that we would be challenged for a debate on the haptism question, but not one word was said to one way or the other about it.

as we find them, which we regard as the better way always. We think some brethren do a great wrong, end even oftentimes burt the cause they ere trying to promote, when preachlog on doctrinal subjects. While we should be fearless in preaching the treth, yet we should use wiedom end judgment in presenting it. The better way, so we think, is to treat other denominations as being perfectly sincara and honest in their religious viewe, and let what is to be said, be eddressed to the understanding and conscience of the people. hes so inherent power of its own and when properly and intelligently presented, will do properly and intelligently presented, will do its own work. To one hard and unsuitable epithets against other denominations, such as Roman Catholic prostitutes," and a host of other hard names we might moution, and which we are sorry to say, we have heard brethren use, is, to say the least, unchristian in any one, and very enbecoming the minister of the Gospel. a who thus preach to the people must not wonder why they don't meet with more one ses. Better wonder why they have any success at all. What is wanted at the present day, and that kind of preaching is always wanted, is to preach Christ in such a way as will coable the people to see and feel Christ in our preaching.

the Bible and history, bearing on the que

calling them insincers, only helf Christians, etc., is not preaching Christ, but is judging the people, a work the Lord will do in his own The prospects for building up a lorge church in the town of Morrill are certainly all that can be desired, and the hold our brethren aleady have in the place should encourage th to still greater faithfulness and perseverance in the good cause. We hope and pray our brethren and eisters in and about Morill, will forget to exemplify the true spirit of the re-ligion they profess, but by their walk and con-duct in life show that they have been with Jesus and learned of him. In our next we will pay a visit to the Falls City church, Nebruske. J. T. Mayens.

To say hard things about other denominations

(To be Continued)

The Pivot Word of the Gospel.

METANOIA. This was the first word of John the Baptist's ministry, the first of Christ's, and the first word to the awakened multitude by Peter on the day of Pentecost. "Men and Brethree what shell we do?" is the ery everywhere of light-pierced, sin poisoned, guilt-oppressed, bell-measeed souls Judgment and damnation, sin and the undying Judgment and damnation, sin and the undying worm, are behind, before, above, beneath, and most terribly of all withm. "What aball we do?" Peter repeats the great word of his Mas-ter coined in Eternity, "METANOIA."

is come in learnity, "Meffanola." I have just finished reading a wonderful little book entitled "An Undeveloped Chapter in the Life of Christ," with a sub-little of "The great meaning of the word Metamola, lost in the old version, unrecovered in the new," by Treatwell. WALDEN. It is astounding that so much of God and humanity, and all that is glorious and inspiring in possession and prospect, should be focalized in a single word. I have for ten years heen studying and investigating and writing to heen studying and investigating and writing to elaborate the same ides, but not from the same word. All that Walden Ends in Metanoia, I see in the Incarnation. And I have no doubt when Christ uttsred His thrilling Metanoeite, it was tentamount to saying, Be as I am, tab-ernacles of Jehovah, new creations through the Divine inbeing. The idea of change, renewal, which is the very hottom of the word, involves the very pith of the infieshing of God. The great ioaugural Word of the Messianic procla mstice, was "the high calling of God in Christ Jesus." In Metanois is summed up the whole ministry and mission of the Carist of God. will never lose its force as long as human nature is capable of being "changed into the sama image from glory to glory." Forever and forever will Metanoia be the soul's sothusi and forever will Metanoia be the soul's aothusi-sum and raptors. God in the flesh is the soul's everlasting Ideal and Life. It means not only "take a new mind," but "take the mind of Christ," and unfold your being in it forever in the very purity and peace and blies of God. Our common word repent is a most mislead

ing word, whelly suptied of the great thought of Jehovah-Jesur, and Waldeo's magnificant little book will open the eyes of thousands, and I hope of millions. To get down to the naked solid truth reveals the startling fact that Christ Himself was in the category of his own procla-metico, and come by degrees into the meaning of His all-comprehending Metanois

that love the Lord, and show the world the sublime meaning of the pivet et word of redemption. C. H. BALSBAUGH.

From Hudson, Ill.-Oct. 12.

Dear Brethren:-

In Vol. 7, number 40, page 3, is an arti-cle by S. S. Garman, antitled, "Why we Keep the Lord's Day, or the First Day of the Week. He fails to give us the Scripture where we are commended to observe the first day of the week, or the Lord's day. I would be very gind if he would refer me to the text in the New Law, because I could make use of it often. Piesse reply through the B. AT W. J. Y. SNAVELY.

From Milford, Ind.-Oct. 15.

We met in church council on the 12th of October to transact church business. A man to the second degree of the ministry, and make a choice for two deacons. The result was two tie vetes and a majority of one church decided to have three installed, who were respectively brethren Levi Miller, Cyrns Fuller and David Eckess. The charge was given by Bro. Wm. R. Deeter, which made the scene solemn indeed. Our prayers go up in their behalf, and for their steadfastness. J. H. MILLER

From Hylton, Va.

Dear Brethren:-

Our Love-feast is among the things of the past. On the 30th inst. the brethren and sisters assembled at the brick church to com memorate the death and sufferings of our deemer. At 11 A. M., services were opened by Eld. Jerry Burnhart, of Franklin county. After prayer it was mede known by some of After prayer it was mose known by some of the members that there were some applicants for beptism present. The brethren visited them, and found them worthy, and two of the three desired to be haptized that day, so after preaching, Eld H. P. Hiltion buried them presenting, Edd H. F. Hillion buried them ne-neath the liquid waves. We then repaired to the house to engage in the sacred ordinances as taught me by Jeaus, the great head of the church. Bro. E. W. Hylton read the latter part of the eleventh chapter of 1 Corinthians. and brethren Barnbart and Wrightsman spoke upon the examination of communicants. had a very solemn feast.

On the day following Bro. J. B. Wrights man preached an intelligent sermon on "the fruite of our thoughts." We had a very pleas-ant and profitable meeting with a few excep-O, for more wisdom and a nobler con ception of heavenly things, is my desire.

Fraternally, C. D. Hylgon,

From Deep River, Iowa.

Dear Brethren:-

Our Love-feast, which was held Sept. 27th and 28th, is now among the things of the past, long to be remembered. Many made the re-mark that they never enjoyed a meeting so well. As the church here is in peace, we just thought, leve and union is a bonutiful source for enjoyment to emanate from.

me thought, as our Feast was held in the middle of the week, the crowd would be small. But we were pleased to see more members from adjoining churches in attendance than There were nine strange ministering brethren present, who held forth the Word with power. Order was excellent, notwithstanding crowd of spectators was very large. We what rainy when meeting closes, which made it disagreeable for those from a distance desiring to return home, and for those of us, who wished to attend the feast in Monroe Co

Brethreu Thomas, Taylor, their wives and myself, started therefore as soon as our meet-ing closed. The Brethren in Mouroe Co., held their Feast at Bro. Berkman's, under a large tent. Three strange ministering brethren present, brethren Thomas, Myers and Taylor, A Love-feast at the same time in the adju district, was the cause of so few in attendan from a distance. Preaching was excellent, and we all felt much editied. We had not met with the Brethren here since uniting with the church, and our soul rejoiced that we could as-semble around the table of the Lord, with those whom we had not seen for many years

Here we met the blind, crippled, aged and firm. Dear brothren there will be no sorrowing in Heaven, but we are told we shall be like Jeaus if we prove fastiful. Oh, what consola-tion, especially for the blind and crippled.

repaid us for our journey through reiny weather. There has been one edded by haptism to our title hand since our last report. He is a man little band since our last report. past sixty years of age, and never before made a profession. May be live a Christian life and

be the means of bringing more into the fold Our Sabbath-school has closed for this sea-We trust much good hes been dene through the Subhath-school everywhere. We think ours has been productive of good. May God strengthen us all, is the wish of your sise wish of your e Jestina Milles.

Our Trip to Chicago.

Last week we received a telegram to come to Chicago on important business, to which we promptly responded and were met at the Union Depot by Eld. John Knissly of Indians and Exra Fahrney, son of Dr. P. Fahrney, by whom we were conducted to the dector's peal residence ou 431 Oakley Avenue. At the door we were met by the doctor's oldest daughter, Emma, who seemed the personification of heppiness, and led us into the parlor. The folder doors were swnng open and the parlor and drawing room were made une. This looked rather ominous; the more so as beautiful flow-ers adorned the mautle, the bay window and the center table, and every once in a while a messenger came, bearing some rich present, which was placed besides others that were sent

In the evening a number of favored guests were cordially received by the bostess and troduced to the company already essembled.— When the momentons hour had fully come Walter Prett and Emma Fahrney, with their attendents, stepped bravely before the whole company and the twein became one. -Congratulations followed amidst the mu from melodious voices. Supper was then served in richness, and variety after the menner of the Chicagoans to serve on such occawith which the guests mingled together engaged in conversation. We enjoyed the company of Prof. Hager, former State Geologist of Mo., and now President of the Chicag Historical Society; also some other prominent citizens of Chicago.

We took occasion to glance into the doc-tor's Laboratory, where the celebrated Februer bitters are still made, and from appearance his hasiness is prespering.

Next morning, in com y, a grand daughter of Eld. John Zook, and S. D. Fahrney, of Ottumwa, Iowa, we set out in a carriage to observe the wonderful growth of the city. We sujoyed this ride nnasually well. Friend S. D. Fahrney is a graduste of Mt. Morris College or of the "Old Sandstone" as he called it and a most geniel companion and friend of the Brethren.

Chicago is a most wenderful city think it may be salely said that no city or earth ever grew to the same proportion in the same time as did Chicago. Its parks, its ho vards, water-works, buildings and business are S. Z. SHABP. simply grand.

From La Duc, Mo.

At oar late church council, en aged sister who for some years stood separated from the church, was again received buck into the fold Also, another one united with the church by haptism. At a later meeting still eactber one was received by haptism. Thus, one by one, those are gathered in that should be saved.

Fraternelly,
J. S. Monley

From Ashland, Ill.-Oct. 15.

Dear Brethren:-

Our Love-feast passed off pleasantly, On the 12th inst. at 1 P. M., we met in council. After some church business was attended to we repaired to the water-side, where we had the pleasure of sceing our little sister, a tender lamb of twelve Summers buried with Christ in haptesm. We are made to rejoice with gre joy to see our loved once come into the fold of Christ after our example. I acknowledged my Savior at the age of eighteen years, my brother at sixteen, a sister at eighteen; and now another sister at twelve years. One brother is standing away from Christ yet, but hope he Brothren Leves Nell and L. Kimmel

the ministers present at the Feast. The 18tb. Bro. L. Kimm el started for home. Since

Our enjoyment among the saints here, well day to crowded houses. To-morrow, at eleven day to crowded houses. To-morrow, at eleven and seven o'clock, we will preach in the rillege of Ashlend; from thence Bro. Neff tekes his leeve for homa. The old veteran labors hard for Christ and has resolved to spend the rest of for Christ and has resolved to spend the rest of his days battling for the Lord among the dif-ferent charches. We feel much built up by the old brother, and say to him, come soon and below. the old crother, and say to him, come acon again. Brethren, come among us and help boild up a church here. The way is open, but I feel weak to work alone. Den't forget our young ministers and little group of members. Den't peat them by and go to large churches with able ministers. with able ministers. Brothren, there is tuc much of this done. "Feed the Lambs," says Jesus, our Savior, "as well as the sheep."

Freternally, T. A. Robinson. From Casstown, Miami Co., Ohlo.

Dear Reathers

I am truly glad to write you that the cloud that has been over the Lest Creek church has passed away. We had a church visit; and council meeting the 21st of September. Eld. Kauffmen and Geo. Garver took charge of the meeting, which passed off satisfactority. Love and union seemed to prevail, with the exception of old Bro. Davy, who requested to with draw his membership from the church, which was granted to him without a dissenting voice. John Studebaker in the Primitive

From Walkerton, Ind. Dear Brethren:-

As church news are interesting to us, may they he to others; hence we will give brief history of our meeting of the 13th inst. The morning and forepars of the day seem ed gloomy and rather forhidding to many who desired to be with us, the sky being overspread with blackening clouds, and the rain descend ing in showers.

At noon the rain crased and the cloude dis-persed. The san cast its enlivening rays on all nature, and many who were anxiously waiting for the ceasing of the rain, could start in the pleasant sunshine to the place of meeting n we felt ourselves happily disappointed ceing so many gathering in, until the was filled to it utmost capacity. A good sup-ply of ministers was present; among them El-der John Brown of Williams Co., Ohio, His wife accompanying him made application to be received into the church, and was haptized by Eld. Rupel. Afterwards two young men de-sired to units with the church, and were hep tized by the writer.

On our retorn from the water, found all the om occupied. So we coucluded, with others that a want of room would prevent us from communing; but our brethren, desirous that all should commune, arranged, until three handred and forty-seven were seated ground the Communion table. Eld. Brown efficiates; the meeting was pleasant, and enjoyed by al who delight in the commandments of the Lord. To our Brethren end sisters who have been with us, we would say, remember us in your prayers. Come egain. May Hebrews 13: 1 be written on the tablets of our hearts. Let brotherly love continue.

To enswer the ofb-asked question, How many members have you?-we answer, 357-all unit-ed and firm to remain in the good old ship Zion, until we land in the Haven of Rest. JACOB HITTERPREAMO

From Carcy, Ohio, Dear Rodfores

At the request of the members of the Portage district, wife and I, on the 36th of September drove across to the Portage church to attend their feast. Here we met a band of united worshipers, who know little or nuthing experimentally of the troubles that are so keenly felt in many places in the Brotherhood.

We here enjoyed a very pleasant Commun ion together. This church is under the care of Eld. J. C. Witmore, assisted by Elders John Krabill and Jonathan Witmore, and appears to he in a good working condition, and I all loyal to the general Brotherhood.

From this place, we traveled by private con-regance to Askland church, a place ever dear to my memory. Here is the home of my sgro mother as well as the resting place of the mor tal remains of a kind father as we others, with whom we formerly met to sing and

Here we met many brothren and sisters at five P. M. on the 3rd of October in their large and commodious house for the purpose of com Bro. Neff and I have been laboring together in memorating the sufferings and death of our the cause of Christ, presching once or twice a Master. There was a good representation of

members, and a very large concourse of spech tors, who seemed to show great respect to the church. Here we had a feast indeed and the members were much encouraged. At the clear of this meeting on invitation being given, on precious soul stood up for Jesus.

This church, although near the great coats of the Progressive faction, is moving steading onward, and under the teadership of Eld. D N. Werkman, the church has been smoothly along, not experiencing much, if an

Bro. D. N. Workman, notwithstanding ti attacks made upon him, still con-mands to respect of everybedy, both in the church an respect of every many among the world. We were considerably as emong the world. We were considerably as emong the world about the so-called progression of Ashland had enlisted so life sympathy among the members in the congre ons immediately adjoining, where they not have to depend upon some one's writing for their information, but where they SEE so know all about its workings, as 1 am inferest ed that both Ashland and Maple Grove church es have voted solid for the General Brothe From Ashland we were conveyed to the M.

bican church, where we had several very pleas ant meetings, and on the evening of the 100 we met meny brethren and sisters eround in Communion tables in the old church house that we used to visit in the days of our be-The church seems to be encourage and much united, and is moving steadily to ward; but having no resident minister and them, Bro. D. N. Workman and his co-lakes are at present supplying them with ministers

From this place we returned home, when upon the lith, we enjoyed another rich fest with the dear members of our own (Rome) on gregation. May the Lord bless his work Freternally,

L. H. DICKET

Love-feast in Shoal Creek congregation Newton Co., Mo., Oct. 28 at 11 A. M Love-teast at West Nimishillen church, Stud Co., Ohio, Oct. 28th.

Love-feast in the Walnat Creek chirch, Johnson Co., Mo., five miles north-west of Knobnester, Nov. 24.

The Morning Star.

Bao John Seibert, at present residing in Mt. Morris, has written a poetic work of 478 nearly printed pages, which has been on our det some weeks, out as we are no judge of the merite of poetry, our readers must be control with the following clipped from the local paper published at this place. The work may be his by addressing Cushing, Thomas & Co., 165 and 165 Dearhorn St., Chicago, Ill. "The Morais Star" an epic poem written by Dr. John Schert, is one of the latest literary production presented to the reeding public. As a product ion it has siready received the plaudits of the ton it has already received the plausits of twell-literary world, some even giving it the high-ranh of a companion piece to Bunyan's PO grim Progress. Commencing with the dam of creation, each of the important eras in co-Christian religion is treated in as must cantoe, beautifully rhyming in verse and test ing with a religious thought and sent med that cannot fail to impress the most cased reader. It should find a place in every libert in every Christian bome. The price of its work is \$2 00.

Science and Darwin

Well has Darwin admitted in a letter receive ly published in the New York Sun, thet, "Science and Christ have nothing to do with sub

Yee, truly, no more than this tere globe with its concentric, geologic rings has to do with the advent of the comet, now glowist in splender, grandeur and beauty athwart the firmament of beaven, thence to pass into house less space, soaring, soaring through immensity with terrific speed; again in some future gen ation to return in its wondrous, elliptic or to warm and lighten up expectant creating with its trailing sphere of hurning carbon while all mature will stand then as now, ray in mute and ellent admiration at the crossill

What eyes unborn will see the Saming ecb, Till in the shaunt'ring can thy rays resorb, What wondoring eyes beheld the Merning Star, Trimesphal Advent on thy Orient Car!

exhibition amid celectial worlds!

2600 The Brethren at Work.

BRETHREN AT WORK.

2000 Brethren at Work.

\$1.50

"Set for the Defense of the Cospel"-Philippinus 1: 17.

are clean, but not all," that all the disciples feet were washed, for this language follows the ready submission of Peter to Feet-wash-

ing. Again, had Peter persisted in disobe-dience, how could be have been clean? He would have been so naclean that all his

part in Christ would have been severed What was true of Peter, would have been equally true of any of the other disciples

eth not save to wash his feet," he meant to

inform Peter that it was not necessary to

wash his hands and head, as Peter had re-

quested him to do; the plain English of

which is, He that is baptized, needs no other

Peter was clean, in the sense in which Christ

Again, "Judas was unclean after his feet were washed." This we readily admit, but

not on the ground of his feet being washed,

instead of him washing, but on the ground of his traitorous heart. Then, if on account

nfter feet-washing, does it not follow as

washed, that very virtue would have accrued to him on that account? Surely not.

Again, would any suppose that if Peter

would have washed some one's feet, but

would not have his own washed that be

Christ assuced the apostles, that though

Feet-washing, to have the designed e

would have been clean? Surely not.

one's feet instead of being

of a base purpose a person remains uncl

poses are good, obtain a cleansing? any one suppose that if Judas had wash-

uses that term before his feet were wash

hen Christ says, "He that is washed need-

NO. 43.

of aggression upon their person or character. They are either pri-

VOL. VII.

Don't weery or feet About what people think

Lay out in the morning Your plans for each been

This also remember
'Mong truths old and new,
The world is too busy

Then let us, foegotting

Press onward and upwi

TO ELD, S. Z. SHARP,

BY J. S. MOHLER.

ume, over your signature I find the

"The example and comm lies that the virtue lies in the washing, in being washed, for Peter was clean washed, and Judas was not

Dear brother, to say that the virtue in feet shing lies only in the washing, will, in my aguent, hardly bear a Scriptural or logical It is true that the direct comd of Christ is on the side of washing low could there be a washing without thing to be washed? And, is it reasonto suppose, that Christ would select an t to be washed without a design in the

presupposes a proper state of mind and heart. Like all other ordinances, and where about all sets performed by one to as these are lacking, neither washing or being or. Thus, a person giving a drink of to one that is thirsty, takes the active. washed, will do any good; but where these qualities exist, a mutual benefit follows the e person receiving the drink, the paswasher, and the washe The person receiving the drink This is a principle that runs all through the Gospel. Christianity in its application the immediate blessing, but the person og the drink will also be blesséd, if he and effects is eminently mutual, and rarely in the name of a disciple. "For he terminates in self. The administrator of the ordinance of baptism realizes a blessing in giveth a enp of water in the name of a ple shall in no wise lose his reward," obeying the instructions of his Master, while the person baptized obtains a blessing in be-ing obedient to the ordinance of baptism. Jesus. In all worthy acts a mutual ng is imparted. But to return to our they would have many trials to cudure, and be brought before kings and rulers, for his brist, is the feet. Now if no virtue or ng is attached to the object washed, or sake, and be cast into prison, and suffer per and only in the washing.

ald answer so well to the design. In order to get before our minds clearly letter Peter was clean before his feet were wheel, in the sense in which Christ used

Then cometh he (Christ) to Simon ist had come up to Peter, ready to wash Peter begins to deman.

MT. MORRIS, ILL., OCTOBER 31, 1882.

inderstand each other.

Peter's opposition grows stronger, and he plainly tells the in saying that there is in almost every not.

Lord, "Thou shalt never wash my feet." Jecommanded by Christ an active and a pass-Lord, "Thou staft never wash my feet." Je-san then tells him the consequence, if he persisted in his refusal: "If I wash thee not, thou hast no part with me." John 13: 8. When Peter realized the consequence of his disobedience, he wanted more done than the Master deemed necessary by saying, "Lord, the feet of another in the right spirit, he renot my feet only, but also my hands and my not my rees only, nut also my hands and my head." John 13: 9. Christ, then follows with the language on which I surposes you have based your argument by saying, "He-that is washed neededh not save to wash his feet, but is clean every whit, and ye are clean, but not all." John 13: 10. From the connection of the narrative, it ecomes evident that when Christ said, "Ye

> washed receives both blessings. He who goes to a Love-feast and does not wash another disciple's feet, cannot go hom and say he fulfilled that part of the com-mand which says "wash," any more than he can go to the Lord's table, and hand the cup to another but not drink himself, then so he obeyed the command. "Drink all we of it. We can no more claim, a blessing for what we do not perform in than in the other. The comman than in the other. The command, "To wash one another's feet," is as obligatory to every

and is on the side of washing," I think he

one who professes to be an hundle follower of Christ may receive the blessing both of washing and of being washed.

WHAT SHALL WE BE?

In times of severe trial, we may truly ask, what shall we be? Shall we be cool, calm, sober, patient, when we are smitten and cru-elly treated? Most assuredly, for the King of kings declares, "Blessed are they which are persecuted for righteonsness' sake: theirs is the kingdom of heaven." this promise were not sufficient to make the persecuted man patient, the Lord adds Blessed are ye when men shall revile you, and persecute you, and shall say all annuer of evil against you falsely for my sake. joice and be exceeding glad, for great is your reward in heaven: for so persecuted

your reward in heaven: for so persecuted they the prophets which were before you."— Matt. 5: 10-12. This takes the reviled and persecuted wholly under the hand of the Lord. And when we are reviled, persecuted and buffeted for wrong-doing we receive what is justly due us, and we should not murmur. On the other hand, if we are represented

and our name cast out as evil for doing our duty, we are commanded to "rejoice, and be exceeding glad."

Brothren, you who claim you are persecut d and reproached "for righteousness sake," do you rejoice, and are you glad? Or do you throw stones, retaliste, return tooth for tooth, sword for sword? If so, then you are not blessed, and "your glorying is vain"—ye are yet carnal. To claim persecution, and at the same time use hard spreches which are indicative of revenge, is simply a clair man might claim Indiana as his, but claiming it does not give it to him nor prove that he owns it. In these times when men's hearts fail them- when there is a running to

and Iro-when troubles and vexations offences arise, it becomes the duty of all to "watch and pray" to meditate much upon the Law of the Lord, which not only come the soul, but keeps it pure, and leads into eternal glory. "Offences must come; and if possible, they must be healed. To cut off an offender, is good; to cure him, is better; but to prevent him falling is best of all." He

We agree with him who has the spirit of Christ will diligently prevent others from falling; will be expeditious in healing; and firm in retaining purity, ve phase with a corresponding blessing atand in removing heady offenders. acked if accompanied with the right spirit. "Trespasses against our brethren are all But we hold the position that the active will not answer for the passive nor that either one property or character. vill answer for both. If a disciple washes vate or public. Christ's legislation on pri-vate and personal offences, as recorded in the eighteenth chapter of Matthew, commends itself to the approbation of Jew and Gentile all over the world. In view of these facts, let us be Christians-brethren of the faith, "lovers of God," "faithful children, "peace-makers," "mock and lowly in heart,"
"of one mind," long-suffering, kind, patient;
swift to hear, slow to speak—all for Christ's

ays, "Happy are ye if ye do these things. He does not say, Happy are ye if these things are done to you," but "if ye do them." Whatever blessing may be bestowed upon the one who is washed, he will have no right to claim the blessing of one who washes un-less he washes also. He who washes receives the blessing attached to washing; he who is washed receives the blessing that follows besake, and we shall be blessed!

Written for the edification of the pure in ing washed, while he, who both washes and is

John Kane was the name of a good man who once lived in Poland, where he taught and preached. It was his rule always to suffer wrong rather than to do wrong to others One night as he was riding through a dark wood, he all at once found himself at the mercy of a band of robbers. He got down from his horse, and said to the gang that he would give up to them all he one as the command, "Drink ye all of it him. He then gave them a purse filled with silver coins, a gold chain from his neck, a When my brother says "The direct of ring from his finger, and from his pocket of admits this, and I trust the day may come

book of prayer with silver classes.

"Have you given us all?" circl the robber chief, in a stern voice.

"Have you no more money? The old man in his confusion, said he had

given them all the money he had; and when he said this, they let him go. Glad to get off so well, he quickly went on, and was soon out of sight. But all at once the thought came to him that he had some gold pieces stitched into the hom of his robe. These he

JOHN KANE AND THE BAND OF

ROBBERS.

hind quite forgotten, when the robbers asked him if he had any more money.

"This is fortunate," thought John Kane

for he saw that the money would bear him home to his friends, and that he would not have to beg his way, or suffer for want of food or shelter. But John's conscience was n tender one; and he stopped to listen to its voice. It seemed to cry to him, in earnest

Tell not a lie! Tell not a lie!

These words would not let bim rest. Some men would say that such a promade to thieves, need not be kept; and few men would have been troubled after such an escape. But John did not stop to reason. went back to the place where the robbers stood, and, walking up to them, said meekly:

"I have told you what is not true. I did not mean to do so, but fear confused me: so With these words, he held forth the pieces of gold; but, to his surprise, not one of the robbers would take them. A very strange

feeling was at work in their hearts. men, bad as they were, could not lough at the pious old nu "Thou shalt not steal: " said a voice with

All were deeply moved. Then, as if touch

ed by a common feeling, one of the robbers gave back the old man's purse; another, his gold chain; another, his book of prayer; and still another, led up his horse and a

Then all the robbers, as if quite ashamed of having thought of harning so good a man, went up and usked his blessing. John Kane gave it with a devort feeling, and then rode on his way, thanking God for so strange an

Those who are so reprly to criticise others should be sure that their words and actions

SEVER MIND WHAT "THEY" SAY.

About when people vanish.
Of your ways our your means,
of your food or your deink,
If you know you're doing
Year best usery day,
With the right on your side,

lever mind what "ther" say

And never forget That Old Time is power

Then garner the minutes
That make up the hours,
And pluck in your yelgrimage
Honor's bright flowers.
Should grounders assure you
Your course will not pay,
With conscience at rest,

The insensate throng but jostles as stally While marching along

IN BRETHREN AT WORK, No. 39, (

(Paragraph on feet-wash-

Christ might about as well have selected secution, in order to impart the blessings of salvation to others, yet for all these suffer-ings and privations, they should be amply ands or face. The truth presents itself armind that both the person washing the person washed rec rewarded in the world to come. The same principle obtains in charity; "It is more that Christ had a special design in eting the feet as the object to be washed, blessed to give than to receive," yet both giver and receiver are blest. that no other members of our body Now, dear brother, I have written this, not out of a spirit of controversy, but for the sole purpose of bringing out, if possible the truth. After giving these lines a careful

perusal, you can follow with such remarks as you may deem proper, and publish yours this week in B. ar W., if you deem proper. and Peter saith unto him, Lord dost

La Due, Mo.

We are much pleased with the above bou knowest not now, but thou shall know ing, and that we agree so well as far as we

Religious Essays.

orro.—We write some office things ando you, than what p read or schnowledge; and I treat ye shall acknowledge over to the end.—I. Cor. ii H-

SUFFERING.

In all the mission here below Of Christ the Son of God, To save the creature doomed to wee The suffering paths he tred.

They oft with imprecations vilo Impeached his moral name. But ah! in him there is so gaile. They could not him defame.

View him apon the account All might with God in prayer;

His great anxiety recoun His mental suffering, Oh how great!

Witness Gethserosne, When all there seemed him to forsake

A body was for him prepared,

For suffering you and I O let the mind that Jesus bad, To do his Father's will, e in us to be by him led, And follow Jesus still.

And when our suffering time shall cens Upon this earthly ele

then we'll have an endless peace.

A final rest with God.

WEEP NOT.

BY H. W. STRICKLER.

To Brother James Allen Wade and Wife:-"Weer not for the dead." That life is transitory and the thread of existence very fragile, we have ample experience from the earliest glimmerings of reason. Everything around us serves to evince the uncertainty of time. Let us consider how rapidly the days have fled and the years have clapsed, and how imperceptible their flight. If we attempt to call them to our memory, to follow their rapid course, we shall find ourselver unequal for the task. How many years of mov devoted to the diversion of that tender age have fled unheeded and left not trace behind. How often during the giddy thoughtlessness of youth when beguiled by ns and pursuing wild pleasures, you had no opportunity nor desire for reflections. And when succeeding years have rendered a chance of habit necessary, some of us hav thought that we would act more as becometh rational beings, but the cares of the world occupy our attention, and so possess our sonls as to prevent our reflection upon the er in which our bours have been par Our families increase, our cares and efforts to provide for their necessities likewis umulate, old age insensibly approaches us, and perhaps there will then be su equal inability and want of leisure to reflect upon the present, or to remember what w bave done and what we have neglected to do Thus we may never know the great end for which we were designed to answer in the cre-Then let none of us defer reflecting upon this state till old age, for we can : be certain of atteining it. So delicate is the Tree of Life that with difficulty it advance to maturity; often nipped in the bud it per ishes before its petals have expanded; ever vigorous shoots which promise to flourish with strength and with beauty have their sap withered and die.

You slie is gotte to the grave; Lucilla is gone, Though sorrows and darkness entompass the tumb, The Savier has passed through its portals before her, And the lamp of his love as her goide through the

To leave the language of metaphors, how many a noble youth formed in nature's fair nold just as the virtues are beginning t open and his mind to beam, bows beneath pale messenger death. How many of the fairer sex, with charms sweet as the ning breeze upon the opening flowers whose attractive graces entwice the hearts of loved once live but to show the benety of nuture, and then, as if too refined for this sphere, wing their flight to purer resphere, wing their flight to purer re-gions of bliss. And now since we are per-yo to have done, and not to leave the other mitted to pass the period of youth safely

through the many dangers which threaten e of another hour Let these reflections induce us over so to

live as if the present day was to be the last of our existence, and we shall then pass the time in employment suited to the nature of probation causes us to do many thirds we intelligent and rational beings, fitted and ought to do towards our fellow-beiggs. Canqualified for an upper and botter kingdom where we may forever sing the songs of the emed who have gone before.

THE HARMONY.

S. Z. SHARP:
Dear Brother:-How do you reconcile Mark 14: 3, him,

with Luke 7: 38. GUILPORD LESLIE. These Scriptures relate to the ancinting of Jesus by a woman, while he sat or rechined at the table. Mark states that she anointed His head, while Luke says His feet were an The attendant circum strongly suggest that there were two differ-The statement of Mark agrees so far with Matthew 26: 7-8, and John 12 2, as to leave no doubt that these three silude to the anointing by Mary, the sister of Lazarus, and that it took place at Bethany, while Luke says the one anointing was woman who in the city was a sinner,' from the context we could hardly infer that it was at Bethany either, for, "afterward he went throughout every city and village Luke 8: 1, while the anointing mentioned

by Mark I4: 3, took place two days before

His crucifixion, during which time He did

BY PLORA E. TEAGUE.

not leave the vicinity of Jerusalem

S Z SHARP DUTY

"It is to be feared that thousands, even of intelligent persons and persons who are supposed to be religious beings, have no concep tion of the greatness of the idea of duty, of antableness, of the meaning of th word ought. But it is certain that nothing is well done until it is done from the sense of a controlling principle of inherent and es sential rightness. Duty is the child of Love, and therefore there is power in all its teaching and commands.

The above words helped to fill out a col umn in that excellent publication, "The Phrenological Journal," and the though struck me during my first reading of it how many are striving to shun the powe and force of the word ought as it is given unto us in the inspired volume. Wheneve a seemingly-hidden command is distasteful to any one, although a self-consciousness makes one feel that it is essential, every ex cuse that can be found is brought to prove the uselessness or necessity of doing what Jesus savs we ought to do.

A good, loving and obedient child will eadily obey, whether the command is ought or shall. And so will we obey Christ if we

love him as we should. Observe the worklly love we have for one another, if you please; when the soul is wrapped up in the heart's affections. Many a time is an unexpressed wish or desire felt and complied with. This is the duty and lore we also owe to him who has redeemed us. "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." St. John 13: 14. How any one can profess to love Jesus, and pas over this strongly-expressed desire of or without complying with it, has been dark to me, and a greater mystery yet is, that they think this ought to be attended to, and that it is right to do so, yet never make any endeavors toward that end. "By thy words shalt thou be condemned." Matt. 12: 37. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." 17. Christ says in Matt. 23: 23 in speaking to the scribes and Pharisees, "Wee unto you scribes and Pharisees, hypocrites! for ye pay the tithe of mint, anise, and cummin, and have omitted the weightier matters of the

Is not this very plain? If it is wee unto them for neglecting these matters when they knew better, will it not also be woe unto us when we neglect his commands? And is this any clearer or plainer than what ought to do in St. John 13: 14? Love of apnot the same love prompt us to knor for Jesus? Many things we ought to do from ' nherent principle of rightness," that we d not do. May the Lord strengthen us for all the duties which may ever present the selves before us, and may we love to do what se tells us we ought to do, because we love

TO MOTHER SUPLEE OF PHILADELPHIA. DY C. H. BALSBAUGE

With heart and lip you can sing Paslms 126: 3. God is always doing great things for us, but because his blessings are so common, and come to us so naturally, we are prone to forget or overlook how great and wonderful What a glorious gift is Light, they are. first-born of creation, and what a profe mystery! It vivifies earth and plant and beast and man. We live of sunlight. We est nod drink it. The glory of the floral world is but a dim reflection of "the glory that excelleth, the san in the firmament of heaven, and the Sue in the Heaven of heavens So also of the nir. Five minutes without this breath of God, and the whole world would be a cemetery. What is light? What is air? is more of God in them than in most per "God is light, and in Him is n darkness at all." When God comman light to be, light was. The sun con

Through the Son, or God-hight of Light. Logus, comes the sun, the symbol of Jehovals. The light that bathes the world and shines upon our daily path, is a standing sermon on the character of God, and the neces-sity of holiness. "If we walk in the light as He is in the light," then are we saints and brethren. No church possible without a coutral magnet that keeps every member in his A dreadful eclipse has fallen on the Brotherhood, we are walking too much in darkness and alienation, and self-assertion, and hence we are confused and split and rent. for he that "walketh in darkness knoweth not whither he goeth." God is sending down volumes of pure Gospel presching in in the light that shines for all, but we are busy with our little creeds and isms and the ologies, and "declaration of principles," ing to make a sun out of midnight. light shines into darkness, but the darkness nover originated light. Every san-beam, every sun-absorbing, can-reflecting flower puts us to shame. "I am the light of the vorld" is Gospel and creed enough for all honest, trusting, God-thirsting souls. some want to make cospels of their own, a book twelve thousand furlongs square, with a thousand trillion pages wherein is written

every sinful thought, desire, imagination, word and act of every soul ever horn, with a "thus saith the Lord" prefixed to each separate sin.

We can ask too much of God, ask amiss because it is not of faith but under the prompting of unholy desire. The sons of Zebedee got their mother to pray foolishly in their behalf. O what height and depth in Christ's sad, solomn answer "can ye drink of my be baptized with my baptism?" resolutely and how ignorantly they reply, "we can." That is the photograph of thous-ands to-day. God speaks not when speaking means hindrance instead of guidance. siloneo is as golden us his revelution. danger that God will destroy his own by too much talking. He says one word and means ten thousand, yes, an emiless evolution of wonders. Eternity will never finish the Jesson in the monosyllables God. Christ Cross, love. He gives us his life, and save trust, "be ye holy," live as I lived in the flesh. Who wants more ereed thun that? or What Christian can more "mandatory?" make use of more? Who is good and great and divine enough to fill out these four prog- ers

tr witness that the ignoring of this, and this alone, is the cause of all our troubles The inbreathing of God made Adam a living soul. The infleshing of God made Emmon uel. And the duplication of this by the Spirit nlone makes a Christian. All personal practical questions are settled by this fact, or not set tled at all. God in the flesh is surely more to be directive and prescriptive of the fest So much we must admit, or be blank infidele Who is to tell what is signified by the flesh

The Word, with ite broad, deep principles and our own conscience in its own light and the light of the Spirit. "The law is not for a righteous man, but for the lawless, the dis obedient:" so mandatories are for the coll willed and licentious, "who walk after the not for those who take the Gospel of Chris out of the region of faith, and manipulate it be carnal reason to suit the Adamic inclinations Zion would be at peace. I refer not here to any sundered faction, but to a fact that is found under broad brims and round costs as really as under the peacock company of peo Some are not subject t fessed believers. the cross and indeed caunot be, because the tractful colf-surificing mind of Christ is not in them. Because the Bible mentions and their particular delinquency, they assert that the Bible is their only creed, and cline to their sin. To crush such folly some think good to pass "mandatory;" but as the emision of naming all sin makes the Bible a weaker, so the addition of probibitory e ments makes it no stronger. And yet for the sake of those who seek to core up an ungenerate asture under the letter of revelation, it may become imperative to give literality to the principle of the cross in reve lation to sins never mentioned in the Script ures. "Not of the Father, but of the world

is an all-inclusive representation of sin, but how few see it in their own particular When the church is obliged thus to multiply prohibitions and mandatories, it is on the road to ruin. Not that the mandatories my not all be in vital concord with the essentia law of Christianity, but it indicates the sh sence of the self-moulding, self-directing al governing life of God. The precepts and commandments and institutions of the Gos pel are neither bridles nor spurs, but an a act mould for the essential nature of the in fleshed Deity. Whether hit or miss, the mind of God in the accommodation of the doctrine of the cross to the exigency of the times, the Bible remains the same, the Bool that is dear to God, whatever liberties w may take with it, punishing ten thousan sins it never mentions, and blessing to thousand acts it never enjoins, but which grow out of the indwelling Christ as flower and fruit come out of the sap of a tree.

There are no souls in the Brotherhood wh are sadder at too much authority and to much liberty than those who have all the so thority they need, and all the liberty they want, in God Incarnate. If God in the fles is not enough for the best interests of in manity, we must needs turn atheists. Ha there been no cross in the culmination of the Divine-human life, Bethlehem would be the synonym of imposition. The death of the Godman for the ransom of his crucifier should burn our checks into cinder for ver shame over our wretelied animonities un misrepresentions and fratricides, and heaves and-hell-disgusting self-inflations. It is ke contemptible and sickening to spread on to the gaze of men and angels the challities of the unsanctified heart, and claim for it th endorsement of him who stood before thet bunal of injustice and erucity as a lust dumb before its shearer. He that cannot love an enemy, a malicious persecutor, he not the seal of Gud in his forchead ast Oh that o His spirit in his heart. were God-minded, discorning the truth by Divine intuition, then we could not be for apart in sontiment, and in heart ever out

Gop is better served in resisting a test tation to evil than in many formal pro-

ENDERSTANDING AS WELL AS DOING

BY T D LYON.

Ma attention was called to the "Knobley leve-feast," as reported by Wm. M. Lyon to good time they realized in partaking to ether of the ordinances of the Lod's house And especially was I struck with the ingert of Bro. Lyon's query, followed by a ention, that we will all do well to beed. (See B AT W., Vol. 7, No. 41.) While in the ex g of washing one another's feet, how imperiant that we look to the motive that compts us to stoop and wash a brother's Is it the spontaneous result of the high neard we have for our brother; have ding principle of love and affection subclized by this act? These, and similar tonghts should occupy our minds while en esging in this work; while the eye of faith ald be upon the thing signified. "if you things, happy are ye if ye do And also of the Christian salutation the "boly kiss;" any nominal Christian car alminister a kiss, but it is altogether another thing to administer a "holy kiss. areless professor can sit at the Lord's table and partake of the emblems of our Lord's a body and shed blood. But it is alto gether another thing to discern the Lord's O! "where is boasting then? It is excluded." It does me good to hear from rea I get more from one paragraph

like Bro. Lyon's query, than from a whole page of-well, I am no fault finder.

THE following, clipped from the Kans State Journal, and addressed to the ministers of the United States, deserves a careful reading, and we predict that it will puzzle more ninds than anything that has appeared in these pages for months We are not a theologian but we read the Bi

ble. Recently we have found a few texts thu we have never heard a minister preach from We publish and ask the clergy what the Opening the book at Leviticus, 25 35; 37, we read: And if thy brother be waxen poor, and fallen in d

And if thy boother be waxen poor, and faller in decay with thee [become a sort of a "traing"], then those shall relate him: yea though he be a stranger, or a sojourner that he may hee with thos. Take thou no USURY of him, or increase; but for

God; that thy brother may live with thee e USURY, no

It was the Lord that said this, the frie the poor. He said it to Moses on Mount

Read verse twelve, of the twenty-sec chapter of Ezekiel, these words:

In thee have they taken gifts to shed blood; thou Are USURY and mercase, and thou bust ; ained of thy neighbors by extertion, and hast for e, anth the Lord God. This was one of the sins of Jero

Turning to the 23rd chapter of Deute ny, we read, in the 19th verse, these words

Thou shall not lead upon USURY to your brother

Turning again to the 5th chapter of Nehe ich, that man of God who built the walls of Jerusalem with one hand while he fought his enemies with the other, we read these

And there was a great cry of the people and of the we against their keethern the Jews.

Some also there was that said, We have moriga;

rlands, viscourds, and houses, that we might in because of the dearth.

There was also these with

orn because of the secrets.

There was also these that said, We have berrowe cover for the Kiny's tribute [taxes] and that upon ou

nde and vincynet.

Yet om Resh is as the flesh of our brethren, and our
uldrens as their children; and lo, we bring into bondage
is some and our droughtess to be servants, and some o
as daughten are brought into bendage afrendy; northe deem them, for other AND I WAS VERY ANORY WHEN I MEARD THE

a Consulted with myself, and I related the not

Then I convenient, and said unto them, ye crack USON sites, and the rulers, and said unto them, ye crack USON street one of his brother. And I see a great unsembly every one of his brother. them.

Resider, I peay you to thom, even this slay, their lands, oir vineyards, their olivo yurds, and their houses, also a handrold in part of the money, and of the corn, the

headresith part of the money, and of the corn,

And we then read the 18th chapter of member of your church, knowing sekiel, where "saith the Lord God" that he lives by coupon clipping?

who taketh no USURY shall live, and he who

taketh USURY shall die

Thou shalt n

Now turn to the New Testament and from the 21st chapter of Matthew, 12th and 13th this night, if th

And Jesus werk into the temple of God, and or And Jesus wext into the tempte of Gott, and cast out all those that sold and bought in the tempte, and over threw the tables of the money changers, and the seats of them that sold doves, and said unto them, it is written My house shall be the house of prayer, but ye have made

We desire to ask the ministers of the Un

States a few questions: Do you believe these things? Is this the same God that you believe it

Is he the same God that you how down be

Is this the same Jesus that you preach to If to-day the same God stood face to face

with Moses on Mount Sinni, would be utter the same words? If to-day, He should speak to the w ngh another Ezekiel or another Nehemiah,

think you that he would say the same things Ins be changed? Have the fundamental principles be changed by which man's acts toward his fel-

low-mon are governed? Were not the truths then uttered eternal and divine truths?

Do you not teach them and preach

And if to-day the same Jesus, whose bare feet trod the stony roads of Jerusalem, should isit the world, and find the money-changers within the temple of God, within the church where you preach and pray, would be ast them out as He did nearly nineteen hundred years ago? Do you ever stop to think of that one work

USURY? In reading the Bible have you not discovand that USURY is classed with the sins of

idolatry, murder, theft, perjury and other It is useless to tell you that usury my rate of interest money, however small although it is a fact that modern Christianity

has accustomed itself to the protence that usury means excess of the legal rate of inter est. You know better, because you are a scholar and have studied the law, biblical nd civil.

Now then let us ask you one more que

In your whole ministerial career, have x preached a single sermon against USURY? You have had the courage to face the

Devil year after year, and denounce him in unmensured terms, and yet not once have you had the courage (excuse us if we talk plainly) to stand up face to face with a bankr, or mortgage holder, and denounce him for taking USURY!

Year after year upon each and every S day, you have stood up before a congrega tion of men, two-thirds of whom are cithed the givers d the passages above quoted, and yet not once! have you had the courag to denounce in fitting language the sin of USURY!

Do you not know that Usury is the vult to-day grawing at the vitals of the

Do you not know that there is a conand unceasing "great cry" going up from the people of this country, even as it did in the lays of Nelremiah, against the "extortions of

Do you not know that there are ousands of men in our land to-day who ave "mortgaged their lands, their vineyard onses" for money borrowed to pny taxes (king's tribute, as it were called) and to buy bread for their wives and chil

drens And do you not know that it has brought their sons and daughters into service bond-age, and that they are unable to redeem their ses and their lands?

Yet not once have you, a man of God, lift d up your voice and demanded that their ands, their vineyards, and houses should be restored to their original owners.

Not once have you dazed to say: "I was

Are you afraid of offending that prominent aember of your church, knowing as you do

Which do you fear most, God, who says, hand, going to shoot his son, and not take the of take Usury," or the Usurers themselves? questions How would you answer thes

changers out of the temple should stand a our door and knock? If you are not afraid of offending moneytongers and usurers will you stand up it

e Jesus who cast the money

your pulpit and preach just one seri t the sin of Usury? Will you tell your congregation that Usury

has been worse than war, pestilence, and famne, and will you tell them that the sword has never done a bundredth part as much never in custaving mankind?

Will you tell them that thousands of year so God declared that usury was wrong, and if it was wrong then it is wrong now?

We ask you to do these things because believe, as solemnly and sincerely as you be lieve anything that you can read in the Bible at USURY is the Great Wrong, the Crying Evil of the present day and generation We implore your aid because, through

study of this question of usury we but it is threatning the liberties and welfare of the great army of bread-winners and hand workers who do not have the time to study the question for themselves. We beg of you to raise your voice in

empation of the great crime against Lab because its peraicious results are endanger-ing the life of this grand Republic, and izing the happiness and welfare of its jeopardi

PROHIBITION.

DY JOHN ENISELEY.

WILL we do God's will if we help to put away the liquor traffic? I say yes, we will and every brother and sister should say yes In the first place, is there not a cause es? The liquor traffic is one of the worst evils in the world, as it will bring many to an untimely grave unprepared, which will be a greater loss than all the liquor to the world I believe thousands of souls would be saver if there were no intoxicating drink in the world; then put it away at once. only destroys souls and bodies, but robs many dear families of bread, and often car es dear mothers to be killed and dear children, also. Often children will be separated from one another on account of a dranken father, or step-father; yes, your brother, the writer, had to see his dear mother abused, knocked down, and the dogs licked up blood; she took three marks to her grave that she got by a dranken step-father. cause to say, stop the liquor traffic? Of des eader, will you not help to exterminate the evil? Often had I and my younger brother and a sister older than myself, with a dear mother to flee to some neighbors for refuse. in the dark night. Is there not cause to try to get it away? O, how often did I wish there was no liquor in the world. And will I now stand back, when I have the liberty to help exterminate the evil traffic? I say NO. won't stand back, though I have not voted in twenty-eight years at a political election, h taken no part in politics. But, dear brethren if we are allowed to help put away so great an evil, I do think it is time for us to do our part, and help to put it away, as we know

it to be one of the greatest evils in the world Some say it is no evil. I think so myself, if we let it alone, but there are so many wh I might as well say don't will not let it be. kill a rattle sanke or a copper-head, or don't try to get away from them, though the poison of their bite will produce death. I do think we should fear the serpent more that will kill both soul and body than the one that can kill only the body. O, let us all help to kill the

scrpent that has killed its thousands, and will kill its thousands more if it is not over-I once heard an old Baptist mir nak

ear old Elder Daniel Cripe, "Which can do the most harm a barrel of liquor, or a lucrel of powder?" The answer was, "Neither will do harm if they are let alone." But, as there are so many who will not lot it alone, put it away from among them. Yet some say his disciples to follow him; fourth, "to fulfil do not put it away. I wonder if those who all rightcousness." What we found further say so would see a man with a revolver in his on, may appear in our next.

weapon from him, or at least try to take away? All say, take the revolver away fr

Now, suppose I come along and say let him have the revolver and kill the son, all would say I was a wicked man. But, I would say, he can only kill the hody, and cannot kill the soul. But, they would all say, we don't want the body killed.

Now, dear brethren, if we can get that away from man, which will destroy both soul and body, I hope we will do the best we can, as there are so many dear children suffering for bread and clothing. I can talk When my dear mother from experience. would work to get food and raiment, it was often taken and given for liquor, and would all sit down and weep. help, and don't say no. If we keep sheep away from wolves, they can't kill them; so it is with the drunkard, keep liquor away from him, and be won't rob his wife and children of their earnings. Let us do all we can to exterminate the liquor traffic. EDUCATIONAL.

DY S. Z. SHARP

A NUMBER of brethren and sisters paid the

College a pleasant visit last week on their way to the Love-feast. We are always pleas ed to have the members call and so school. -Who are the educators of your children

Are some of their street companions instruct ing them in the ways of sin, telling them how to violate the laws of God, or by their example inducing them to depart from the parrrow way? Are there any companions who hold some temptations before them, and then use Satan's favorite phrase, "There is no horm in it?

A GLIMPSE OF THE CASSEL LIBRARY. You enter. Books to the right of you

Books to the left of you. Books are in front of you; hundreds and thousands. First on the left are fifty volumes and twenty-sev pamphlets lately presented to the library by Prof. D. J. Pinkney, former Principal of this institution. In this way the library is constantly increasing in size and value. the lower shelf, first case, are a number of quaint, old German Bibles, rare and value ble. The first we open is dated A. D. 1708 and was printed at Fraukfort-on-the-Main. It is bound in beavy leather with thick onk en lids and strong brass clasps, and weigh twenty-three pounds. It is profusely illus trated, and contains Lather's Commenta entire. Another rare old Bible dated A. D 1574 and consequently 308 years old, is or the same shelf. Farther on are a number of other old Bibles, bound in thick parchment and well preserved. How many of our mod ern-bound Bibles would last like these Next, we discover a German Encyclopædia then a row of books by Martin Lather other reformers. Many of these books would be hard to find anywhere else After looking through forty-five buge volumes on the first and second shelf in this case we examine the shelf above. Here is most exhaustive Commontary on the Old and the New Testament in Greman. It consists of fifteen volumes, quarto size, averaging nine hundred pages each, or about liftee thousand pages in all. The author in his in troduction mentions that in his day (1746) infidelity was prevailing, and this work wo

Turning to Matt. 3: 9, we find it state! that "The mode by which John baptized was by immersion in water, as can be seen from the word Baptizo, which is here used, and in meaning is the same as immersion

written to counteract its influence. It is cer

tainly agvery able work as well as very valu

In Matt. 3: 13 four reasons are given when Christ was baptized. First, to endorse the work of John; swandly, to receive the testi

mony of John who was to introduce Christ to the world; third, to set the example for his disciples to follow him; fourth, "to fulfill

BRETHREN AT WORK

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R. H. MILLER, JOSEPH AMICK J. R. MOORE. Other Editor.

SPECIAL CONTRIBUTORS

TOUR PAPER

Since the first of January last, Cuba has

WE are a few days late this week, but will on he on time again Six united with the church at Roanoke Ill.,

during their feast last week THERE are now about eighty-five members in the Longmont church, Colorado.

REO. Evans and wife are spending a week or more in the vicinity of Mt. Morri

Bro. W. B. Woodard, has changed his ad dress to Miakka, Manatee Co., Florida We learn that Bro. Michael Claar, of Clays

burg, Pa., is quite sick with typhoid fever Some of our members are suffering with the typhoid lever in the vicinity of Water-

THE BRETHREN AT WORK and Young Dis ciple will be sent to the same address one year for \$1.85.

Weiting to the Primitive, Eld. Jesse Cro. white reports the churches in Tennessee in

peace and naion. SPURGEON has a son who is a minister of considerable ability. He preached in Chicago a short time ago.

ELD. Landon West has taken to himself a wife in the person of sister Barbara Landis, of Highland Co., Ohio.

WE invite all Bible students to carefully id, and re-read the article, headed "Usury, on the third page of this iss

THE Primitive thinks that the reason a great many politicians are down on bosses is

Ir is thought that there will be an attendsee of over 200 pupils at the College during the Winter term. The prospects are ex-

Eno. Wm. C. Teeter gave us a short call ist week. He is still canvassing for b

NOAH German, son of Eld. P. S. Garman, of Warrensburg. Mo., is a new typo in the B. at W. office, having come here to learn the

THE Pine Creek foast was not so largely attended as some previous feasts, but the inter-ost was good. Four were haptized, making nineteen in all in that many months.

WHITING from Longmont, October 22, Bro Enoch Ehy reports a snow storm in which snow fell three inches deep. Rather early Winter weather it would seem to us.

Nor less than eight of the elergymen in New York and Brooklyn preached on politic-al issues a few Sundays ago. Politics in New York have grown so corrupt that many of the preachers are denouncing it from their

IN our Money Report this week, copied from the Primitive, we have 8127.65 for the Dan-ish Mussion; 820.35 for general missionary work. The Primitive also reported 820.35 for the St. Louis house, and ≥2.00 for the Arkansus house, which is omitted in our Bao. Quinter is attending a number of the ve-feasts in Pa. this Fall.

Several additions by baptism are reported from the Double Pipe Creek Church, Md. In answer to inquiries, we state that Eld. S. S. Mohler may be ackiressed at Cornelin Johnson Co., Mo.

Execut Eby is preaching at Longmont, Colorade. Five were added to the church during the Feast.

When the Brethren's Almanac is ready, you will be duly notified. The coming edition will likely have a very wide circulation Who can send us a copy of the Philadel-phia paper that contained Abraham H. Car-sel's biography and protrait. We would like

a copy to preserve Bao, J. M. Mohier lately held a series of cetings at the Fairview Church, Blair Co.

Pa. From there he was booked for another series in Indiana Co. Any one knowing the names of any mem-bers living in St. Joseph, Missouri, will please inform Bro. Frank McCune, of Lanark, Ill. Any one kny

THE District Meeting for Tons. will be b n the Cedar Grove Church, Hawkins county Nov. 3rd and 4th. Hope some one will send us a report of the meet

and greatly oblige him.

THE Brethren at Brooklyn, Iowa have con cluded to build a new meeting-house, perhap this fall yet. The elder of that congregation gave five hundred dollars towards the hor

PLEASE do not send stamps to Bro. Joh Metzger, for our readers ought to know that Bro. John cannot build a meeting-house with postage stamps—it takes money, not stamps. THE Love-feast in the Lanark church will

he held on Monday, November 6th, commenc-ing at 3 P. M. There will also be services on Sanday at 10.30, and on Sanday evening at 7 o'clock THE Disciples recently held what they nce a grand convention in Lexington, Ky

It was held in the same building in which Campbell and Rice had their debate thirty-Bro. H. Shomber has changed his addre

om Goshen, Ind., to No. 11094 Madison St. St. Louis, Mo. We are glad to hear of his return to the work in St. Louis, as his labors are greatly needed there

It does not require many words for Bro E. Eby to tell of his trip from his home in Lena, Ill., to Longmont, Col. His brevity in this respect might he a good example to others who write of their trav

The Brethren in McPherson, Kansas, are mxious for some able minister to come amo them and hold a series of meetings. Since they aim to pay his expenses they would bet ter make their own selection.

A REVISED edition of Luther's Bible ha ust been completed in Germany, and is nor to be subjected to public criticism for two rs, when a second revision will be made and an "authorized" version printed.

BRO. ISRAC Barnhizer, of Deep River, Iowa pent last week visiting old acquaintances in spent hat week visiting on acquaintances in the vicinity of Mt. Morris. He also called at the office. He is one of the ministers in the Doop River church, and reports the cause

BRO. Amick returned from Waterloo, In. st Thursday, reporting good meetings, excellent interest and a warm reception by the members wherever he met thou. He found a strong and zealous feeling for the general Brotherhood, with an earnest desire to work in harmony with her principles, defending and maintaining her honor. He is now at his old home in Indiana.

There seems to be but little abutement of the yellow fever in Pensacola, Florida. Hundreds have died, and each day adds new victims to the sick and death lists. persons for caring for the sirk and dead are 8500 per day. Most of the donations are from the South, and are falling off. There seems to be no hope of any abstement of the fover before frost

AR new subscribers to the Brethfor one year, will receive the Paper FREE to the end of the present

SINCE the District Meeting, near Law Bro. Eshelman has been holding some ver Dyo. Especimen has been nothing some very successful meetings near Osawkee, Kan When last heard from, Oct. 25th, there were a number of applicants for haptism.

Dean Borgon, in a recent sermon at Cam-bridge said: "For my part. I am quite content to seek my ancestors in the garden c ed Eden; let others, if they choose, look for theirs in the garden called Zuological."

Some, who at the Annual Meeting subscrib ed money for the St. Louis Meeting-hous wish to know who has the list. We answe that it is in the hands of Bro. John Metzger Cerro Gordo, Ill., to whom the money may be there at present. We are pleased to hear of

A COMMUNION meeting was held in con nection with the District Meeting near Lawrence. Kansas week before last, at which about three hundred communed. The Broth ren report a good meeting, full of harmony and Christian zeal WE would like to know the names and ad-

dresses of all the families of members in Tennessee. We desire to send each of them a sample copy of the B. AT W. Those know ing such addresses will please forward theu to us as early as convenient. ELD. John Metzger, of Curro Gorde, Ill. sys that the members should not use so much poste-board when sending silver in letters, as it sometimes causes him to pay

extra postage. One day he paid six cents to get twenty cents out of the offi ELD. O. A. Bartholomew, a Disciple min ter of ability leaves a \$2,000 salary at Cov-ington, Ky., where he has been preaching for four years, and goes to Philadelphia where he gets \$1,000. This is reversing the usual order, yet the action is a commendable one

WE are in receipt of an interesting or munication from the District Meeting of Southern Dlinois, which came just a little too late for this issue. It seems that the meet-ing was very harmonious, and passed off with the best of feelings, showing solid unity for the general Brotherhood and her institutions

some people have a queer appreciation. One of our exchanges intimates that it is the hest religious journal published in this or an other world, while to us it is not half so interesting as it was a few years ago, when the paper, like some people's religion, is improving the wrong way Lasr week a sister came into the office say-

ing, that she failed to send her ten cents on the 21th for the St. Louis house, and on her way to the office collected fifty cents from others to send with hers. She was a little late, but better late than not at all, and so we now say to others, send your dimes. That meeting-house must be built.

Mr. Henry M. Stanley, the African explorer, arrived at Lisbon recently in excel lont health. He had, he said, penetrated 300 miles beyond Vivi, and established officen trading stations. At first the natives were hostile, but soon became so friendly that the men at the trading stations now required no respons to insure their safety. THE Home Press, a religious paper p

lished in Missouri, thinks that "Campbellite is a name that wicked and unre neople give to a hody of Christians as a term of represent and in acrision.

sweep this sheet aims to cut off the greater
the greater of the g of represels, and in derision." By one clean ly, however, it is not a legally installed

Some are auxious to know why we report the additions from some churches and not from others. There is but one reason, and that is we cannot report a thing to our read-ers till it is reported to us. We report all we can hear, and would gladly report more if we can lieur, and would gladly report more if we could be kept peated. It would be best if some one in each congregation would report all the important news to us that we might make mention of it for the benefit of our readers, for all love to read good new

Four precious souls were added to the Maple Grove church, Ohio, near Ashlanda few days ago. The cause seems to be propering unexpectedly well in that pr

Bao. C. S. Holsinger, of Marshall Co., oz. pects to commence a series of meetings or the 11th of November in the southern put of his field of labor; he would like if some of the ministering brethren would come and as

It is reported that in Nebraska a b fr is reported that in Nebraska a boy only ten years old committed suicide. The in-quest developed no cause but mentions the fact that the boy was an inordinate reader of "blood and thunder" literature, by which most likely, his young mind was poisoned Five lately united with the church at Mt Vernon, Bl., making fifteen in all that are

there at present. We are pleased to near a the success at Mt. Vernon, for it is an exce lent point at which to build up a church Land is good, climate mild, and plenty of timber. ELD. Jesse Crosswhite thinks that the ELD. Jesse Crosswinte thinks that he churches in Tenn are now more united the ities have been for years. The same good news is also reported from the churches in the State of Virginia. We are glad to learn that the members in these States are so firm

Wr were favored with a number of callers last week. We are always pleased to have our friends call. Do not be afraid of amoy. our friends call. Do like to already annoyed ing us; most editors enjoy being annoyed occasionally. We are always busy, yet always ave time to shake hands and hear any good thing you may have to tell us

Bao, C. S. Holsinger gave us a short call last Wednesday afternoon. He attended the Feast at Silver Creek, and went from here to the Feast at Shannon, which came off last Thursday and Friday. He reports the church in Marshall county in a healthy condition with reasonable prospects before it.

BRO. Abraham Miller and wife, D. L. Mil. ler's father and step-mother, left here less Thursday morning for their home in Mary land. They have been spending some months in Northern Dinois. They belong to that class of good old people, whose appearance impresses one with the idea of goutle Christian piety.

One of our subscribers says he would like to send many dimes for the St. Louis Meeting-house, but does not know Bro. John Metz ger's address. That seems strange since we have been giving the address every week for a month. But fearing others may be in the same class, we again give his address, hoping it may be instrumented in securing still more help: John Metzger, Cerro Gordo, Pinit Co. THE attendance at the West Branch feast,

one week ago, was very large. The minister-ial force was quite large, and the interest remarkably good. This church seems in a very narkably good. This church seems in a very prosperous condition, and is now working in peace and harmony. On Sunday over \$16.00 were collected for the St. Louis meeting-house. If at each feast a collection had been taken up, considerable money might have been raised. Under date of Oct. 26th Bro. D. B. Gibson

writes of good meetings in the Camp Creek church, McDonough Co., Ill. The house was dedicated Oct. 15th, and the Feast was held the 23rd. John L. Myers was ordained to the eldership. The meetings were extraordinarily well attended. The large new meet-ing-house did not hold half of the people at times. There were ten who made the good confession, varying in age from fourteen to seventy-eight years.

We heartily enclores the following, clipped from the Primitive

From two expansions way in which we can all help our missisters. Int. We can give them meany, protein one empirished they may shared in need of There are plently of our ministers was provided they are accepted to work hard and replect their missisty in code; to get these. Then, again, we can pay for them. Ministers to work hand and neglect their missisty in order to get these. Then, again, we can perform for them, Missisters way it encourages them when they know the lattly of the church bear them before the throas of games. Now it is the unity of every member of the church to help the missister is those and many other ways. How many me doing it?"

WE are pleased to learn that Bro. Eshelis so well satisfied with his new location Washington, Kansas. His health is great coving, and from various sour He VI is doing a good work. sympathize with him in his financia rtune here, but in his behalf, and for ation of others, as well as to com tevil reports that some have been eirer West about him, we will gk, that he has duly rendered all the sat-tion that the church here required of and received a good letter to the sat-

on of the congregation.

It is ramored that England thinks of bling a railroad from Selucia, a little north west of the Island of Cyprus, thence beast along the valley of the Euphra-River to Bussorah or Basra, about 100 optics into the Persian Gulf. The length its estimated cost \$40,000,000. If this completed, it will pass not far from Balwlon and Ninevah once stood, and over considerable of the route traveled the Children of Israel when lead into cap

ONE of our exchanges says that C. H. ergeon, the great London preacher, is still alid and will probably be so the rest of Jave Though in better health than when eached last Spring, be still bears traces sufferings he has undergone. His feet ity, and this detracts from the prompt and agility with which he ascended to rmer times, when the female ers of his congregation would rise and over each other's shoulders to watch his His hands are swollen and d with rheamatic gout so that his gest no longer free and unconstrained as of out his voice still possesses that charm cariety of tone which in times past have one the scraples of the most obdurate

THE District Meeting near Lawrence, Kan last week, decided that the next Anna ting will be held at Bismark Grove, but not give their official report of the decisill the Committee of Arrangements her the A. M. Locating Committee. The mittee of Arrangements will consist of S. hler, Foremsn; J. C. Metsger, Treasur M. M. Eshelman, Secretary: John Forney, Meyers and Martin Meyers. This no-however, is not official, and is given only be purpose of assuring our readers that s are moving along all right in the West scionsly await further news from the on it gets in a shape to report e Committee of Arrangements is composed ting of that kind

Province H. Shomber has again located in Louis, and expects to remain there during Winter, and expects to labor for the church ide there. He says he has been there to in all, within the last year, has spent at \$150 for the church there, and is not a to of means. If one man of ordinary opnities can do so much for the good o St. Louis, surely this great Brotherhood its millions can raise enough money to tid a good church house there. And now the time to do it while brother Shomber is re, as he expresses a willingness to assist the management of building, &c. We hope the management of building, &c. We hope the brethren everywhere will respond the call made for that purpose at once.—

THE present comet in the Eastern sky slich can be distinctly seen by everyone a rly morning, is certainly the most remarkone of all the modern comets. Swift, director of the Warner Observa Rochester, N. Y., states that the comet ed the ann so closely as to cause great rhance, so much so that it has divis to no less than eight separate parts, all of th can be distinctly seen by a good teld where a comet has divided, that one w Rielle's comet of 1846, which soperated bin parts. Applications have been made Mr. H. H. Warner by parties who have d these cometary offshoots, claiming the

THE Indian's tree was so straight that it ent a little the other way. Many profess ing Christians are much the same, they are so straight in their opposition to a wrong that they must lean the other way toward other wrong. We have seen people so opposed to fine dressing that they would dress scarcely decent. They did not seem to think that they could serve the devil as well by dressing sloverdy as they could by following stest fashions. We want to see people keep straight; there is no necessity of leaning the other way in order to avoid a certain kind

THE Silver Creek feast occurred last Tues day and Wednesday, and was very largly at tended by the members at home and fr abroad. The ministerial force was unusually large and the preaching quite edifying. members at this meeting wishing to do good to others also, raised \$23.00 for Bro. Patton, of Wis., who had his home and contents burn ed some weeks age. We think this was a commendable act, and one worthy of imitaon by other congregations at their feasts. night he a good idea for churches at their Feast-meetings to take up occasional collections for worthy purposes

Bao. Tobias Meyers, in an interview at West Branch, says, that the Milledgeville church seems, as a body, to be working along harmoniously, and that their last com cil-meeting passed off satisfactory. Some different elements are represented in this congregation, but by proper Christian for bearance they manage to walk together in peace, knowing that in times like these it is gether rather than separate kindred of the Sometimes when nearest and dearest ties. people stop long enough to think and o er the way they are going, they will adop better plans than if they had acted upon the spur of the moment. So far as we se members are walking in harmony with the general order of the church, desiring to maintain and judiciously respect the institu tions of the Brotherhood

OUR NEW DRESS

It is hardly necessary for us to tell our readers that the B. AT W. comes out in an improved condition this week, in appearance at least. We have dressed up the entire paper in new type, selected expressly for this purpose because of its peculiar adaptation to the eyes of our class of readers. It enables no to give the paper a much better appearance plainer print, and considerably more reading matter than could be crowded in with the type formerly used. We hope our readers will be greatly pleased with this improve ment, knowing that it is solely for their bene fit that we have incurred this additional ex-

Now, since we have gone to this expens and trouble for the benefit of our readwe shall take the liberty of asking a favor of them. Of course, we want you all to renew your subscription for another your, and then do an additional favor, by securing at least one now anhaeriber, which you can do with a little effort and no expense whatever. You can then forward hots names to us, or hand them to one of our agents. If, however, then is no working agent in your neighborhood consider yourself one, authorized to gather all the subscribers you can procure. If you have no prospectus and sample copies, us a card calling for our agent's outfit, and it will be forwarded by next mail.

To our agents, we suggest that they con money work at once, using the improved con dition of the paper as an selditional inducment for those who are not taking the paper to subscribe now, and for the old ones to re As to the character of our paper we do not

east to promise more than what we can fullill. Our aim is to make the contents better in the future than they have been in the past, and also improve the tone of the paper as much as possible. This one promise, however, we will make-we will do our very best to give you just such a paper as you need for yourthese cometary offshoots, claiming the post just such a paper as you need to your section of them. Whether elf and family. You have some knowledge be great comet will continue to produce a of our work in the just, and will therefore the of smaller comets remains to be seen. know shout what to expect in the future.

THE PROOF READER

THE proof reader in the Baptist Flag office ms a little irritated. He says just what nost proof readers would like to say if this editors would let them. Here is what he say. to the Baptist scribes:

We knye recently had a few complaints about peop We asser recently had a few compliants about people by oursit any aword or two. In shinoit every instance be copy of those complaining has been people senathers for have been appealed to by all rearonable means to able pains, write with pot and link, and punctually able pains, write with pot and link, and punctually had been also as a superior of the paper, seem wave a few who write on both sides of the paper, seem as a few who write on both sides of the paper, seem who write on both sides of the paper. with pencil, abbreviate words, and y ked copy deep down in the waste b mady with the rules of our office, went

DEBATES

THE Christian Evangelist speaking of debates, and after naming some of the objections to them in our country, says:

These and many other objections are urged with a These and many other objections are urged with a match plausibility, that we sometimes begin almost to fed that debating is a heathenish practice which ough neise to have had a place among Christians. And yet, when we look lack to the primitive times, we find that a public debate was held in the Jerusalem church before a public debade was held in the Jerusahem church before its dispersion, by an inspired same, and with the their not the expressed approval of the twelve nepotter. The debade did not end as plenamently as come do now Three was no shaking of hunds it the close, no compile must passed between the parties, no presenting of get-watches or knopests to the champions. It is true, that if between the parties of the properties of the con-beds up in a row, and that the defined party dragger before pin a row, and that the defined party dragger. Stephen, that he was ever afterward much given to de

LOCIC AND POSTRY

It is not often that logic is thrown int oetic form, but the following is a remarks ble instance of the successful performan such a feat. Dr. Summers, in his tract " Why I am not a Campbellite," draws an argumen in favor of infant haptism, from the fact that infants, as well as grown people passed through the Red Sea with Moses, and puts his arguments in verse as follows:

"Inrael's young once, when of old, Pharmon throatened to withhold. Then thy messenger said, 'No, Let the children also go.' ''

In his review of the tract. Isnac Errett. editor of the Christian Standard, replies to this argument in the same style, as follows:

"Israel's cattle, when of old Phamoh threatened to withh "Cattle bantism here bath people Leave behind thee not an boo This is proof beyond a doubt-Who dare leave the cuttle out

PERTAVASITING.

THE Love-feast season may be too past for this article to have any effect this year, but while the matter is fresh on the minds of hundreds, it is to be hoped that it may furnish food for reflection in the future, and pave the way for some improvements. In most congregations where we have at tended feasts, it is customary for the mi ters to have their feet washed, but seldon wash the feet of others unless it happens to be in their own congregations. seen a whole beach full of preachers hav their feet washed and wiped by two brethren, and not one of them take part in the washing This kind of work and wiping exercises. ought not to be allowed, as it requires a few to do that which ought to be done by many But most of all, it sets a poor example before the members. When elders and preachers take no part in the washing exercises they may expect a desire upon the part of others to do likewise, and thus leave the work washing to a few only. Every congregation ought to adopt a system in feet-washing that ill not only permit, but make it necessary for each member to take part in the washing and wiping exercises. Recently we saw two descons wash and wipe the feet of ten preachers. Now that was not the right way to do. Then some seem to think that the one who house is not yet reported.

officiates in the exercises ought not to wash feet. Christ officiated in the first Love instituted on earth, and he washed feet before He broke bread. Do you suppose that we are any better, or more refined than He was? There is such a thing as being "more nice than wise."

ONE CENTRAL IDEA Bao. Balsbaugh has well written out the me great truth of Christianity, the life of

Christ, living in the Christian. God Incar-nate made the Savior; the life Incarnate makes the Christian. That life is the central idea in all Christian actions. The Pope with his infallibility, is the cen

tral idea of Catholicism. Election is the ce tral idea of Calvinism; means, the central idea of Armenianism. The central idea of a Republic, is the equality of all men. The central idea of a Monarchy, is the royalty of the king.

When one central idea stands against another, out of this difference will grow a thous-and points of divergence. While the central idea stands, antagonism against all contrary to it continues in every thing the central ider reaches. Some central idea may be found in every form of government, political, religious or social. These central ideas control men in all their actions. The central idea of Christianity, is Christ, with all things by Him, to Him and for Him. The central idea of living for, and doing things for His glory and in His name is in continual antagonism with the world, and against every other power or influence that rises up to control buman ac-tion. All is to be moulded and bent and tuned by the one great truth, that it is for Christ, His cause, His glory, as the object, and from Him as the source

When the life and spirit of Christ governs the whole man, be will be right: but when a host of other powers under the name of taste. preference, choice, might, liberty, enstom, tradition, and many other similar little tyrants, come up with their influence to control men's actions, by the time all these little powers are done worrying him with their fluences, he is likely to he wrong. Were in not for these, the church would be all peace to-day. We need the life and spirit of Christ in us to put down all other powers that have too much influence over our actions, and give us peace by "Jesus Christ," reconciled to one another, and reconciled to God by His blood. With one person the central idea and i

fluence is their taste, they consult that in all they do, so much as to be controlled by it With another, the central idea is pleasure they are controlled by it as the power that influences their actions. With another, his own knowledge or understanding of the Gospel and everything else is the central idea. He looks to his own preference and judg-ment in everything; he does not know what self-denial or self-sacrifice are, the one central idea of having his own way, obscuring every thing else. With another, the central idea is to make money, and everything that will tend in that direction is well marked, while everything that does not, is neglected. In opposition to these, the life and spirit of Christ who gave himself for the church, and all His life for its good, should be the cen-tral principle in us. A life and spirit turning all our actions to the honor and glory of God, We should look and the good of the church. to Christ and his church, making every duty to them permanent; letting no carnal and sel fish influence have power to control our lives As the Christian life here is the preparate and training for eternal life, the carnal things that infest this life, and would control it, do not reach the spirit world, they should be crucified in this. Here Christ died, and here the carnal nature of man must die. Over there the spiritual life is all, and it must be the central idea, the controlling influence ove our life here, to prepare us for a Heaven over there, and give us a fair taste of it here.

THE meeting-house in Denmark has been completed at d dedicated. The cost of the

Mome and Family. Morgo. - And the froit of rightrocesses is a

Father's Growing Old, John.

Our father's growing std, John. His eyes are growing dim, And yours are on his shoulders laid. A heavy load for him;

And you and I are young and hale,
And each a stalwart man,
And we must make his lead as light, And as easy as we can.

He used to take the brunt, Jehn, At the crade and the plow,
And earned our porridge by the sweat
That trickled down his brow.
Yet never heard we him complain,
Whate'er his tell might he, Nor wanted e'er a welcome seat,

Unon his solid knee. And when our toy strength And when our tesy strength came, John And sturdy grew each limb, He brought us to the yellew field, To share the toil with him; But he went foremost in the swath, Tossing saide the grain, Just like the plow that heaves the soil,

Or ships that cleave the main. we must lead the van, John, Through weather foul and fair, And let the old man read and deze, And tilt his easy chair; And he'll not mind it, John, you know

At eye to tell us o'er Those brave old days of British times, Our grandsires and the w

I heard you speak of ma'am, John; The Gospel what you say,
That caring for the like of us
Has turned her hair to gray,
Yet, Jehn, I do remember well When neighbors called her valu And when her hair was long and like

A gleaming sheaf of grain.

Her line were cherry-red, John Her cheeks were round and fair, I like a ripened peach they swell Against her wavy hair;

Her step fell lightly as the leaf on off the sum And all day, busy at her wheel, She sung to you and me-

She had a buxem arm, John That wielded well the rod Whene'er with willful step our feet The path forbidden trod

But to the heaven of her eye, We never looked in vain; nd evermore our yielding cry Brought down her tears like rain

But this was long ago. John And we are what we are; and little beed we, day by day,

Her fading check and be And when beneath her faithful breast The todes no longer str., Tis then, John, we the most shall feel We had no friend like her.

Yes, father's growing old, John His eyes are growing dim, and mother's treading softly down The deep descent with him; But you and I are young and hale.

and we must make their paths as nice And level as we can.

The Five Acts

How many acts in a tragedy? Five I

Act I Young man starting from have him co. Wagon passing over the Farewell kiss thrown back. Ring the bell and let the curtain drop.

Act IL Marriage altar, Bright lights, Full organ, White reil trailing through the able. Prayer, and congratniations and exclamations of "How well Ring the bell and let the cur-

Act HI. Midnight. Woman waiting for staggering steps. Old garme stuck into the broken window-pane. Many marks of hardship on the face. Billing of the nails of bloodless fingers Neglect, cruelty, diagraco. Rico the hel-

Act IV. Three graves in a very dark place. Grave of child who died from lack of medicine. Grave of wife who died of a broken heart. Grave of a hushand and father who died of dissipation, Plenty of weeds, but no Howers. Oh, what a blosted heath with three graves Act V. A destroyed soul's eternity

colling around the heart with unutter able angulab. Blackness of darkness forever! Woe! woe! woe! I can not bear longer to look. I closs my eyes at

this last not of the tragedy. Quick quick! Ring the bell and let the curtain

A CRINESE, who after completing a portion of his studies in Germany has returned to his native country, sends to the Israelite some interesting informa-tion relative to the Jews in China. He confirms the statements previous confirms the statements previously made that they are termed by the Chi-nese, "Tincking-tisa" i. e., "the nect which plucks out the sinew," and that they dress like the other inhabitants, and are only distinguished from them by their religious ordinances. They enjoy perfect freedom, and are protected by the State from any attacks. According to historical works, Jaws first made their appearance in China about 200 their appearance in China ; years before the Christian era.

TEN INTERCESSOR - Ancient history speaks of two brothers, one of whom found guilty of a belnous crime mined to death and about to Be led forth to execution; the other, patrictic and brave, had signalized bimself in the service of his country, and had lost a hand in obtaining an illustrious victory for the State. Just as the sentence of notion was pronounced upon his anhappy brother, he entered the court and silently raised his bandless arm in view of all. The judges saw it, arrested the execution and pardoned the guilty one, for the take of the service the sufferings of his beroic broth may not our Elder Brother, as He ap-pears in our nature before the throne silently and efficiently plead for us by the very scars He bears? - Dr. W. M.

PROPLE who are ready to part with their hearts while keeping their money are not the sort that Jesus wants. Ti rich ruler was anxious to become a disciple on such terms; but our Lord would not accept the offer,

Matrimonial.

near Pleasant Hill, Miami Co., O., Oct. 18, Eld. Landen West. of Sinking Springs, Highland Co., O., to siste Barbara Landis. D. D. Wing.

Fallen Asleep.

BLICKENSTAFF. - In the Olathe church, Kan., Sept. 28, Bro. Isaac Blick-enstaff, aged 23 years, 8 months and

Funeral sermon by Isaac Studebaker from John 11: 25. Brc. lease had only lived in our midst a few days. He came here from the Cerro Gordo church, Ill. and leaves a wife, having been married enly since last July.

ISAAC H. CRIST.

RENIKER.—Sept. 18th, 1882, at her home near Keysport, Clinton Co., Ili, after an illness of nearly five weeks, of typhoid fever, Miss Ada B., daughter of Bro Daniel and slater Julia Re piker, aged 14 years, 9 months and 15

daughter and friend and although ung, she felt the need of her Sa to strengthen her in her dying hour. Fu vices by Etd. John Wiss from James 4: 14. MARY JONES.

SHELLY .- Sept. 10, in the Fairview church, near Williamshurg, Pa., sister Mary shelly, aged seventy years and three months. She was a member of the church for a number of years She died of dumb paralysis and spine

ant of her paralyzed cond tion, she did not appear to feel her suf-fering. She did not walk or talk for some months before her death, but not a moan escaped her lips. Funeral services by Elders John and Geo. W. Brumbaugh from Rev. 17: 13

FRANTZ. - In the Donald's Creek church, Clark Co., Ohlo, Oct. 1, mister

Frantz, wife of Bro. Nicholas Frantz aged 37 years, 11 months and 11 days She leaves a husband and live children to mourn her loss. Dismuse, scrot-ula, Funeral services by Rid. J. N. Kauliman from Rev. 14: 18 to a lurge Kaufiman from accordance of people.
HENRY FRANCE.

Announcements.

Love-Feasts Nov. 4, at 4 P.M., Loraine, 111.

Nov. 4 and 5 at 10 A.M., Astoria ch Nov. 4, Round Mountain church, Ark Nov. 18. at 2 P. M., South Beatries church seven males south-cust of Beatrice, Gag

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Correspondence.

List of Moneys Received.

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00 Englar for Pope Creek church, Mary A. Fisher, Pottstown, Pa. 1 00

E & M. G., Sangersville, Va.... owberger, York, Neh. baiel Baer, Friedens, Pa..... Konichmacher, for Enhrata ch., Pa 25 00

homas H. Higgs, for Ind. C'k ch., In amnel Shamner, Bellefontaine, O... W. Stutzman, for Macoupin Creek church, III. W. Bowser, Areadis, Ind.....

FOR GENERAL MISSIONARY WORK. mel Miller, Green Springs, Pa J. W. Leatherman, for Beaver Run church, W. Va... 3.00 L P. Clark, Elderton, Pa. Lizzie Newcomer, Warrensburg, Mc

Tobias Hoover, Chatham Center, O .. 3 00 i sister, Martinshurg, Pa...... Thomas H. Higgs, for Indian Creek 1 00 7.00 church, In Smou Hetrick, for Elkhart Valley ch. Maryland . .

S. W. Stutzman, for Macoupin Creek

JAMES QUINTER, Treas. Notice.

The Mission Board of the North-we en district of Ohio requests all those inter-ested in the Home Mission to send in their calls as soon as possible, so as to get them in fine to have them filled. All correspondence relative to mission to

be addressed as below. JOHN BUSHONO, Secretary Williamstown, Ohio.

Important to Invalids.

Dear Brethrens

Persons in feeble health, from any case, and especially those suffering from y to lung troubles, ought by all means to spend the Winter in Colorado, away from the rigors of a cold, changeable and damp e, such as is common to the States can of Colorado, and the arid climate, bordering on the Rocky Mountains, and as a pleasan bone for all such, among brethren ters of the Brethren's faith, the HYOIEND HOME, offers facilities and advantages not d elsewhere, and at very reasonable For further particulars address: Hy-STENIC HOME, LONGMONT, COLO.

From Cherokee Co., Kan .- Oct. 15.

Dear Brethren :-

Our Love-feest of Oct 6th and 7th is ng the things of the past, and an enjoy e meeting it was indeed, being the first to-feast ever held by the brethren and siswho, for a number of years had not the ilege to be seated around the Lord's ta Deep solemnity seemed to prevail; we er saw such good order before in our life Our ministrial aid from a distagee was M

Baer, from Boarbon Co., this State and G W. Long, from Iona Co., Mich. Our dear brethren labored faithfully while with us-May God's blessing rest on them. our Brethren who cou would say to

template changing locations, come and second part of the country. We think this is a good place, -a rolling prairie with plenty of ms of water and timber; also an abund-We have good water everywhere except in the coal districts, where it is not so good. Any of the Brethren de-string to come and look at this part of Kan-

sas, will do well to look at Cherokee County. Those desiring further information con-cerning this part of the country, can drop me a card and I will freely do all I can. Address as below. JACOB APPLEMAN.

From Osawkie, Kan.-Oct. 17.

Dear Brethren:

This evening ends our series of meet conducted by our much esteemed brothings, conducted by our much esteemed broth-er M. M. Eshelman, whom we learned to love long heldre we had the happy privilege of meeting him face to face. He came to us on the 12th and commenced meeting; preached in all eleven sermons, one being the of one of my own dear brothers, who died with consumption. So we again realized joy and sorrow mingled. While in sorrow witnessed our brother buried to return to dust, with joy we also witnessed five souls Christ by baptism and two re-

claimed, making in all seven.

We praise God for his goodness and bid our dear brother God-speed in the glorious work he is doing. May others follow his ex-ample and deal out the Bread of Life to thousands who are starving for want of spir itnal nourishment. In the morning, the Lord willing, we in company with Bro. Eshelman and other brethren, expect to start for Pleas ant Grove, place of D. M., from whence Bro

Eshelman expects to return home; the Lord be with him, is our prayer.

From Cerro Gordo, Ill.-Oct. 19.

Dear Brethrens-

I met with the brethren and sisters a Mt. Vernon, Jefferson Co., Ill., the 14th ult Had two meetings on Sunday; go tion and good order. Baptized four and started for home Monday morning. There are fifteen members at that place now and prospects good for more. They need a min-ister there. Hope some minister will move to Mt. Vernon, Ill. The country is good and the climate mild and pleasant and very good for fruit of all kinds; land is cheap. I think it is a good time now for Brethreu from th East to take a look at the country. Bro. D. F. Eby lives only two miles north of Mt.

From Longmont, Colo.

Dear Brethren:

To Iulfill my promise to several, and es pecially the editors, I now write a few lines for your paper, "as good news from a far

country is as cold waters to the thirsty s Prov. 95: 95

I left home on the morning of the 10th, i company with my companion, and son D. B., after traveling together 24 miles, we took a and farewell; they going East to Pennsylvania and Michigan, and I west to Long ont, Colo, via Dixon, Omaha and Cheyenne arriving at Longmont on the evening of the Remained in town over night with ou ear brother George Kessler, one of the home ministers, who next day brought me to the Hygiene Home, where I was made to Icel wel come and at home; for it is certainly well cal-culated, with all its able and congenial proprietors, managers and servants, with seve or eight hopeful and cheerful invalids, and and sublime mountain scenery, with

the beautiful country and especially the grand perpetual snowy peaks, which meet the eye from the west side of the plain but substan-tial building so admirably arranged and dapted to the purpose designed, and the religious influence connected with it—to make a very desirable home for the Brethren when oling through this country, and especially for health-seekers, since the pure, healthy atmosphere from the Colorado mount and the hygiene and healthy manner of treatment and living are all in perfect harmony with God's perfect natural law of health; it annot fail to relieve suffering humanity, to a very great extent if they will avail themselves of its advantages. Taking everything into consideration, we bespeak success to the in-stitution. Sead for circular and learn and try. Address, Eld. J. S. Flory, Longmont,

or Hygienic Home, Longmont, Col.
The feast on the 14th was a very enjoyable
one, because of its quietness and the good atone, because of its quickness and the good at-tontion to the Word presched. This church brethren engaged the opera house, fearing

numbers about eighty-five members, but as ay of them live quite a distance off, there were only about sixty communicants. The members, so far as it has been our privilege moderate share of troubles and difficulties. such as are incident to this life. added to the church by baptism at the Feast; no minister from a distance save the writer. There is good home ministerial taleat however, numbering four. They have preaching and Sunday-school every Sunday in their church-house, three-fourths of a mile from the Home. They also preach at two other points regularly. The meetings are being con-tinued this week, since the Fesst with good interest. More anon.
Our address at least till the first of Nov-

Our address at rease sur-smber will be Longmont, Col. Enoch Ebr.

Our Western Trip

FROM Morrill we went to Falls City Neb. a distance of perhaps eighteen miles. were taken there by private conveyance by Jonathan Warner, one of the Pony Creek ministers, who lives only about Iour miles from Falls City. A number of members live in this town, and so we made it a point to make our home in town for the first few days of our visit amongst the brethren and sisters of the Falls City church. Falls City is quite an active little town

We don't just now remember the number of its inhabitants, but should judge it to be not less than about five thousand. It has quite number of very nice dwelling houses, and its stores and business houses on its main streets indicate thrift and enterprise. The town is huilt on rather elevated ground, and gives a person a fine view of the surrounding coun ry, which is a grand one, indeed, esp in the spring and summer season of the year We were informed before making this to a visit, that it bore the name of heing quite a fast place, aristocratic, etc. This may be so when compared with other western towns but it did not impress us as being so very much out of the way in this respect. Indeed we formed a rather favorable opinion of Falls City. But there is, undoubtedly, more rank and avowed skepticism and real infidelity in the town of Falls City than in many towns of similar size. This seems to be the than in the East, and is owing, no doubt, to the fact that the apostles of infidel views are making more of an effort to spread their views in the West than in the East. Then, too, there is more of a centralization of the different elements, foreign, of course, in the West, which is largely made up of that class of thinkers. But taking all things into sideration. Fulls City is rather a nice and desirable place to live in.

The Falls City church has a membership of perhaps two hundred. The meeting-hou bout four miles out of town, only recently built and will seat five hundred or more. It nerally are, but not too much so for comfort and general respectability. We are not at all favorable to building fine churches for the worship of God, but we do hold that our church edifices ought to be built comfortable To build poor meeting houses to worship God in, when we have plenty of money to build good ones, is a sad mentary indeed upon our regard for God

The ministerial force of the Falls City church is pretty strong, too, consisting Christian Forney, Samuel Stump, and Forney. All of these brethren are able and energetic ministers. Brother Christian Forney is the present seting bishop, and is un doubtedly well qualified for the position, be ing an amiable and intelligent man-a mar who sends forth a halo of Christian sun and happiness wherever he goes. Brother Stump we did not have the pleasure of meet-ing, he having been away at the time. We spent the greater part of two weeks with the brothren and sisters of the Falls City church, during which time we tried to preach their meeting-house, and also in the town The brothesn have as yet no place of worship of their own in town, and hence what meet ings we did have in town, were held in the English Baptist church. All of these meet-ings were well attended. We tried to proach

the church we had held our meetings in would not hold all the people. It seemed rather a strange place to worship God in, but we think enough of His people were there at least to have the Master present. the brethren and sisters of the Fulls City church to be kind and sociable, willing, we think, to cultivate the Christian graces, as enumerated by the spostle. We feel that we have nothing but good to say of the brethren and sisters of this church, and while we do not feel as though we could or did do them much good in our official labors with them end otherwise, we do feel, however, to thank them heartily for their kindness to us, and pray the Lord to bless them for the same

> (To be continued.) From Bridgewater, Va.

Dear Brethreas

It was my pleasure to attend the Com munion meeting at Beaver Creek, three miles and a half from Bridgewater, Va. Here is one of the largest meeting-houses in the Brotherhood,—well filled with members, the sisters as usual largely predominating. interest and behavior were praiseworthy. Many kind hearts pulsate along the many streams of the Beaver Creek church. hes greatly blessed her labors in days past May her sun never set, but continue to shine with increased splendor, until it rises in glory in the bright beyond.

ond.
Freternally,
DANIEL HAYS.

An Extract From a Private Letter from Brother Hope,

The 27th of August the meeting-house a Sindal was dedicated and the hall was well filled with people. The three times we had tings two persons were baptized. middle of the day we had to stop meetings, as it was the middle of harvest and the weather very unfavorable.

The 28th I attended a funeral south of Hiorring where one of our sisters was bereft of her husband and now battles alone in a cruel world. May God give her grace to stand all trials.

The 26th I met two Lutheren priests south of Frederickshaven, where ten Lutheran members desired to hear our defence on several dectrinal points. The priest took up the subject of baptism, and in a long studied speech showed all Baptists lacked apostolic succession, and hence, either had to accept sprinkling or be illegally haptized. I proved to him the Latheran church had no success-ion of ordination to the apostles, and as long as they had not, they should not throw stones with such tricks that were not worth a penny in the question in consideration, as they claimed we had valid baptism through their own church, and, furthermore, were bound on their own practice to admit that our return to trine immersion was valid baptism performed hy lay members in their church to one another, and hence, was really nothing but a reformatory move to primitive practices v they admitted their church had ahandoned and hence we had suoner two legal straight lines rather than none, and they ought t the last ones to bring such a claim up against us, as they could not do it unless they themselves condemned their own haptism and

The priest tried to evade this by claiming Luther was ordained as priest, and there was a difference in baptism and ordination; the one was a sacrament, the other a holy ordiuspee only.

arely order

I said: I know Luther was ordained as priest, but I had said he lacked ordination as Bishop, and that was a lact. I admitted there is a difference on baptism and ordina tion, yet the definition they had advanced amounted to little as the word sacrament means a holy ordinance, and they had claimed ordination to be the same thing. They then admitted Luther ne

ained as a hishop, but claimed all believers were priests, and hence had a right to ordsin others not being ordained themselves. I thanked them, for this claim declared a

to partly believe as they, in cases of urgent necessity, but their logic would empower a priest of this sort to administer haptism as well as ordination, and they had proven to the people that our brethren's reformatory

They then got very friendly and dropped this subject and turned to some claims on re generation in buptism, which, when met by Bible language, were dropped too. They closed by a public acknowledgment that they after this, considered me to be an earnest and faithful Christian, and wished God's blessing to follow our work in converting sinners al

The 31st I had to meet at Sindal in order to have the meeting-house insured. As the law of the country demands this, we submit to the higher authorities in this matter, thinking none will fault us when they know we are compelled by law. The building was valued at 5300 kroner, as nearly as I now remember.

Have not yet got the papers. I visited some among the members; found all faithful and glad for the new house, which is not yet finished in the upper room, as brother Eskildsen asks for a little time in or der to meet other obligations. Owing to some change in the plan of building the cost will run higher than I have calculated. On building fand 4550 kroper is used up and I had to furnish 300 kroner more on my last trip and will perhaps have to add as much re yet, before it is fully done. I have all bills gathered and will, as soon as possible, ence to order an itemized account for the Brotherhood.

A Conference Meeting.

Ox the 13th of October I attended the Mennonite Indiana Conference, held in the Holdeman meeting-house, near Wakara Ind. The meeting opened about 10 A. M. The 12th chapter of Romans was then read followed by an exhortation by each bishor each minister and deacon in a short spe made by each of them, as they were called

About every one of them confessed that they had not been as zealons in the cause as forth stronger efforts than ever to win se

The editor of the Herald of Truth said. that never before in the history of the world was it as necessary for the true minister of

the Gospel to put forth his utmost endeavors in spreading the truth as now.

in these companies, unless the church had something better for them. Something similar to the following was

Each local church shall appoint a committee, who shall ascertain and register in a book, the net value of the property of each member of their district, a copy of which is to be sent to the committee of each local Then, in case of a fire, the committre of the church in which the fire occurs shall assess the damages, lay the percentage and inform the committee of the respective A minister from Canada said that they have had an arrangement like this in use for over twenty years, and that he had not known of a single instance of dissatisfaction. The

proposition was accepted. The next was a proposition to make an effort to become reconciled to a body of mem-bers called the Whisleites, who had left the church some years ago. The plan was that the ministers of the two parties first meet and agree upon the terms of reconciliation then submit their conclusion to their respective churches, and if accepted by them, ther to be brought before the different conference er, which had been affected by the schism. This was unanimously accepted.

Another was, whether a member of th church can be allowed to teach a high school One of the bishops said, "Whatsoever is highly externed among men is an abom-ination in the sight of God." The subject

"Nore—We have wondered why the same class of men arrive quote that passages of Scripture against fing stock, good increase and large, well improved farms, and piently of monty? If these car not highly attended among men we do not know what is. But when the Navise seen we do not know what is. But when the Savies made use of the language referred to be was speaking of mammon and not high schools. Men who apply it to high schools wreat the language from its intended mea-ting the schools when the schools were the schools when the schools when the schools were the schools where the schools were the schools when the schools were the schools night were on wreat the language from its intended meaning. Let them apply it against money and then they will not at in the same sense the Savior dol. See Lance 16: 15 – Eu.

The question of having musical instruents in their houses, receiv ed a passing no tice. One of the bishops said that in conferences musical instruments were made a test of fellowship, while in others they were allowed. He thought they were wrong and should not be allowed at all. The fore man of the meeting then took occasion to say that he had always been, and still was in fa-vor of a general conference, where such coubles might be adjusted.

Humility, love and forbearance seemed to characterize the meeting throughout. As a dain, honest, non-resistant and humbi body of believers the Mennonites, perhaps stand second to none in the world; how-ever a little more system in conducting their onference meetings, would perhaps do n

The meeting closed about four o'clock The meeting with the best of feeling.

Samuel Sala. Wakarnea Ind

To Waterloo and Back

Ox the 19th of October in pursuance to a call from the Brethren of the Scath Water-loo church, Iowa, I left home for the purpose of accompanying Bro. Jos. Amick of the BRETHREN AT WORK, to the above names church, — the purpose being to hold som meetings with the Brethren there. when we have occasion to call on him. On the 20th I boarded the early train West

and found Bro. Amick on the way, pro on time. Thus we pleasantly journeyed to gether, arriving at Waterlee about noon. Here we were promptly met by Bro. Win. Eikenberry and conveyed to his pleasant

In the evening we met at the Bretl large church-house, in the South Waterlox church, where quite a goodly number of with us for public worship. This is one of the largest meetinghouses of the Brethrea that we have ever preached in. As Bro. Amick had traveled all ight, having lost sleep and rest and not feeling well, we reluctantly took up the wo presenting the "Christian Roce," 2nd Tim. presenting the "Christian Race," 2nd Tim. 2: 5 to the people. Formed the ecquaint-ance of Bro. D. Fike of Pa., as well as a number of other dear, faithful servents of the Lord there. Eld. E. K. Buechly being

On Saturday evening we again met for worship and Bro. Amick addressed the conworship and Bro. Amer. neuressen the con-gregation upon the "Christian warfare," I. Pet. 4: I. The subject was well handled and I think by the attention and interest muni ested by the audience, it was well received After services the brethren took Bro. Amick over to the Strayer meeting-house, who their regular meeting was on Sunday, which I was not permitted to enjoy.

We met again at 10: 30 A. M., on Sunday at the large church, where a large congrega tion had assembled, to whom we tried to h Christ the Light of the world." Ech. 5 14. Formed the acquaintance of Eld. Jacob Murray and others. At seven in the evening we met again for worship, when we tried to make edifying the subject of "Brotherly Care," Gen. 4: 9, followed by some appropri-ate regarks by Eld. Peter Forney. Spent Monday in visiting members, and in the evening came together for worship. Bro. Amick having returned, he addressed us or the subject of "Onr Heavenly Home," Rev Its size, material, heauty, attractions 99-14 inhabitants, comforts and associations, along with "The Way" by which we may attain unto that "heavenly home, so bright and fair," was discoursed upon acceptably to all Tuesday evening we met again, and us thi

was the last meeting we expected to hold with the Brethren of the South Waterloo shurch, we were impressed with the importance of encouraging the Brethren to dili-gence and steadfastness, by presenting the subject of "Christian Confidence," as found in Heb. 10: 24-26, followed by Bro. Amick

During them meetings we had very pleas nt weather, good roads and the atteall, that could be desired. The Brothron seemed to take quite an interest in the meet ings, and, we think, the church was encour aged and revived, and we hope that our la bors in "holding forth the Word of Life," As this was our first visit to them.

As any was our new transit or any pleasant acho light" if not before. The test in the quainteners, which, during the short stry Mahoning church was a sad-refreshing one with them, and onjoying their "brotherly to the many members in attendance. The

as the children of God.

On Wednesday we spent part of the time in visiting in the city of Waterloo, its places of business and some of the brethren, forming and enjoying some very pleasant associa-tions, which we hope may be renewed in the future.

In the evening at 7:30 we met at the Brethren's church, where quite a number of brethren, sisters and friends had assembled for worship. Bro. Amick addressed as from Matt. 13: 15 on the subject of "Conversion And now we take the parting hand, - reluc tantly, saying, fare you well!

JOHN ZUCK Charciace Lores

From Mt. Vernon, Ill.—Oct. 19, Dear Brethren :-

As you frequently ask for church nows suld be a great pleasure to me if I could give you some from a church at Mt. Vernon, but we are a few scattered members be isolated from the main body of the church unorganized but nevertheless we have our regular meetings, though no regular pre But, thanks be to the Lord, there is an old brother John Metzger at Cerro Gordo that comes and preaches for us whenever he an make it suit, and is always ready to come

This was the case last week, as we had an applicant for beptism. Bro. Metzger made his appearance last Saturday morning and preached for us on Sunday, and, inst one, four made the good resolve to quit the paths of sin and walk in the path of right consness. This, however, added but three b our number, as one has already gone north We now number fifteen members in Jeffer

Bro. Metzger left an appointment to pr for us on the first Sunday in November. May the Lord give him long life, and keep him in sound mind and good headth. We have a good country, good land and good health. We sustain life and make money. All we is energetic farmers to make this a nu that nothing could be raised here in a wet season. I found it otherwise. We had very wet weather, especially in the forepart of the season, when crops were maturing. Som cum in low bottoms suffered very much ret weather, and yet this county has a good average crop of corn. Onts and grass we good and wheat a very good yield, from fif teen to thirty-five bushels per acre, owing to the farming. I cannot understand why there is such

mania for Kansas and Nebraska, when good land can be bought in Southern Dliuois just as cheap and cheaper, and a better climate, as we are not troubled with those hot winds ither other winds.

This is also a good country for fruit: peo ple are making money out of their apples.

Good Winter apples sell readily at lifty centre per bushel out of the orchard. We invite all that are seeking is

ome and see this country. Put away all ejudice against this country and come and e it. I have not found it sickly a Celaim it is many as a control or there purt of the State and a pleasanter climate

From Ashiand, O .- Oct. 24

Dear Brothren:-

THE spirit of God, the love of Jesu and his power to save, are still felt in the churches of N. E. O. Four precious souls were added to the church by baptism las-Sabbath in the Maple Grove territory north of Ashland, and one dear sister came into the fold of the Muster, while we were with the Multoning church, Multoning Co., Ohio, a few days last week. Though the roar of the ene my which has been heard long and lond, is still heard in the camp, yet it cannot drown the principles of truth. the sweet whisperings of Jesus to the soul that will trust Him. Safety and inward peace are the enjoyment of all the true and tried followers of the Lamb. Encouraging words come from various parts of the district we think we can see light in the dim vists of the future. It may be far off, but, we know it is there, for, "in the evening time it shall be light" if not before. The feast in the

kindness" have won our confidence in them meeting of the children and Sunday-school workers on Sunday at 9 A. M. was largely at tended and no less pleasing and instruct May God bless the lambs of the fold. church has two schools,-hoth very interest ing; one is an "evergreen." The church nam bers about sixty members, and being mud scattered, must labor under great disadvan tages. The recent church trouble will not at

fect them much, if any. Sister Kurtz, who is now in her 82nd year was able to attend the feast. Had a pleasa interview with her, and learned much about the work and spirit of the Brethren in the early history of the church. She thinks the Elders and A. M. are much more lement than they used to be instead of the opposite as charged against them. May the Lond keep us near the cross, is our prayer.

L. D. Parker.

From Farmersville, O .- Oct. 23, Dear Brethren

The Love-feast at Wheatville church Proble Co., of this State, was held on Friday, the 20th, with a fair attendance, a very good feeling being manifested by all present.

Preaching in the church till Sunday at 10 i. M. and then at New Enterprise. There have been in this part, division and

blunders committed by many, but the feeling now seen, shows an improver LANDON WEST From Andrews, Ind.-Oct. 18

Dear Reetlesen PLEASE make the following correction

t once as they are of importance.

In B. ar W. No. 41, current volume, "Reort of Orphan's Home Meeting of Middle District of Indiana," you make me say the Upper Deer Creek and Sunta Fachurches as issigned to W. S. Long, it should be W. S. Tony," Camden church assigned to John Snowherger is omitted. The next meeting is Nov. 9th, 1882, not 1883. Please take notice

Fraternally, J. B. LAIR, Sec'v.

From North Bend Church, Knox Co., O. Dear Brethren:-

Our feast was held the 18th of October. and is now over. A choice was made for two deacons. The lot fell on Barnet Workman and John Armstrong. May they ever prove faithful to their calling. Ministering breth ren in attendance from a distance were Mor gan Workman, Keller and Bruhaker and oth ers whose name's I did not learn. They administered to us the Word of Life in a acceptable manner. May the Lord bles them. We had a very good meeting.

From Milford, Ind .- Oct. 21. Dear Brethrens-

WE have just closed our Communica son, and indeed it was a feast long to be emembered. There were shout 350 com municants, a good, ministerial force, and the est of order, for all of which we feel to praise the Lord. Bro. John Zellers officiated; our church

ouse is 40 by 70, but with all this space we rould not accommodate all of the members The factions that are pulling off, seemingh do not affect us in the least. Our brother hood in Northern Indiana is stronger nos than it has been for many years. The church is in a prospering condition; in the last month we have received five by baptism; two r claimed and two by letter, one more appli-cant and others near the kingdom. The clauch to-day is like the large oak-tree standing in a field,-the more it is shaken by the storm, the firmer the roots are clinging and sping into the earth. The church is sh on by an adverse power, but the more this continues, the more she becomes united on

From Rosmoke, DL-Oct. 24,

J. H. MILLER

THE Laye for stat Ruanoke, Ill., was judged a feast of love; all seemed much encouraged. Quite a strong force of ministers present among whom were Thomas D. Lyon, J. No-gly, C. Buruhart. The meeting is still in tism; more are counting the cost

-15.60DK The Brethren at Work.

BRETHREN AT WORK.

"Set for the Defease of the Gaspel"-Philippines 1: 17.

(Bingle Copies NO. 44

And I do futber recommend that the day thus

2000

Brethren at Work.

as whereof, I have increments at my hand and caused the seal of the United States to be affixed. Dose at the city of Washington, the streamlift days of Cubber, in the year of our Lord, one thousand eight hundred and eighty-two, and of the independence of the United States the one hundred and

CHESTER A. ARTHUR FREDERICK T FREITVORCES

TRUTH.

BY S. T. BOSSERMAN

In all our investigations in religious litera-In all our investigations in rengious interes-ture we should have but one object in view; to aim for but one thing; to see but one central figure before we, and with a steady look and

In all rescorebes for truth we hear but the one voice, "I am the way, the truth and the life," which clearly denotes the one object, the one aim, and the one result of becoming like Christ Jesus being the way, denotes a unity and union of travel, hence all must agree. He being the troth, all have the sound instruction guiding them in and on the way. Christ being the life

all receive the same vigorous life-growth, and hence all bear a semblance of the parent stock, and as a result, all produce the same frait, the names of which are love, joy, peace, long suffering, gentleness, goodness, fa temperance. As a Christian body, is this the result of our investigations after truth? glance over our fraternity-does it erance the Do we all accept Christ as the author and finisher of our faith? May God help us to walk in the same way; accept the same and receive from the same life, and us a result be one and the same body. Dunkirk, O., Oct. 24

"YE are God's building." And yet the church to which this was said was far from perfeet. Its members were, as yet, largely under the dominion of the flesh, and walked as men. God had begun a work but was not yet com-pleted. How comforting to know that the Church is a spiritaal edifice whereof God Himself is the Architect! He who paints the clouds at sunset, and gilds the gates of the morning, who colors the rose and adorns the fair face of nature-what will He not do for His Spiritual structure? Imperfections there may be now, on ount of the imperfect material to be used, but all these are to yield to the skill of the great Builder, and it is yet to stand forth complete in every part, the glory of its Architect der and admiration of all celestial intelligences. With Christ as the glorious and sure foundation, and purified souls at the living stones, this "spiritual house" is to grow into a holy temple of the Lord, filled with the praises

comet, following out the sphere and orbit of quiet usefulness in which God places us. - John Hatt, D. D.

Per Annon.)

VOL. VII.

MT. MORRIS, ILL., NOVEMBER 7, 1882.

BT JOHN DENNIS Hope is the anchor of the soul, That's cast within the vol-

Hope, love and faith will w

This bope that knows the Christian up, In days of dark dishless; When we in Christ can feast and sup, And lean on Jeons' breast

Now where pure love and hope abount, With finth and hope combined; The there true Christian work is found— They have a Christ-like mind.

Hope looks beyond the bounds of time. To fairer worlds above, here loved ones live in worlds subling Where all the air is love.

That glorious hope that sours above Our conflicts tere below, Oft fills our souls with perfect force

SEEING JESUS.

BY C. H. BALSBAUGH

My apprehension of your significant bint in No 37, was correct, but your apprehension of my remarks is "slightly" at fault. I was fully aware that you called for a clear exhibition of Christly thought and feeling by your contributers, and my reflections and special reference to that fact. It is as easy to overlook saintliness in a periodical as in the personal life. Commonness is upt to reduce sacredness to insipidity. How "the first love" lost when novelty gives way to familiarity. To keep the feelings fresh, and the religious life ever aglow with the inspiration of novelty, is a sublime secret which few larm. We have an instinctive hanger for the new and the startling, and this lies at the root of all true religious expe rience, as well as of all that is false, and of all the vain show there is in the world, with which so many of our members are captivated and deluded. The vast majority ran ofter wonders many, low and unsatisfying, simply because a Divine instinct for the and grand and startling impels them, without a be object or Divme guide. To find all sorelty and variety and grandeur and satisfaction is a single object-this is the marvel and unincrees of the Christian Religion. This is the Incurnation. "Looking unto Jesus" compre-heads the whole renewed life, here and forever. In him dwelleth all the fulness of the Godhead and he stands before us as our Model, our Ideal, our Inspiration. He is the Saint's Alpha and Omega. To him the soul is wedded, and in him we lose our life, our name, our perscality, and live Hes life, bear His name, and se the altimatum of human nature and our own at the Source and Assurance of our eternal de opment in His own purity and beauty and

sec God," see him now and here. This is why transgressors were shown that they could so few know Him when poetrayed on paper. or with impunity compel the church to yield see God, see thin now and note. This is may transgressors were shown that they could not be few know Him when portrayed or paper, or with imputity compel the church to yield it chlotted in a sainly life. How can a person them. Those who love the noticity of the world who cherishes cannity or nurses a gradge against more than the bretteren, are objects of pity and and described entainty or features a groups against proce than too receives, an ex-depicts or pay, and in fellow, have a variety of the most exchange of the control of the seal-eyes of so many, and while they cry out And this made the growing lillies sorrowfal, "e would see Jesus," He stands before them

Ab the utter death, the fearful opening and closing meetings at Osawkee. I the painful trituration-here is has proven unuiso for evangelists to do all the where the natural man shrinks mack, and the work in protracted meetings. Let the home tool is bartered for a mess of pottage. The ministers help, and the results will be better bunger for the Infinite remains, and drives us Single for the Infinite remaint, and errors we He two consumes usons ground, must be an assume meeting in scoretistic with the effects and billuter for each admission, but is preceding a remaint to opening of corrice forms of switch, then never the forms of Al-derman of the entire of the entire of the entire of the class. Meet talk often the slighty tool, obering filling price and granting test, so malicious soul, no spinded and, no matery. Propositions in question, and it is very the first assumed position from a reconsistion of the contract of the c Fire soul, no fleds-pleasing, bust-induging tool, directed remarks, will generally prove beneficial ins, and praying that His mercies may be consistent, impleable, unforgiving soul, can pass—and when the Word has been spaken, a wise on timed.

sibly see Jesus, or pass through the Gates of clusion of services will avail much. Study the We may fill our intellect with all the best manner, and God will bless. most beautiful thoughts about Jesus, we yet see bim not, because we are not like-bearted with In these times of schism and perversity and blindness and misrepresentation and calumny and brother-bate and brother-minder, how few maintain a spiritual state in which a vision of Jehovah-Jesus is possible! Let us all prostrate

ourselves in the dust, and pray honestly and currently for the fulfillment of Eph. 4: 29-32, ed not wait long for the Beatific Vision, GROWING AS THE LILLY.

and the blessed fruits of it

DY M N. PORPLAND

Who ever made a lilly grow by beating it, or trampling upon it? Are not God's storms enough for it? Or must other lillies turn and shake it that it may grow? "He shall grow as the lilly, and cast forth his roots as Lebanon, saith the Lord God. No lilly can grow without being rooted. Neither can it arrive at maturity and bloom without nourishment. So can born saint develop in mind and beart without the Bread of Life. It is plenteous; let every mouth be opened and it shall be filled.

We find lillies wherever we go. Some are sorely tried; some are finely nourished, and others are withering. So much depends upon the gardener. If he is holy, temperate, just, firm, kind, good, and gentle, the lillies do well; if otherwise, then they bloom with a sickliness

apparent to all. I am just bome from Osawkee, Jefferson Co Kan., and I saw so many lillies there I can not hold my pen. When I arrived among them, I was not worried with the recital of difficulties and faults which in most cases are more imaginory than real. I was not annoyed with tales of distress or the bitterness of jealousy. There are four elders there, and four others in the ministry. Elders Wm. Gish and David Priddy have both passed their three score and ten Bro. Gish is noted for his straight forward manner, never hesitating to sound the true note nor giving way to that which only leads to rain Bro. Priddy is equally firm and kind, and thus the integrity of the Muster's cause is maintain ed. Brethren John A. Root and Albert Piersoll are in the prime of life. The older brethren foresaw that the younger should be prepared for the work, hence had t he younger ordained. And now while there are four bishops in the Jefferson church, they are as lovely and peaceable as if out one ruled there. They work togother. No wonder that the church is prosper-ous and the lillies are thriving. All the minest His peculiarities. To see Jesus is to isters manifest the most tender regard for each other. And the lillies grow; the Word is possibilities, and Deity enshrined in Humanity preached, and order, love, good will and holiness

"Blessed are the pure in heart, for they shall of doing church work. There was love; yet nations; for the general prevailing health of the these and many other blessings we should give And I must not forget the life-like manner of thanks.

But we commend those growing lillies for no

At the close of our meetings it seemed good to me that I should comfort the ministers by

telling them that no doubt they had long sown the seed,-had been Paulian plantersbumble waterer came along, and then God gave the increase. To God to the glory and the honor. Often the ingathering of souls is attributed to the evangelist, and the home ministers get no credit. I believe too little bonor is given those who from year to year declare the truth in their neighborhood. The Gospel says some plant, others water, and God gives the increase. Do not say God does it all; man is his instrument, and if the instrument we now even dar-

As many are seeking my services to help water the plantings, I lay down the following, hoping those among whom I may proach "the unsearchable riches of Christ" will remember, so that good will follow:

Let peace and love prevail.

If there are any old sores, do not open them for me to look at. I do not want to see

 If there be any jeulousy among the preachers, root it out before I come. Do not fear the "strange preacher."

is only a man. Make yourselves known. 5. Give him only common food. He is nothing on sweet-cakes. Rather make him glad by good conversation concerning the kingdom of

6. Be prayerful and earnest. Never let your zeul abate, but make worshipping God you

' If you will observe these suggestions, and work with me in the Gospel, when among you, the Lord will no doubt greatly bless you work and give you precious souls.

THANKSGIVING PROCLAMATION.

THE following proclamation has been issued by the President of the United States : In conformity with the custom of annual obervance, which is justly held in honor by the people, I, Chester A. Artbur, President of the United States, hereby set spart Thursday, the 30th day of November next, as a day of public thanksgiving. The blessings demanding our gratitude are numerous and varied. For pence and amity which subsist between this republic and all nations of the world; for frontiom from internal discord and violence; for the inerfriendships between the different sections of the land, of liberty, justice and constitutional government; for the devotion of the people to our free institutions and their cheerful obedience to mild laws; for the constantly increasing strength of the Republic, while extending its privileges to the fellow-men who come to us; for the imone in Ilis own purity and becauty and Only one class can recognize Him. I attended one cosmell meeting, and commend proved means of internal communication and the brethren and sisters for their business way increased facilities of intercourse with other year: for the prosperity of all other industries and the liberal return for the mechanies' tools affording a market for the abundant harvest of the leasbandman; for the preservation of the national faith and credit; for a wise and gene provision to effect the intellectual and moral education of our government; for the influence upon the conscience of restraining and trans forming religion, and for the joys of home; for

> Therefore, I recommend the day above designated be observed throughout the country as day of national thanksgiving and prayer, and that the people, ceasing from their daily labors and meeting in accordance with their several

signated he made a special occasion for deeds of kindness and charity to the suffering and needy so that all who dwell within the land may rejoice and be glad in this season of national

By the President,

Secretary of State

continuous moving onward, with outstreched arms grasp the object of attraction, and with a result of investigation. Our central figure and object of attraction is Christ. With a three-fold path we approach him and take upon us his nature and assimilation of character. We beome like bim

and crowned with the glory of the living God. THE maelstrom attracts more notice than the niet fountain; a comet draws more attention than the steady star; but it is better to be the fountain than the maelstrom, and shar than T hove

Beligions Essaps.

Norro.—We write neer other things unto you, than what ye read or soknessiologs; and I trust so shall acknowledge error to the end.—I. Our is it

BY C. ABNOLD

Night has let her sable curtain fall, Shutting out from sight the light of day; Darkness quickly gathers over it all, Weary lets the homeword call obey.

Goed-night, good-night.

Heaven protect you till the morning light.

Good-night, good-night,'

Peaceful dreams be with you through the night Through the day, mid scenes of toil and care, God has sufely kept us by his might; ed by her power we need not fear, rell keep his children through the night

We commit ourselves O God, to the Humbly asking thre our scale to keep; et thy guardina angels area us be. Give us peaceful dreams and quist sleep.

WHERE DO YOU STAND? BY C. H. DALSBAUGH.

Christ. Many persons are sorely puzzled at my position, wondering what I am, and whether I am not a theological nondescript. I am asked, "are you conservative?" I answer in the affirmative. Again comes the interrogation, " are you a progressive?" And again a no less prompt affirmation. I glory in these ch abused terms, but not in the abuse. Without both no life or development is pos-All finite beings must b sible any where. conservative, or shrivel into nonentity; and progressive, or fail of its end. "Ye are not If this is the grand fact of life, and Christ the life of this fact, earth and bell cannot prevent our progress. We are immortal, and the mighty impulse of divinity is in ns, and we cannot remain stationary. will out and on in spite of men and devils, amic life? Behold the crucified, and forgive and often in certain directions in spite of God. But only by "the law of the Spirit of Life in Christ Jesus," is a normal evolution the chief auditor of my own sermons. 1 Cor. 9: 26, 27. God was in the flesh, and is in it possible I know this by experience. I had to blunder into truth, stumble in, get in by many mistakes and sins and chastisements Only so we and deliverances and pardons. find the pearl and we will, if we are sincere and meek, and willing to get life and light and peace and assurance out of kingdom and fellowship a ma death, out of the cross. safely and accurately till he knows as all life knows itself. flesh, I live by the faith of the Son of God." Mark: "by the faith of," This means infinately more than faith in, according to the al- tion was a blundering superfluity, and the most universal creed of Christendom. Christ Cross a monstrous waste of life, and a need is indeed an objective Model for imitation; less, criminal torture of Divinity and human is indeed an objective Model for initiation; less, criminal to take of Drivist." This is an but unless we copy the original by the in-lity. "To me to live is Christ." This is an analysis of the objective model in the fash, individual matter. "To me." "To live:" dwelling and tran sfiguring power that fashioned the Model, all our doing and straining and patching and self-moulding, is only putting new wine into old bottles, a new flap on an old, ripped, threadbare garment. Deity wrapped in a human investiture, and all His manifestations come through human The same is true of every soul born of God. Some are so far from the spirit-line where an incarnation can be effected, is one who not merely acknowledges mentalthat they need a long and painful course of discipline, which fairly pulverizes their antagness and God are identical. The Christian onistic elements, before a divine birth is possible. Man-born is in large measure brute born, and "flesh and blood can not inherit the kingdom of God," oven in its best estate. To be shrines of Jehovah, illuminated, noural, furnitured, beautified by His inbeing and inshining, does not mean surfeiting, mon sy-greed, market-house-worship, tolances, nuptial-descritions, self-seeking, self-pleasing, dendy attire, plumed hoods, idolatry of tradi-tion and symbols, and a hundred other forms tion and symbols, and a hundred other forms and consummation of reseemed life, individ-of self-gratification. It means essentially an and corporate, here and forever.

and emphatically the unfolding of the life of Christ through every member, faculty, and expression of our personality. the only religion God ever originated or own ed. "This is my beloved Son in whom I am These are my children, be well pleased." cause generated in the same matrix, by the same spirit, fashioned into my likeness by the same law, the law of holiness and sacri-

Here I mean to stand, struggle to stand

must stand, or go where the footprints of Apollyon lead. This point I reached through

many fadures, through wrong to others

eross slow me not in a day, nor a year, nor

learned to live by sacrifice, to offer myself in

wrong to myself, and wrong to Christ.

score. And there is much to slay yet.

blessed be God for ever and quer.

spirit and truth to the heels of my enemies, and find my keenest rapture in self-crucifix-I am only beginning real life. heart of God is opening to me as for the first I have only a glimpse of the glory of Emmauuel-God in our nature, and it so en ravishes and more than fills and satisfies my soul that I am "lost in wender, love and praise," that such hope and exaltation are possible to the chief of sinners—to me, ever Tais question comes to me often, so often me. I am naturally exquisitely impressible that a public reply scems necessary. To see me. I am naturally exquisitely impressible, naked truth, as fresh-born from the heart of hoth physically and spiritually and this is the organic condition of highest joys, deep-God, inbreathed by the Holy Spirit, is a rarest sorrows, and fiercest temptations. Noth The bulk of mankind, and no less of ing short of a Divine Incarnation will save Christendom, are content with second-hand But the cross has slain the lion, and knowledge. The pope or the Church or the the wolf, the dog, and the swine and the ser Bishop or the Sanhedrim first, and then pent, or at least crippled and subdued then and I am blest with indications that the Lamb and the Dove are regnant. why I cherish a warm brother-feeling to our secoded Brethren, although I utterly re pudiate their principles, and some of their In time past I often wronged conduct. them in feeling, and wrote bitter things that grieved not only them but the Holy Spirit, and I hereby make full acknowledgment, and heartdy crave forgiveness. The cross has grown upon me greatly within the past three ears, more especially within a year; and the Crucified, the sin-slain and sin-slayer is dear er to me than my own life. Have I an enmy who reads these lines, whose heart I wounded by pitiless manifestation of the Ad-

seventy times seven if need be.

As to principle, I invariably make mysel

still, and this is both the ground of hope and the deepest fact of experience. God will not stultify Himself by depreciating, in individual salvation. His stupendons cost and utte humiliation on the cross. To admit into His No person knows er, or helly-worshiper, or fushion-worshiper or creed-worshiper, or sacrament-worshiper "The life I now live in the or worshiper of any thing save "the Lord thy God," would be to spit in His own face, and proclaim to the universe that the Incarnaindividual matter. not in part but to Live, the sum of being. "Is CHRIST." The Christian knows noth ing but Christ, and Him CRUCIPIED. This is the supreme purpose and achievement of the Incarnation and the sole intent of regeneration. The Holy Ghost affects both. He montded Formanuel in the virgin, and He fushions Christ in the believer. A believer ly the whole truth, but in whom o as such, needs no synod to gender or config ure his life, or cut his apparel, or comb and trim his hair. God incarnate settles all this. and where it is not settled save by symodic authority, the Holy Ghost is not Sovereign All right decisions of council are law-made not law-making. Mandatories belong to Cod, and in Emmanuel He sums up all his o mics and Deuteronomies and heatitudes from everlasting to everlasting. This is the te

WOMEN'S WORK

BY LOTTIE KETRINO.

Woman owes a debt of gratitude to Christianity which made her what she is in s ciety. Among heathen nations she is to this day very little better than a slave. e ancient Greeks she was shut up in a de partment of the house and spent her life with the slaves.

and could not inherit except in the abso of men. According to Aristotle's writings woman has no will of her own and is hardly capable of c higher virtue than the slave.

Secrates had the shrewdness to ask the question, "Is there any one, with whom ye

converse less than the wife?" Aristobulus replied, "No one, or at least very few.

But we are glad to say, it is not so in this enlightened age. We are glad that God put it in the hearts of his people that he crea women for a wise and good purpose

Among the Christian women of antiquity there is none who has left a better name, who is more esteemed and honored than Anthus Nonna and Monica. They were even ad ed by the heathen, and Libanius, on hearing of the devotion and consistency of Anthusa, was made to exclaim: "Oh! what wonderful women there

ong the Christians

We need not wonder that he was constrain ed to make the exclamation he did; for she was left a widow in her twentieth remained so. She had but one child, Chrysostom. She gave him a good education and implanted in his soul the germs of true vital niety, which hore the richest fruits for himself and the church in after-years. By he many good admonitions and through the teachings of the Bible, he was raised agains the seditions of beathenism.

Let us, for a moment transfer our thought to the Bible; if we examine its sacred pages we read biographical sketches of noble men, that lived in the apostles' times. instance, the history of the woman of Sam aris, who went to the well which Jacob had made for his flocks and people. "Our fathers worshiped in this mountain and we worship here," she said over eighteen hundred years ago to Christ, who questioned her, sitting at the brink of the well. But Christ told her "Ye worship, ye know not what; salvation is of the Jewa." The poor woman became con The poor woman bee erted by the personal disclosure of the Lord to her mind and sold as the Redeemer

True, genuine conversion consists in th surrender of the entire being to Christ and this is exhibited in the case of the w who came there with nothing of her own but her sins and her water pot, and departed without either, but received a new hope in her heart, so much so that she becan strumental in bringing souls to Christ, be cause she went into the city and invited the people to come and see Christ. All she said was this, " Come; Christ is waiting. Just imagine to yourselves how su

he record will speak for itself. One woman seemed to have moved a city. Jesus was re peted of his neonle, but she was accepted of hers. Many believed on him that same day. But what became of the woman? The Bi tile drops her when her work is done. 'One of the old fathers records, that she was nam of Photina, that she labored for Christ at Carthage, that she was martyred in one of the African persecutions. The Empress Helona built a very magnificent church this well, but the building crumbled is wars ago, clogging the water-courses to this

the west. I need not trace this out in length:

thy, but the spot is preserved in the memory woman who was converted there, and while the world stands, will never to forgotton.

Dear sisters, I often wonder what we are oing for Christ in this day of Gospel priv loges. I fear we are too careless, -not con erned enough for the welfare of others. et us all see, what we can do for Christ, nowing that we must give an account of he way we spend our time.

Some may wonder where to begin. ne; the nes est field is often the b many thousands who have felt the influence of a mother's love, still cherish the impres sion of it amidst the activities of manhood and womanhood. A large portion of the best men and women on earth testified to their in debteduess to maternal influence. It is not so with the women that worship fashion and the wealth of the world. They flutter a while, like a moth around the lamp of fash ion, to burn their wings, and finally to relapse into obscurity.

Dear sisters, let us do our duty and make life a success. Wherever there are sick to nurse, the thoughtless to warn, orphans to feed and clothe,-let us do all this willingly and let us learn first that no great talent is needed to bring souls to Christ. After all it is the best memorial to have won many to Christ. And when our work on earth is de and we render an account of our stewardship, how comforting if we can give a good account of our work!

CURIOUS FORMATIONS.

A PATRON of Zion's Watchman, Mr. D. D. L. McCulloch, who has a brother in this city, is now on an eastern visit, and has so times called on us at our office. He has tray eled all through the mountains of the west and gives interesting descriptions of the mine in Colorado. He also speaks of the natural scenery which everywhere abounds, and base series of articles which we may possibly obtain for our readers. In our readings we find at item descriptive of South Park, as it is called in the mountains near Denver, and his a count of the West, leads us to give it: The park is about from twelve to twenty-five mile wide, and forty or fifty miles long. It is probably the bed of some ancient lake. you can't tell much about this country," says the writer. "It has evidently been once all torn to pieces by volcamic action. Coal beds are vertical or perpendicular, in veins like sil ver or gold lodes. Some of them have been sunk to a depth of one or two thousand feet, and I don't know how much deeper they go Where a geologist would expect to find first limestone, he will as likely as not find gravite, and where his science or books tell him to look for granite, he is just as likely to find the old red sandstone, porphyry, or slate, or flint, or something else. I know an Euglish geologist here who has

sunk several holes from two hundred to two thousand feet deep, and he says, as the result of his experiments, that in this country there is no reliance to be placed in the commo received doctrines of geology. Well, if geologic gy will not tell the truth here, must Mose put down as untruthful, merely because entists" falsely so called, affirm that ge ology and the Bible are at variance? I know there is malachite now in a formation state Two years ago it was softer than putty. A present it is quite hard. If it hardens as fast for two years more, it will be as hard as ago or jusper. Then let one of the self-conce "scientists" of the present day look at it. He will put on his glasses and look wise and say "Well, that's malachite, (from the Greek naluchae.) It is a native carbonate of cop per; it occurs in mammilary masses, consis ing of concentric layers having a fibrour structure," etc., etc. Then he tells its age perhaps five or teu thousand years, with a much confidence or positiveness and preteuc of philosophy as if he really knew much about it, and with the same positiveness be will turn around and say, These things being so, the Bible must necessarily be a l I could then tell him that I wrote my name in that malachite only four years ago, when it was as soft as mud and as pliable as his When we were in Dakota, several years ago and looking for comething to take home.

wandered along the banks of the Sionx river one afternoon, and in a "bluff" at the very naurgin of the stream, we saw a curious for mation. It looked like a vast deposit of white sand, but upon investigation, found it crusted However, we could cut it with our pecket knife, so we cut out a pieces, and with great care lest it fall in pieces, laid it on a slip of

paper, and proceeded to the hotel a mile away. But to our utter surprise, whon we had arrived there, we found our cake of sand hardened into a rock, and now it is among our spec insens of travel, as hard as granite. Scientists would want at least 3,000 years to elapse in this hardening process. And so these men of learning find themselves compelled to change their "suppositions." Now we never believed Moses was inspired to teach geology; but we believe that an objective and real inspiration preserved him from teaching anything which geology can brand as error in his account of the erention. Thus far, the Bible has stood all the scientific tests to which criticism has subjected it. Researches in history, and archeology, discoveries in astronomy and geology, so far as these proved to be discover. ies rather than guesses, have silently and uniformly arrayed themselves on the side of the Bible. Hence we are forced to believe that a recent scientist attered the truth when he publicly said: "Our science of nature like our science of man is a patchwork of half-stated, half-worked-out sams on a slate and we are kept as busy with the sponge as with the pencil." Not so does the Divine Word deal with the phenomena of nature and of man .- Zion's Walchman, Albany, N. F.

THE KINGDOM OF THIS WORLD AND THE KINGDOM OF CHRIST

BY STMON MONTH

1. THE people in the kingdom of this world born of the flesh are fieshly and earthly minded, and aspire to honor in the world: but the honor that comes from God they not, John 5: 44: the people in Christ's king dom are born again through the Holy Spirit live after the Spirit, are spiritually minded, and seek to lay up treasure above and the or that is with God. (See Rom. 6th chap.) 2. Again, the people require an eve for an

a tooth for a tooth, and hate their ene and arm themselves against them with ficially weapons, such as rifles, bayonets and powder for combat. The people of Christ's kingdom love their enemies, do good to thos who hate them, and through meekness and ace overcome evil with good. (Matt. 5 Rom. 12: 21.) They are equipped with weapons, the armor of God, the shield of faith, and the sword of the spirit for combat against the devil, the world and the flesh, together with all that opposes God and His word. (See Eph. 6th chapter; pleas real the whole chapter, or rather the whole 3. The people of this world strive for an

surthly kingdom and a corruptible crown (1 Cor. 9: 25;) while the people of Christ's a fadeless crown that is invisible to flesbly eyes. 2 Timothy 4: 7-8, James

4. The people of this world seek domin is it and rule and conquer with might, Matt. 20: 25; while the people in Christ's kingdom me willing to serve and conquer, not might or dominion, but by suffering. (Mat) 20: 26-28,) and through patience at all time they have overcome, and have risen superior to or above the world, and thus have won the martyr's crown. They have suffered con-sistently with their Lord's example, who brought them from the earth, and recovered into the tabernacle of peace, and mad them partakers of the divine nature, (2 Pet 1: 4.) and fashioned them after His own im Therefore they love their enemies, d good to those that hate them, and pray for ose that despitefully use them; (Matt. 5 41.) and when they are persecuted in one vity, they flee to another. Matt. 10: 23. Nevertheless they acknowledge the powers that be, servants or ministers of God who have received from Him a hireling servitude to rule and keep the world in order, to protect the good and punish the evil. Rom. 13. For this reason it is incumbent on them to sub out to all the laws that are not opposed to their Lord's command or Word; but when this is the case, they hearken unto God the dudge of all, rather than to men, (Acts 5: 29,)

and are always prepared to "render tribute, had to leave them behind. She looks at them to whom tribute is due, and custom to whom for the last time as the train moves off. So whom honor." and if they are faithful to their duty, they will not be defrauded of their wages, and with Ishmael obtain the proempire shall increase and be established.

Gen. 21: 18. Paul calls them ministers of God for the reason above stated; viz: they have received a hireling service from God to keep the household of this world in order, and within bounds, for which cause we are to thank God and pray for their welfare, that we may lead peaceable and quiet lives in all honesty and godliness. 1 Tim. 2: 2. We should be ready at all times to pay tribute where it is du but as we are the Lord's even his workman ship created in Christ Jesus to good works therefore if the governments of this world would command us to take vengeance on our enemies with the sword, contrary to the doc trine of Christ, then we could not obey them but obey our king and Sevier and love our enemies, and much less destroy them. disciples of Jesus we cannot, in this rule over others, but should rather be perse cuted and fice from the wolves. As true dis iples of the Master we feel ourselves con strained through love for our Savior to renounce all and follow him under the cross, and serve Him in all His Word requires, following peace with all men, seeking holiness, without which no man shall see the Lord. Heb. 12: 14

The children of Christ's kingdom have not ceived a servile spirit, but a childlike spirit whereby they cry "Abba, Futher," and the same spirit bears witness that they are God's children, and if children, then they are heirs of God and joint-heirs with Jesus Chris They are born not after the flesh, but after the spirit, and as Isaac was, they are chikire of the promise. Gal 4: 28. Their beirship connot be with Ishmuel who was born after the flesh of the bond-woman, and was east out from the house of Abraham; and Isaac blessing and the promise of the inheritance Neither can the children of this world inher it with the children in the kingdom of God for the children in the kingdom of this world are of the boud-maid, fleshly, born of man'r will; but the children of Christ's kingdom are of "Jerusalem above" which is their mother They are spiritually born after God's will consequently are opposite of the children of this world and can have no communion or beirship together

In order to have common heirship, the cit zens or children of this world must be born of the spirit from above, and become obedi ent to the doctrino of Christ, and nossess th mind that was in Christ. Philpp. 2: 4. They must resist evil no more, nor take revon ith the sword, but love their enemies. with Christ under suffering, pray for them.

THOUGHTS BY THE WAY

BY IL SHOMBER

After spending a few weeks by the bed-side of an afflicted sister in Cerro Gordo, 111., J stepped aboard the train for St. Louis. And as the train is gliding along at almost a light ning speed, I take pencil and paper to penfew thoughts for the B. at W. Very few ; ntes passed, till along comes the Conductor calling for tickets. I know what that indies ticket, and when I delivered it up he at our pronounced it genuine, and gave me hi personal check and a bridge ticket which would pass me across the Mississippi rive Ho has charge of the train till it reach that place, when another Conductor take charge of it, and conducts it across the rive into the Union Depot.

Now and then the train stops, and I so some getting off and others getting on. Just now a lady stepped on, took a sent, looking will have your own to sell and keep through the window, weeping. What mean Man without religion is at this? Why, there were some standing canadances; religion is a

custom is due; fear to whom fear; honor to the Conductor comes around again, but this They are servants and minis- time he does not ask me for a ticket, because ters of God in the household of this world, I have his check and I kept it in sight. Now I see something else that is of some imporchildren. The rules of this road permit such

children to ride free. We are now nigh the river. The train stops; another engine and engineer are put Onward we more again. Here comes another Conductor calling for bridge tickets There! I see one traveler who has no ticket The Conductor says, I cannot pass you over please step off at the left. He is pleading for mercy, but the Conductor says, "it's too late; get off," and off he goes. There is no landing there, an awful place to step off; it's too bad that he did not see to getting a ticket. All of a sudden there was darkness in part. The train was crossing the bridge. But soon there was complete darkness, caused by the train passing through a tunnel. But soon we reached the other end, and again light prevailed and seemed more brilliant than before Darkness came, and now I am at my journey's end in the City.

This makes me think of the traveler's journey from earth to heaven. Since there is but one way that leads to the City of God, and that way is truth and life, how careful the travelers ought to be in starting in the way Let us, for a moment look to the end of that journey. We start in the way, procure a pass orticket by doing our heavenly Father's will. Get into the way as Jesus says, and not as man says. After having faith in him, as the way, and genuine repentance, and being haptized for the remission of sins, God now as cepts it as a genuine ticket, and gives us his personal check which is his Holy Spirit, to carry us, not only to the river of death, but across the river, and land us in the City of God. And thus we journey till we come to the river of death; and here comes the Conductor, our Jesus to conduct us across. He lends his gentle hand in that dark hour. But it will be dark only for a few mons as we reach the other side, the rays of heavenly light break forth from the City of God, Yes, the light is brighter than the light that vanished as we crossed the river. Now we are safe in the everlasting City, but while we were traveling we often looked out and wept because some, who were near and dear to us, would not go with us to that City. But non our weeping is all over. We look far off and see some in tormout. What meaneth this: Those are some who were traveling anoth they had no pass, and could not be admitted to the City. The poor traveler pleads for mercy; he pleads sincerely, but the Conduct or says, "Our law is steadfast.

Travelers, seek for the way of truth and life, the many ways puzzle the people. There are so many self-ordained Conductors, calling people to travel in their way, and it will be all right. Now to be certain as to which is the right way, take the oldest way, which is over 1800 years old. All the ways that have been laid out since Christ became the av are not gennine, and will only reach to the river of death. Let every traveler take warn-"I am the way, and the truth, and the life, no man cometh to the Father but by me,

St. Louis, Mo., Oct. 19th

WORTH REMEMBERING

WHENEVER the speech is corrupted, so is Silence is the hest course for any man t

dopt who distrusts himself It is a glorious thing to resist temptatis ut it is as sufe to avoid thou

Gratitude is the music of the heart, when s chords are swept by kimbuess When you dispute with a fool, he is very certain to be similarly employed

Plow deep while sluggards sleep, and you Man without religion is the erecture of cir

without who were near and dear to her; she ees, and will lift him up above them,

EDUCATIONAL

BY S. Z. SHARP

PROP. James D. Dana, the great Amori can Geologist says: "The record in the Bible tanes; he does not require any tickets of small is profoundly philosophical in the scheme of creation, which it presents. It is both true and divine

> -THE READING ROOM .- Among the advantages enjoyed by the students at the College in addition to the "Cassel Library," is a cor fortable reading-room well warmed, carpeted and supplied with the necessary furniture. On the newspaper files we find the Chicago daily; New York and Chicago weeklies, a number of county papers, which are like letters from home to many students; the Youth's Companion, that excellent periodical for the younger pupils, while the New York Weekly Wilness and the Brethren's papers afford the current religious news. tables lie our best American Magazines, of which we may mention, Our Continent, Los of Life, The Notion, Popular Science Month ly, International Review, The Century, Harper's Monthly, North American Review, etc. Students can enter this room only at proper and stated times, and are governed by suitable regulations

-THE UPPER ROOM.-The dearest spot on earth to us, outside of the family circle, is the "upper room" in the college building where teacher and pupils, ministers and lay members lay uside every distinction and all try to feel as children of the same great and good Father. A Scriptural subject is announced a week in advance for all to meditate upon and some one selected to open the meeting in proper order, read a short por tion of Scripture, announce the subject, i a few remarks, then "give way" to the rest to speak a word for Jesus. Last Thursday the subject was, "Confess your faults one to another, and pray for one another, that ve may be healed." James 4: 16. We noticed some things that impressed us deepty:

I. Short and pointed remarks are the The words of those just beginning the

o of Christ are generally the most ac-Giving advice to others at meeting is not always as edifying and inspir

ing to others as to ask it. I was surprised that some whose li-I thought were so nearly perfect, and who never found fault with others, could find so

much fault with themselves.

6. I wondered whether those who write and speak so much about the faults of their

brethren, and never seem to confess then own, would have resolved, if present, to say no more about others' faults and confess more of their own. Let us all try this The Professors of Mathematics, Science

and Language are not the only ones that give good instruction in Mt. Morris College Last Sunday at our regular church service, our elder D. E. Price prenched a clear forcible sermon on what our students might choose to call, "Our relation to Civil Gov ment." We can assure our readers that the ermon was thoroughly orthodox. The speaker took for his text: " If my kingdom were of this world, then would my servants fight." - John 18: 36. He remarked that on this

question as on most others there are extreme iews entertained. Some contend that Christ's reign on earth is past, others put it all in the future; but he would take an intermediate position as the safest ground. He contended that Christ has a people on earth now, in whose hearts he reigns.

which have not the spirit of Christ, are none of his." Rom, 8: 9. While he found fault with those who are yet carnally-minded o use the carnal sword in defense of their kingdom, he took strong grounds that those who are led by Christ's spirit, can only fight with the "sword of the spirit," as the Savior

A man who strives carnestly and persever ingly to convince others, at least convinces us that he is convinced himself; and, if he is igaged in a good cause, he will never lack

Brethren At Work.

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R. H. MILLER, JOSEPH AMICK,	1	-		E

SPECIAL CONTRIBUTORS

LOUR PAPER

Office Editor.

or name on your serves both as a recoupt at the farm, 'St'," choose that the coupt is a superior of Jan. 'SJ," of

SOUTHERN Dilinois sends but one query PRESIDENT Arthur has appointed Nov. 30th

as a day of national thanksgiving and prayer. THERE are seven ministers of the Brethren Church, now living in the town of Mt. Mor

Four sisters united with the church at Hadson. Ill., during the late Feast at that

FIFTEEN were baptized as the immediate sult of Bro. Eshelman's meetings at Osawkee

Ir is estimated that in the late war in Egypt 5,000 Egyptians and 300 Englishmen lost

THE next Annual Meeting, which is to be eld at Bismark Grove, Kan., will comme May 15, 1883.

BRETBREN, "what think ye of Christ" wh ye bite and devour one another? Is this the spirit of Christ?

Many places in the West India Islands were shaken by cartiquakes during the s and week of October

It is reported that there are in Dlinois 260 towns which refuse to grant liquor license, and 267 which grant license.

In his last letter to us Bro. M. M. Esbel-"I must preach German to-morrow Do not like to do it, but must."

Ove brother writes that he would like to send us one hundred subscribers. ready to receive them most any day.

BRO. Sharp went to Lanark last Saturday, remaining over Sunday to preach for the Brethren there just prior to their least.

WRITING to this office, Etd. John Wi says he is in favor of holding the next An anal Meeting at Bismark Grove, Kansas.

By the action of the late District Meeting in Southern Illinois, the Church at St. Lo falls to the care of the brethren in Southern

Bno. B. H. Funk has accepted the clerkship in the Primilize office. He is said to be not only a good book-keeper, but also a prac

Ggo, M. Jamison has been ordained to the eldership, John Jamison elected to the min istry, and R. J. Simons to the deacon's office

Wg made a mistake week before last, in saving that Bro. Eshelman was holding n nge in Washington, Kansas. It should have

mber number of the Family Con s will be about ten days later than usa The delay was caused by the paper mak

failing to get the paper made in time. In our notice, last week, of the Annual

Meeting Committee of Arrangements, we got the Treasurer's name wrong. It should have been John C. Metsker instead of Metzger.

Buo, D. Emmert, of the Orphans' H Hantingdon, Pa., has been visiting different practical benefit to the Home under his care.

AT the District-meeting in Southern Ill. Daniel Vaniman was Moderator; John Wise, Reading Clerk; and Benj. B. Whitmer, Writing Clerk

The church at Oscools, Mo., seems to be prospering finely. They have had quite a number of saiditions by baptism and letter since they organized

In is believed the cost of the war in Egypt will amount to nearly £4,000,000, exclusive the expense of the army of occupation and the Indian contingent.

Ar the late District Meeting in Southers Illinois John Wise and Daniel Vaniman were elected delegates to the Standing Committee Thos. D. Lyon and A. S. Leer, alternates.

A NUMBER of the physicians and citiz Boston have united in urging the teachers of that city to use their influence and authority

to suppress the use of tobacco by the school children. DANIEL Walz, of Coylon, Ind., has been or dained to the eldership; Heury Garber ad-vanced to the second degree of the ministry, and Ezra Noher, a young brother, elected to

BRO. Amick returned from Indians with his family last Saturday morning, and will go to housekeeping here in town. We hope his family will be pleased with this place, and enjoy themselves

the ministry

THE report, received from Love-feasts s far are very encouraging, more so than they have been for years. We rejoice at the strong feeling of union expressed by some of the correspondents.

A minister recently remarked, that he had learned that it was not a good idea for one ster to say too much to another ministe shout his faults, that deacons could do such work much more effectually.

SISTER Eby, Enoch Eby's wife, writing from Millerstown, Pa., says, there is considerable sickness in that vicinity, and quite a number of deaths. At present she is making her home with her son, Wm. H. Gilfilen.

Etc. James A. Sell-is this not the carbas laid aside his ax, hammer, saw &c., and intends to spend the Winter preach-ing. The Primitive heartily recommends him is a most exemplary, and acceptable evange

WE sometimes have to decline church a because the writer fails to mention the place Sometimes the State, and other times the name of the church is omitted. Church news is not interesting unless the place is

WE learn that there is more zeal among the members in Northern Indiana than there has been for years. It is said that the late Annual Meeting greatly strengthened them, and they are working nobly for the Gospol order

BRO. J. P. Ebersole is attending a of the Love-feasts in the Miami Valley this season, and is doing much good among the churches. That is the kind of men to travel and preach; men who build up instead of taring down.

Buo. H. C. Lucas, formerly of this State is now located in Athol, Spring Co., Dakota where he may be addressed by his old students wishing further instruction in shorthand, or new students who wish to take a course in

AT the council meeting at Lanark, last week, the church voted to practice the si mode of feet-washing at her feast. That has long been the sentiment of the church, and is also the sentiment of other congregati

in Northern Illinois. Ir some crifted writer would prepare ies of articles, for the B. af W. on the "Lives and Works of noted Bible Women," he might count on his articles being read by a class who would greatly appreciate his efforts. Who will make the venture?

sister, a Baptist missionary who has been in China about two years, working up the Christinn interest among the women and girls. in America. The monor sport for whiskey She seems to be doing some good among that ought to be used in purchasing food and reicharitable institutions in the East, gathering thin interest among the women therefrom such information as might be of She seems to be doing some good

SUBSCRIBE NOW All new subscriren at Work, for one year, will receive the Paper FREE to the end of the present

ELD. Geo. W. Studebaker, of Columbi Kansas has concluded to meve to Fredonia Wilson Co., same State. Well, he is going to a fine country, where he will find some good members to assist him in building up a church. His address will be changed after

It is reported that Bro. Enoch Eby may yet visit California and Oregon before bi turn from the West. Having visited Den-mark, Germany and England be says be would like to see the Pacific coast yet. good wherever he goes, for he proaches the Word

BEO.-Fike, of Meyersdale, Pa., who ha en spending some months in Kansas, spent a tew days with relatives and frieuds near Lenark. On Sunday evening of last week, he preached an excellent sermon to a full house in Lanark. The members there would very much like to hear him again. BRETHREN who chance to differ about relig

ous matters should not cultivate ill feelings toward each other. If we have not the spi of Christ we are none of His; the spirit of Christ is love, not hatred and ill-will. Where there is "had blood" there are evil hearts that need converting. Bro. Thomas D. Lyon, of Hudson, Ill-

rites us that his wife has been sick nov nearly two years, and during much of that time has been a great sufferer. However she endures her affliction with Christian fortitude. Our residers are earnestly requested to remember the devoted sister in their prayers.

THE Sanday-school, in the College Chapel was well attended last Sunday alternoon, the total number present being 136. The inter est was good, and the course of instruction very entertaining. The teachers seem to understand their work, while the pupils come to their classes with lessons well prepared.

THE false prophet of Soudan threatens invasion of Lower Egypt. All the country outh of Khartoun is strendy in his possess-on. His following is large, and his revolcompletely dwarfs Arabi Pasha's recent move ments. In June last, 6,000 Egyptian soldiers were surrounded and massacred by his army

ASIATIC cholers has made its appearance in the French side of the Mout Cenis Tunnel As it occasionally marches westward around the globe, its presence in Europe now is not surprising. The approach of Winter gives reason to hope that its stay will be short, but the dread disease may return in full force in the Spring

Bao. Orr preached in the Chapel last Sun day night. His subject was education, show ing that man comes into this world a help ess being, and cannot even walk or crawl till he learns how, and that by the gradual pro-cess of education ho is lead from one attain ment to another till be becomes a man physially, mentally and morally. That the den of Christian admention is to lead us t igher and nobler Christian lives

A Good Overn - The Chicago, Barlington k Quincy Railroad Company has just issued in illustrated treatise, "The Heart of the Conineut," describing the wonderful growth of he Six Great States. The book is beautifuly printed, and numerous engravings of high orit adorn its pages. Any one sending eir name and address with two three-cent school stamps will receive a copy by return nail, by applying to Perceval Lowell, General Passenger Agent, Chicago, Illinois.

Ir is reported that the liquor more orming secret lodges in various parts of Kan as with a design of turning back the ten mee movement. What is it that the dewill not undertake? The combat between iquor and tempera vere every day, and it is now plainly evi lant that it will shortly become a nations Our letter from Clima which we publish in question over which the different elements this issue, was written by Brn. J. W. Stein's will contend with all the zeal and nower they an command. For our part, we ione to se the day come when there will not be a salcon

ment for poor distre

WM. M. Lyon, one of our regular corres pondents, has been elected to the ministry We wish him success in his new calling. I he will learn to prepare as neatly arranged sermons as he does manuscript he will cerinly prove a very edifying sitors love to set type from neatly precompositors love to set type from neatly pre-pared manuscript, and so do people love to hear a well-prepared sermon. ear a well-prepared sermon.

THERE might be some excuse for a bell on meeting-house to tell people when the will be services, but there is no use beneath the sun for a steeple, unless it is to waste the Lord's money. If the money wasted in this country for steeples, was spent for the benefit of the poor it would do some good, and the Lord's cause might thereby he honored; but as it is, millions of dollars are simply wasted

On the second page of this issue sister Lot tie Ketring has an excellent article on wom an's work. Women need this special encour-agement. Most of our writing is concerning the work of men while women are almost wholly neglected, unless some one wants to remind them of their faults. The church needs more noble, working women to take charge of certain departments of church work A TERRIBLE railroad accident occurred at

North Adams, Mass., lately. A caboose filled with working-men was run into by an engine. The front of the engine was as ed in, and the boiler exploded, filling the caboose with hot water and steam. The men were fearfully burned, and many of them badly bruised. Thirty-three persons were in-jured; five of whem have died, and others are not expected to recover. HENRY Ward Beecher has withdrawn from

the Congregationalists. He stated that as a Christian gentleman he did not want to make his brethren responsible for his peculiar views of some of the doctrines of Christian-ity. This he felt he would do by remaining in the hody. That was honorable at least If a man cannot endorse the doctrine of the church to which he belongs, he should either cease preaching or withdraw; he ought not make trouble in the family. Tag lion who declined to fight the jackal,

or even to notice him, gave a pretty good rea son for the course he thought best to adopt "If I fight him," said old leo, "I shall kill him of course, but he will gain more than I shall from the fight. He will have the honor of being killed by a lion, while I shall suffe the disgrace of having fought with a jackal. The fight never came off. The jackal did, it is true, persist in repeating that the lien v a coward; but no one believed him.

The Brethren in Southern Illinois ha right view of practical Christianity. At their late District-meeting considerable time was taken up with projects for assisting weak con gregations to build meeting-houses, and the Orphan's Home work. We hope to see day when the Annual Meeting will de We hope to see the much of its time to that kind of work. would spend more time helping to build up fallen humanity, it would tend to unite up more fully in our worship and practice

The Dunkards, at their recent Convention in Ob-are reported to here adopted resolutions against "S hay-schools, revival meetings, pard summing, missions plans or boards, soliciting or begging, and instrumen-matic,"—Baptist Flag. The Flag is mistaken. The Dunkards did

not hold their Convention or Conference in Ohio, but in Indiana, neither did they adopt resolutions against the things referred to, for they sanction everything mentioned in the item save paid ministry and "begging," having strong feelings against instrumental music. Perhaps the item refers to a meeti in Ohio last Spring, held by the Miami Breth

WE are in receipt of a lengthy commun tion from Bro. Samuel Oblinger, of Morristown, Rice Co., Minn., in which he gives r very favorable description of that country, and highly recommends it as a very suital locality for Brethren to settle and enjoy flo good things of life. Having lived the twelve years, he says the Winters are not trying as they are in Indiana and Ohio, hich States he also lived a number of years He reports the members very much scatter ed, and ministerial aid greatly in demand He would like a few energetic young mini ters to settle in that part of Minnesota, help build up the cause, and will give all de sired information in regard to the value land to those who will address him. sed wives and children.

SECTIFICATION ALMANAC FOR 1883.

now ready to receive orders for th nam's Almanac for 1883, siderable time and labor to its compile on, and, as far as possible, corrected the presting and instructive, and, on the wh ust such an abnance as should be in Christian family. We offer it on the : Single copy, 10 ets; two spies \$1.00; fifty copies, \$4.00; one hundred egics, \$7.00. Address this office.

NAVOWED INFIDEL AND ATHEIST.

we do not eare a copper about politica to have none ourselves—but we do care for re leion and its influence. Week before last we isted that Henry Raab, candidate for State suggistendent of Public Instruction, was as believer in the reality of the Christian eligion, for which statement we were severe criticised. Last week we promised to take ill back if proof could be produced to the After waiting one week, no proof Now to show our readers that we were

erred we quote the following from the Takly Chicago Journal: Westly Checogo Journate: Beary Raab, of Belleville, whose the Democrats of III got one maning as considude for State Superintenden of buble Instruction, is an awared indied and attesis incub a man fit to be placed in charge of the publi-tion by the control of the State? Is he a man to be looked a

is before stated, we do not care for politic o we never vote at political election e do think that an "avowed infidel and athe of should not be intrusted with the educa inel work of any State.

A DOMINEERING SPIRIT PROPLE may honestly differ shout what it

thes to constitute a self-will, or domineering pirit, but if some of our old gray-headed ideas who are members of the Standing bunnittee, were to conduct their meetings sear from home, as series of meetings are collected by some ministers, they would be descenced from one end of the fraternity to te other, for being domineering and selfish. tance, a minister is called to hold a eries of meetings. He goes, commen setting, and soon gives the people, officials, cluding the elder and all, to distinctly un estand that HE is running that meeting and that things must go as he says; for he is sed to conducting meetings of that kind, and therefore knows just how it ought to be He opens the services, preaches, calls for the converts, takes his own about receiving them, does the bapmakes all the announcements, in fact himself a kind of general superinten cent of affairs generally. He consults no one merially does he not the housekeeper, and flows not even common conriesy towards ther ministers who may chance to be present. Non, if some old, gray-headed fathers would to the like, what would the people say? In ur judgment it is a species of self-will, or connecting spirit that ought not to be toler-

When a minister is invited to hold a serie d meetings, he ought to show at least comcourtesy towards the ministers of that organion, and especially ought he to show respect to the housekeeper, who has th wersight of the flock. He ought to remem that these men are his co-laborers in the Word, and that, though he may be an abler er than any of them, he nevertheless should treat them as his equals, and not es ken himself too highly. A minister can so conduct himself as t

taske it appear to all sound, thinking people hat HE thinks himself the most impo-Personage in that meeting, and labor to importance by becoming the head and shoulders of the whole affair. This is but meekness; it is not humility in any sen but savors largely of self-will, self-importway and self-estorm.

We have never doubted the propriety or

perience proves that to be the most suful way of conducting a series of meetings but it is certainly indiscreet, as well as unchristian, for him, on his own individual sponsibility, to assume so much authority hen he knows it is contrary to the wishes of the ministers in the congregation who are as good as he is by nature, and perhaps better by practice. A prudent evangelist will always consult the housekeeper in regard to the work and comment to be a servant rather than a master to lord it over God's heritages, hishops, officials and ell. he is the right kind of a man, he will be too neck to assume a domineering spirit, and trample under foot the prerogatives of his

And yet on the other hand we caution housekeeper and officials in regard to the spirit they manifest towards those who ar alled to conduct meetings for them. turn a cold shoulder to them, and try throw cold water on their work, but ever ready to lend all possible assistance. T there is something about the minister that is not just right, privately admonish him, and in that way do him good instead of trying to lessen his influence. J. H. M.

CHURCH PROPERTY

We have no desire to enter a personal at with any journal, especially when bitter terms and harsh expressions are used, but to notice in a Christian manner, a position set forth by another paper, we think is in per-fect accord with all that can be justly claim-With this ed for our religious principles. mind we refer to an article in a late number of the Progressive that should have received attention two weeks ago, but we were too busy to any more than read the article refer-

embers placed in the hands of a prominent Dayton (Ohio) lawyer, the Minutes, Brethven's Encyclopedia, Mack's writings, Miami Resolutions. Progressive Declaration of Principles, and a statement of the condition of affairs, prepared by J. H. Worst and J. Beer, with a request for his decision in gard to the ownership of church property The lawyer's statement is a little lengthy clear on some points but leaves the esse point untouched. It should be remembered hat all church property virtually belongs to the Conference and not to judividuals who contributed towards it. This point is not brought forward in the decision made by the judge. The other statements in the decision so far as the law of Ohio is concerned, go to how that all church property virtually be longs to the Brotherhood, and not to the fac tions that have gone off; hence we pr the judge's decision rather favorable; but his sympathies seem to be in the interest of those who have gone off from us, so that part of his document is not so favorable; still that has nothing to do with the meaning of law. But we see no use of this decision, or any

other decision regarding the meaning of le True, the law guarantees the property to th Brotherhood, yet our people should have to meh respect for the reputation of the church and the good cause to ever think of going to It is her duty to care for the property and make the proper use of it, and exher judgment about letting others have th If both parties will do what is use of it. right, there will be no difficulty about this of any other similar matter. We further add that it is generally presumed that who faction withdraws from a General Conferen they also withdraw from all church property claims and church property privileges. is the decision of the Supreme Court of the United States, and we know of two instant ces where it has been in that way applied. We present these remarks to assist as ho may be influenced by the com ulo concerning the judge's decision instead of the decision itself. But as old Bro. John

Motzgar one time said, the hest point in law

is to keep out of it. So our Brethren eur go

on with their regular worship, showing vic-

ty, suffer for Christ's sake, and in all instances im to do right toward others, consenting to buy or sell rather than cause trouble, knowing that it is our duty to live peaceably with all men so far as lieth in our power.

THE MISSIONARY CAUSE ONE reason why the missionary cause in

the Brotherhood has not done more and bees better sustained, is, it needs a little improve ment in its operations We notice it has en, and now is, a complete success in some of the districts under the "district plan" adopted by Annual Meeting. The work established permanently in some districts be use it is sustained. It is sustained bee the brethren see its results. Men do not lonwork in any cause if they cannot see sor results from their labor and expenditure of money. This is a principle indispensable in the missionary work; brethren must see the good it is doing before they will long continne its support. To be effective, missionar work must be located. There must be an n rangement to continue the work in the right way, at the right place, and by the right man Our Missionary Board was gotten up with an ave to concentration. It must be changed to the idea of distribution. One committee in the center of the Brotherhood cannot well cnow the condition and wants of every lated band of Brethren scattered over outskirts where missionary labor is needed The condition and wants of such brethren and favorable localities for the work are best known by the brethren near by. The amount of preaching, and the kird of preachers, are hest known by those nearer the locality Some preachers are doctrinal, while others Apollos-like-powerful in proselyting. Those living near the missionary field know best which is needed most, and when. And those living near by, if they have equal judgment can manage the work better than those living for away

Another point to notice is that sending preachers along distance is expensive. To send e preacher from Pennsylvania to Kansas, at a cost of fifty dollars for travel, and two dolars per day for time, while there are near Kansas equally competent ministers is expensive; why not give them 82 per day for their time, saving the expense of fifty dollars for traveling expenses, which would secure some poor preacher for twenty-five days laboring near his own home? That is not all: Kansas and other new countries was preachers that are not looking for fine parlors, fine churches, fine beds and fine tables finding fault with the country, complaining of the people and their hard living. Thoy w achers that look to the cause of Christ, the interest of the church, the salvation of souls, so much that the common living among the poor is riches enough, if the cause of Christ is there. They want a preacher in sympathy with them, with their condition, with their country, and their church. preachers are much more likely to be found

Another thing of importance in missionary work is that it is lost if it is not continued The isolated brethren not only want preach ers to come, but they want some arrange ments made to have them come often, and the success of the cause demands that the work be continued from year to year. Thus who are favorably disposed will not likely join the church when there is no prospect for continuing the work. We make these observations to show that the Mission Board sould do more and better work, to not undertake the dishursement of all the funds themselves, but work in harmony with the ditricts, and give the poorer districts help of the general fund. To illustrate our of the case, suppose the Board give one hur dred dollars to the Southern District of Kan sas, to use for missionary work. The district elects the missionaries, and sends them as it decus hest, regarding time and place; district reporting its work, that all may see how the means have been spent. The que tion is, cannot the district do the work cheaptility of a minister having charge of the lence to no one, or to may property, and if er, and better, and more satisfactorily than the mining he is called to conduct, for past ex-

less work, and less responsibility to the Mis sion Board, and it will be turning the of the Board in a direction or ch has been tried and proven, while it will also be an encouragement to the weaker and frontier districts. This, too, will give the general mission work more confidence in the Brotherhood, as it will be helping the cause in a manner that has long been approved the Brotherhood, and accepted by all. is sustaining the missionary cause through the districts

HELPING TO BUILD MEETING HOUSES

WHILE there is so much said about helping to build meeting-houses, we will ask attention to a call for help that is not less worthy than the St. Louis, Arkansas, or any other, which is the old Beaver Dam church, in Maryland, where some expelled members took the r ing-house, and went with what is called the "old order." These expelled members were tried by a committee sent by Annual Meeting. and then report was made to A. M., and se epted by it, and the committee was sent back to cut them off if they would not submit, which they refused to do, and they t the meeting-house, and that in a very harsh and unfriendly manner. It left less than one hundred members loval to the Brotherhood without any meeting-house. could have recovered the house by law, but this course would have been contrary to the rules of our church, and they conclu try to build one, though they were not well able to do so. It has left them about four hundred dollars in debt, after all their efforts to cancel the same. A single sister who makes her living by teaching school, subscribed fifty dollars, which is only a sample of the effort they have made to get a hor Now in such a case where loval members

have lost their house of worship, by being true to our principles, and have such zeal for the cause, yet are too poor to build a he without the help of the Brotherhood, we think it a case which deserves the sympathy and help of all our brethren. It is a matter of equal, if not more importance, to keep and help those we have, than to help to build prospectively. We would have presented is claim at A. M., but calls seemed swallow up all the sympathy, and run its charity in one direction, giving all its help in one place. We believe the old Beaver Dan ch, in Maryland, deserves help as much and is as worthy of it, and is as loyal to all our principles as any church in the Brotherhood and as faithful to the order of the church as any. We have not a word to say against helping to build a house in St. Louis or in any other place where the brothren need help, but we do think this claim in Beaver Dam church should be heeded, be cause it went through severe trials, and sain mitted itself into the hands of A. M., and stood faithful, while all its preachers went, and took the house, leaving nearly a hundred members dependent on other churches for help in the ministry, and help to build a

Many brethren in the Western States, who have emigrated from Maryland, and know all about their condition; who have been bless ed with recars that they could help them and not miss the charity in a financial view, would feel amply rewarded by knowing it was gone to help faithful and deserving brethren wh it will be fully appreciated, and thankfully

Any brethren or friends who will send to e or to Wm. Garber, at Union Bridge, Md. any donation for Beaver Dam church, will have the receipt of some acknowledged by postal card.

We hope the time is not far distant when our church will have a building fund made nanent to give help where it is needed but till that time comes we must do the best we can to get the wants of churches before the Brotherhood, hoping there will be some R. H. MILLER, help given. Nortia Manchester, Ind.

AND now abideth Fuith. Hope and Charity.

Gome and Family.

Ix is not so much talents which God blesses, as great likeness to Je Have the courage to wear your old

clothes until you can pay for new ones. Ir our eye he ever towards Ood in du

THE books we read, and the comp sep, are sure indexes of our char-

PLEASURE must first have the war-rant that it is without sin; then the measure, so it may be without excess. How culckly we take offence wi

our hearts are wrong; but let them he right and we can hear great provoca-NOTHING is easier than fault-finding. No talent, no self-denial, no brains, no character are required to set up in the grambling business

---Many are much more anxious to know their fortune than to know their duty; more anxious to know what God in-tends than what he requires.

LOST! - Yesterday between sunrise and sunset, two golden hours, each set with sixty jeweled minutes. No reward is offered, for they are gone forever.

THERE is not a scat by the read-side around which temptations do not lurk none where the call of duty does not arise, commanding us to arise and be st

A moon conscience is to the soul what bealth is to the body; it preserves a con-stant case and screpity within us, and more than counterbalances all the cala-mitres and afflictions which can possibly

SOMETIMES a fog will actile over a vessel's deck and yet leave the top-mast clear. Them a salior goes up aloft and geta a look-out which the helmsman on the deck cannot get. So prayer sends the soul aloft; lifts it above the clouds in which our selfishness and egotism he-fog us, and gives us a chance to see

Love is the best weapon with which to conquer an enemy. How many who were proof against everything else, have submitted when this was tried. We find instances of this everywhere, A sighting, unsubmissive spirit in one, be gets the same in another; while a spirit of good-will awakens like ferlings in the hearts of others. Love in the most effective, the most nowerful force that

Silenced.

dancing, felt it his duty to try to win one of his many associates to Christ. "Oh, ---," said he, "I long to see you Christian, do come to Jesus, won't

" For what 2" was the blant rejoinds: Why, for salvation. Don't you want

you want me to be saved from?

Why, we are all sinuers, you Yes, I know; but I do not cheat,

Do you pray?

Yes," said the "Name-to-Live." pray for you.
"For me! When, I'd like to know!

Monday night you were at the dance; Tuesday night I met you at the ball, and we did'n's get home, you know, nutil four o'clock in the morning; Wednesday night I saw you at the sociable, and, like night I saw you at the sociation, and, like the rest of us you 'carried on like sixty,' Thursday night I don't know where you were, but if cards could testify, they would tell what you and I were up to until two o'clock Friday night, and now it is Saturday, and for the life of me, I can's tell what time you've lost for prov er this week, or when you could have felt like it. Oh, I forget. Your church holds a prayer-meeting overy Thursday evening, does it not?"
"Yes."

"And was that where you were last Thursday night?

Yes, certainly.

"Did you pray for me there?"
"I tried to." was the faint response "Well, I don't want to hurt your feel

ings, but for conscience sake, don't do that again. If you want to pray for anybody, pray for yourself. You claimed, when you were converted to have bad when you were converted to have bad more happiness in one hour, thus you had in your whole life before, and if that had been true, I should have been a Christian long hafore now; but as far as I can see you seek your happiness just where I do—in the world; and if it is right for you, It can't be wrong for

So saying, he departed, leaving his friend to ponder upon his ways, and wonder how effectual and fervent the prayers of one could be who was trying faithfully to serve God and mammon, or how much such prayers would svail in the salvation of lost souls,—Scl.

gallen Asleep.

the Brush Creek church, St. Clair Co. Mo., Elizabeth R, daughter of Bro George and sister Anna Fell, aged 13 months and 13 days.

REPLOGLE. - In the same place, or friend A. C. and sister Catharine Replogle, aged 10 months and 20 days FELL.-In the same place, Oct. 22, siz

ter Anna L. Fell, wire of Bro. George Fell, aged 34 years, 9 months and 13

She was beloved by all and a consisten member. She leaves a husband and six children to mourn her loss. Sister Fell and her husband were haptized on Aug oth, and lived a consistent, Christlan life, conforming readily to the order or the Brethren, although being acquainted with the doctrine of the Brethren but a short time. J. A. Yost.

HEFNER.—In the West Pine church, Richland Co., Wis., Oct. 6th, Willie W. Hefner, aged 8 years, 6 months and 27

Deceased was the son of Bro. Har last hours of suffering he spoke words rowing family of which he was a mem her, told them he was going home, May the Lord enable them to live faithful C. H. BROV

dence, near Arcadia, Ind., Mrs. Mary Milier, aged 74 years, 5 months and 20

Co. Va. April 23rd, 1808. Sister Mary ter has been a faithful member the church for upward of 48 years. Her generosity and hospitality were known and spoken of by all. Her death was very sudden; no doubt very unexpected to many of her acquale

Her seat in the family circle is now yacant; but to-day she tills one above that hitherto awaited nor, having gone no man can number. May there words comfort the sorrowing chi SAMUEL A. MARTIN.

BALDNER .- in the Beaver Dam cos gregation, Frederick Co, Md., October 4th, Michael Baldner, aged 83 year and 27 days.

faithful member of the Old Order part of the church. He was a German by birth, brought over to this country when but six years old.

ULOM .-- In the Waddam's Grove dis trict, Ill , of dropsy, stater Catharine Ulorg, consort to Bro. Silss Ulom, ag-35 years, 8 months and 18 days. Fu-neral services by the Brethren from

MINNICH-In Union City congrega-tion, Nov. 30, '81, Issue Minnich, son of Jacob and Anna Minnich, aged 2 years, 9 months and 12 days.

MINNICH .- in same congregation, Oct. HINNICH.—In same congregation, Oct.

10th, sater Anna Minnich, wife of

Bro, Jacob Minnich, aget 57 rears, 5

months and 9 days. Funcral services
ty brethien T. B. Weurick and Tobias

Crider to a very large concurre of
people. W. K. SIMMONE.

Announcements.

Love-Fensts.

lov. 17, Solumon's Creek church, Eikhari Co., Ind., three-fourths of a mile cust of the late Annual Meeting grounds. Nov. 18. at 2 P. M., South Beatrice of atvenuales south-cast of Beatrice.

lov. 25, Sand Brook, New Jer

Advertisements.

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RIS institution has enjoyed success under its present mans The Fall Term of 1882 has a muterm. Much of its success is due to the at many other institutions

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Active, Energetic and Thereugh in their week, men who have had fro

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West and North-West

COUNCIL BLUFFS, OMAHA





Correspondence.

e west wratten before hem for them th I that thought upon his name —Males

CANTON, CHINA, Sept. 16, '82. BRETHREN AT WORK:

As I have a few leisure moments to I have decided to employ them in writ-

ered in our great city for their annual sination. Each year there are many canes for some degree of honor and if a until sometimes he has tried meny before obtaining a degree. Every three the officers of our city are expected to themselves some day during the exeat themselves some day during the ex-nation, and as this is the year for them to the Examination Hall, great prepara-s were anticipated and a small party of igners, myself one of them, decided to go

hour yesterday afternoon. easily got admission and were shown the place. You can form some idea occupied, when I tell you that e over ten thousand students present very many long rows of little rooms each student occupying one to him-cell being only about five feet by There is a board on which the young during the day, and another in front and a little higher, on which he This is lowered at night to the level her, thus making a place on which

ication is allowed from the out When they enter these little rooms, re locked in and see only the servant arries them their food, until they have of their writing. A jar of water is plac-

informed yesterday, that for three are to write three essays each day of these essays are to be examined y judge of the amount of work.

re thirteen rooms, I think, abou by twenty feet, each room contain ain table, a few plain chairs and a bedstead. These rooms are occupied

tting room of the chief everniners oom in which, I suppose, the offito be received, was elegantly arr te floor was finely carpeted and there to large mirrors reaching from the out balf-way to the ceiling. The Many ornsmental lamps were in the room, and everything told was an effort to make a show. The of these chief-examiners were also ernished. The floors were covered at matting. The bedsteads were of breed hard wood, with beautifully emd sidk mosquito curtains, and the silk curtain with very rich em drawn around the lower part of the Other things in the soon on

n told that all of this "fixing up," of the visits from the officers. While g around, and looking at everything, I of worldly honors and of what zeal-shippers they would be, if they could ight to the "knowledge of the s it is in Christ Joone

tracts setting forth the plan of salv re distributed among them, and I pray of that some truth may find lodgment thearts and bring forth fruit unto

ork continues very interesting. The which opened this year for girls is a If I can only get the money ch to do it, I am going to open two spot it and can possibly get enough for ol, f will open that. It requires onadred dollars to run a school for a a children being daily brought unan influence from their houthern and only one hundred dollars spent Think I could not spend it in any way than by giving the Gaspel to

these women and girls. Of course there is a great work to be done among the men and boys, and our male missionaries are hard at work; but my work is among the women and girls, and it is for them that I plead. garis, and it is for them that I plead. I thought that perhaps some of your readers would like to send me a little help for my schools. If so, a check could easily be sent to my address, which is, Canton, China, via

Sun Francisco, Cal. While our work goes on nicely, there are so few missionaries compared to the work to be done, that it seems but a drop in the ocean. But I am sure that much good is be Whenever one sinner re ing accomplished.

ents, you know there is "joy in heaven."

Trusting that what I have written, may be some interest, I close

Truly, S. E. STEIN.

Our Western Trip. NUMBER VIII.

Again leaving Falls City, we took the Bur-lington & Missouri R. R. to Atchison, Kan-sus, a distance of about seventy miles south-east of Falls City, Neb. We left Falls City at about five o'clock p. m., arriving at Atchi son at about eight o'clock the same evening. From here we had intended to go on to Lawrence and hold some meetings with the brethren living in said place, but on account of the sickness of our child we were obliged to pass by our brothren and sisters in Lawrence This we were sorry to do, as we have friend and acquaintances living in Lawrence who moved from our arm of the church. We have reference to brother and sister Supplee and family. Ministering brethren passing through Lawrence should not forget the little band of brethren and sisters living in

eity. Brother and sister Supples will, w know, he glad to have all such give them call. They will also have appointments mad for preaching when informed in time, which is, indeed, very necessary, in a town when there are a number of brethren living, as is the case in Lawrence.

The city of Atchison is rather a nice, thriv

The city of Arenison is rather a mee, corring little city, and is especially nicely located.

We only spent a night and part of a day in it, but saw enough of it, however, to form a pretty fair idea of the place. Its houses are well built and its streets are nice and cleanly which adds very materially to the beauty of any town or city. Our ride from Falls City to Atchison was an enjoyable one in every r We passed right along on the westers side of the Missouri river for quite a number of miles, and at times so near the edge of the water that the cars were run very slowly in deed. First we could not understand why this was, but after making inquiry we socilearned the cause of it. It seems the rive changes its course continually, underminin changes its course contaminity, backersmann its banks at times, thus culdingering trave near the edge of its waters. This, we were told, was the reason of the train moving so slowly at times, while trailing its way along this strange river. We had read and heard is showly at times, while trailing its way along this strange river. We had read and heard a great deal about the Missouri river, and us knew, too, that its very name signifies "mud-dy waters," but we had not the faintest idea of finding it as muddy as it seemed to be at the different times when we saw it. Had we not heard the constant gurgle of the water we not heard the constant gurgle of the water and seen the wood and rubbish aloud on its bosom, we would hardly have known but that it was a vast stream of mud. The fact that this river does a great deal of demage, often

and stuff adrift on the wat The country we traveled through from Falls City to Atchison was not, of course, what we had expected to see, being bottom land the most of the way. However, at a distance away from the river it looked as if the comtry was, so far as land is concorned, about as nice and rolling as could well be desired for nice and rolling as could well be desired for farming purposes. But we will forther speaking of the soil, climate, etc., of the West until the clase of our report of travel, when we expect to devote at least one or two arti-cles to the subject. One fact, however, we wish to ancely call attention to, namely this. We left Palls City, Nob., the 12th of June. The grain there was just beginning to turn a little, while around Atchison, Kan, a distance of only about seventy miles, the wheat was already harvested and shocked, which cor-toinly shows a great difference in the climate in so short a distance.

overflowing large sections of country, can easily be seen from the great amount of wood

J. T Myens. (To be continued.)

From Longmont, Col.,-Oct, 22.

I am still enjoying the society of the brethren and sisters in Colorado. Had meet-ing one week, except one night, when there was a storm; snow falling to the depth of

about three inches. This laid the dust and made it more pleasant to travel. Beautiful seather for meetings, but some could not enjoy them as much as they desired on accoun of thrashing, which is quite a task because of the good crop, and pays well; they raise good crops here by irrigation on land that we in Illinois would consider almost worthless Seemingly, very little grass grows on it; yet the stock looks well, which shows there is much nutriment in it; and in the course of time Colorado will make a wealthy country without any reference to its mineral wealth, which is quite abundant. I have not visited any of the mines yet but expect to next week. if the Lord will.

So far we have been confined to hard lab during the series of meetings and could only visit among the members; and though we did think some of the dear bretbren and sisters might have manifested more zeal in attending meeting, yet we feel to make every allowance for the busy season, and if the Lord is pleas-ed with them, we are well satisfied, for we have much reason to feel thankful to see five precious young souls baptized in the clear waters of Colorado within tifteen rods of the Hygiene Home—the most beautiful and easy haptism in all, we ever saw or performed. One baptized one week ago at the feast, and we think there are some others seriously con-sidering the matter and hope will not count

This evening the meetings will close for this time, but hope the work of the Lord will not stop, as He is always willing to give the increase by watering it with the gentle dew of His Spirit, More anon.

Temperance in Indian

Nov. 7th, is the day set apart for Indians to decide an importent issue. Upon the part of the temperance people au effort will be made to elect men to the Legislature who will vote to submit a prohibition amendment to the people, and also a woman's suffrage mendment. Of course the liquor men will do their utmost to defeat this move. Some idea may be had of the state of feeling in that State, by reading the following extract from a letter, written to this office by B. L. Gordon, of Middle Fork, Clinton Co., Ind.:

"I suppose most of you are aware that the last Legislature of this State passed an amendment to the Constitution, prohibiting the manufacture, sale, or keeping for sale in that state, spiritaous, vinous or malt liquors or any other intoxicating liquors, except for medical, mechanical and scientific purposes.

This amendment will have to pass the Le

islature again and have the signature of the Governor before it comes before the people for their acceptance or rejection There will be a powerful influence brought

There will be a powerful influence brought to bear on the Legislature this Winter by the whitsky power, to defeat the amendment in the Legislature. They will not leave a stone unturned. Already they are at work. In our capital, David Walk, a Christian minister, was announced to speak at military

park on Sabhath afternoon, Sept. 17. A large audience was assembled, and when Mr Walk entered the park he was met by a policemen who said:

Mr. Walk, I am instructed to inform you that you cannot speak here on temper this afternoon."

Mr. Walk replied, "Well, I am a law-shid. ing citizen, so I shall obey you. How long before I shall find a policeman, confronting me with the information that I cannot preach before I such the information of the Gospel in my pulpit?"

Fraternally,
B. L. Gosnov.

From Nova Springs, Iowa.-Oct. 8.

I have not seen anything in your p per from this place since our Feast. The lit-tle band of followers of our blessed Savior met on the 16th of September. The meeting nenced at about 3 o'clock in the after-Bro. David Ehy, of Illinois and Bro. Saddler of Minnesota, were the speakers with our home ministers, Bro. Wm. Hi and Bro. L. G. Eby; Bro. David Eby do about all the labor. He labored, we think, to the edification of all the members, and if all of our ministers would do likewise, there

would be less trouble in the church. would be less trouble in the church.
We truly had a feast of love. The church
here is determined to go on in peace and
union, let others do as they choose. We pray that the Lord may help us to continue to each other, not to have disunion among us.

It makes us feel sad to see the troubles that are in our beloved Brotherhood. Oh, that are in our between Brotherhood. Oh, may the good Lord remember bleeding Zion, that none may lose their first love, but that the time may soon come that we again will be in love and union; all be of the same mind and of the same judgment, speaking the same G. M. NOAH.

From Roann, Iod.-Oct. 25.

Dear Brethren

I had the bappy privilege to attend the Love-feast held in the Mexico church, Mismi Co., Ind., Oct. 21 and 22.

The meeting was very largely attended; and though there were but three ministers present. (Jacob Fox, Aaron Moss and J. B. Lair) from other churches we had an excel-lent and enjoyable meeting. Bro. Moss and Lair did most of the preaching. Bro. Isaac Fisher officiated.

There are quite a number of young brethin this church, with most of whom we form-ed pleasant sequaintances. This congregaseems to be very prosperous, though has been slightly shaken by the Miami move-ment; but yet she seems to be moving along ment; but yet sue seems ...
smoothly and prosperously.

JAMES M. NEFF.

From Dunkirk, Ohio, Oct. 26.

The Communion at Eagle Creek church
is over. Quite an enjoyable time. To-day
we are nt work again in our place of business, but cannot help but think of the good things of yesterday. Eld. E. Bosserman, of Michigan officiated. Brethren Krabill, Beagle, Light and Wise also present and ably defended the Word of God. The church is much revived and encouraged to go on in the cause of our Master.

S. T. BOSSERMAN

From Longmont, Colo.-Oct. 26,

Our Love-feast and series of meetings Our Love-feast and series of meetings are now in the past. Bro. Ehy preached with power. Six young souls were added to the church by baptism. Our Sunday-school is still prospering. Health good; fine weather; farmers are plowing. Thank the Lord for all of his blessings.

Fraternally, G. W. Fessles

District-Meeting of Southern Hili

THE district-meeting for the Southern Diict of Illinois, was hold in the Okaw church Piatt Co., Ill., Oct. 24 and 25.

The meeting was organized by electing Daniel Vamiman, Moderator: John Wise. Reading Clerk; and Benj. B. Whitmer, Writing Clerk

Upon the whole the meeting was chan terized with much harmony and unanimity of sentiment throughout.

Considerable business being before the

meeting, two full days were occupied in disposing of all the matter in which the differnt churches were interested, and although differences of opinion were entertained on some of the matter before the meeting as in usual on such occasions; yet, after an impar-tial exchange of views, overything was dis-posed of, to the satisfaction of the parties A very noteworthy item was that no:

was ever hinted at, as is sometimes the case where Brethren hold preferences. This item was especially encouraging to us, as some would make withdrawal a pretext to gain ends. This is wrong.

We will venture the assertion that most all, We will venture the reservoir unit most all, if not all, who participate in the meeting were more firmly united on the time-honored characteristics of our beloved Brotherhood; that our distinctive features shall occupy a prominent position in the future history of the church as in the past, and that S. D. of Illinois will firmly adhere to the decisions of A. M. so long as they are in harmony with the Gospel; and that we will not compromise with self-determined opposition to the past usages of our frateruity, but favor submis-sion on all points (where the Gospel is not definite) to the INTERPRETATION of the Gos pel as defined by Annual Conference.

By full consent of the South-eastern Die trict of Missouri, the care of the 1st church of St. Louis was transferred, and the mem bership annexed to the Southern District of

On the evening of the second day's meet ing, a night session was held, in which the "Orphan's Home" of the S. D. of Ill., was taken up. Much was said "pro" and "con counsel asked and advice given, by the Trust ees and members of the meeting. Feats ore developed at this meeting, not before thought of, and much information gained as to the best mode or plan of conducting the stitution in the most approved way, in order that the most good might result.

There was also a call made to the churches in the Southern District of Illinois for additional means to enlarge the pres building so as to accommodate more inmates etc.; this session was quite instructive.

The closing labors of the session were devoted to the missionary ceuse and it was de-termined that greater efforts should be made in the prosecution of the plan of 1882, in order that souls might be won to Christ an his kingdom on earth enlarged, and God glorified. After devotional exercises the time for parting came, during which many, "May the Lord bless you." were heard.

In conclusion we feel to say, that gre vise is due the members of the Okav church for their kindness and untiring ener gy to make all comfortable and happy. May good Lord guide us through with the redeemed, save us all. ve us all. Amen. Benz. B. Whitmen.

From St. Martin's, Mo.-Oct. 28.

Dear Reethren

Oun church, the Morrean Creek, is in peace and working order. Six were haptized during the Summer; two is April and three at our feast in September; also one last Sunday. Others are near the kingdom. No di-

vision here; all for Christ. DATES ROWMAN

From Maysville, W. Va.-Oct, 30.

Door Reethrees

Oun Feast, Oct. 28 and 29, passed off pleasantly; we had a good meeting. Asn Harmon and Geo. Arnold from our own State and Abram Garber from Va., were the ministering brethren from abroad and did some very acceptable preaching. The mem auch built up and encouraged. Bro ners are much outly up and encouraged. Bro. Wm. M. Lyon, your regular correspondent, was elected to the ministry. Many tears were shed during the installation services, and we all parted, feeling that the Lord was with an dollar the services. Fraternally,

DENNIS CLARK.

From Ashland, O .- Oct. 13.

Dear Brethrens-

Ir will afford you pleasure to know that the West Nimishillen church, Stark Co., still stands solid for the general Brother hood. Last Saturday, Oct. 28th, was the time of their Love-fenst, and wife and I wer present with them by invitation. A number of ministers and others from adjoining con gregations were also present. Meeting was well attended and much love manifested ng the members. With a large and thickly populated territory, two good workers, under the leadership of Jesus and the Gosnel, we can see no reason why they should not prosper. Their elder and three others decided to go with the Old Order par-ty, but the work of the church still goes on built his church upon any man or set of men.

Spranklo. We are glad to say, he is both and willing for the needed labo May God bless them all in their work, and especially for their kindness to us.

I. D. Parker.

From Huntington Co., Ind.-Oct. 27. Dear Brethren:-

Our protracted meeting and Love-feast in the Selomony church closed on the eve ing of Oct. 24th. About 250 communed; very large crowd of people present. No near all could get in the house, which is which is 50 by 80 feet. Order pretty good, considering the large crowd of people. Good attendance through the course of protracted meeting; three were added to the church by baptism. SAMUEL MURBAY.

From Corro Gordo, Ill.-Oct. 30,

Home again; wife has returned from Dr. Sturgis' much improved. I am in Bro J. Metzger's office. Oh, the postage stamps one's, two's, three's, five's, six's, ten's. Don't send any but 3-cent stamps. He must dis-pose of them as best he can, but keep them coming all the time. A number had bel lay together and send large or small bills. better Bro. John pays a great deal of extra postag on insufficiently paid letters; especially i this the case with letters containing coin. Fraternally,
D. B. Ginson.

From Milford, Ind.-Oct. 28.

Dear Reethren -

HAVE just returned home from a Con munion meeting, held in Union of Murshall Co., Ind. Eld. John Knisely has charge of this church. The meeting was good one. A large number of communican and very good order. The ministerial force was strong. Of late I have noticed more zeal and love among the Brethren than been the case for many years. The few that were dissatisfied and contentions have left and formed bodies of their own. Now the church has rest and moves along smoothly. The members in Union congregation are strong for the Gospel and the order of G As far as I know, every district in Northern Indiana is united on the ordinar es of the church. Our late A. M. has strength-J. H. MILLER

From Osceola, Mo.-Oct. 28.

Our Communion is no Our Communion is now numbered among the things of the past; had a good at-tendance and good order, but no additions.— We have gained some here, notwithstanding the troubles in the church here. We are about as strong in numbers as over. Since organized, we received two by baptism and ten by letter, and still expect more.

by letter, and still expect more.

Bro. N. C. Workman has located here among us, and will labor in this part of the field. Brethree, call, as you pass through this neighborhood and encourage us. Fraternally,

I. A. Yost.

From Yellow Creek Church, Ind .- Oct 21.

Dear Brethren:

Our Communion came off Sept. 29th Bro. J. H. Miller led the meeting. Twenty five ministers being present, this caused the meeting to be a good one. The house was meeting to be a good one. The house we filled and the order good. We have practic ed the single mode of feetwashing, with the

supper on the table at the time of practicing the ordinance, for the first time. The sam change was followed by the Union Center and Gravelton churches. Our meeting was con-tinued by Eld. Geo. Cripe and others. May the Lord bless Bro. Geo. for his efforts to induce sinners to come to the fold of Christ HIBAM ROOSE.

Notes of Travel.

Dear Brellacu:

I left home, Oct. 20th, on my way to the Love-feast in the Glaw congregation. unit has church upon any near or sector men.

They have three ministers; but as two are
Arrived at Bre, Jacob Wagenor's in the evenung in the work, nearly all thee preaching;
Is on our much esteemed brother, Sunnel
could be seen wonding their way towards the

meeting-house, and by I0 A. M., the hour apd, a large congregation had assembled. In the evening, when services were resum d, some twenty preachers and a large numher of members were present. The audience reom was packed at an early hour, and still they poured in until standing-room was all occupied. Had a very enjoyable feast. Meet-ing next day at 9 A. M., at 3 P. M. and at 7 P. M.; all well attended. On the 24th, coun-

cil commenced at 9 A. M., and closed on the 25th, after a night session. Had a very pleasant conneil-meeting, but

all passed off very pleasantly. Only one query sent to A. M. The Orphan's Home re-ported in good working order.

Fraternally JOHN WISE From Salem Church, Ohio.-Oct. 24.

Dear Brethrens-THE Brothren of this part of God's

moral vineyard are striving for the good cause, and all is quiet and peaceable as far as we know. This Summer we had a few added to the church by letter, three reclaim ed, and three by baptism. The latter were of another faith, which, however, they have renounced, and joined in with the people of God to sing a new song. We held our Communion, Oct. 21 and 22

It seemed that love and union prevailed among the Brethren and sisters, so that we are safe to say, we had a joyful senson to-gether. Our bouse was full and a large crowd outside. We had a good supply of ministering Brethren. J. P. Ehersole led meeting, assisted by the adjoining elder Next day was our regular appointment; had sgain a very large attendance; house was crowded. Aisles were filled with benches, so that as many as possible could be seated, but still some had to remain outside. J. P. Eber-sole presched to the people from 1 Kings 10: 18. 19. 20 verses, with which, as far as I could learn, all were well pleased. Bro. Abraham Detrick, then closed the exercises in Ger man. Our prayer is that the ministering Brethren, who were with us, may be accom-panied by the Holy Spirit and work for the good cause, and my prayer is that we may labor for peace and union. JOHN CLOPPERT JR.

From Grove Church, O .- Oct. 29

Door Reethren:-Our Love-feast is among the things of

the past, and, I trust, one long to be ren hered; nothing but love and union seemed to provail. There is quite a number of Feasts being held in the Valley, this Fall, and so

far they seem to be unusually interesting. Our old veteran J. P. Ebersole has b through the valley, attending a number of the feasts. He preached with great power and abdity for a brother of his age. " aged in these days of divi

JACOB COPPOCE.

From Mill Creek Church, Itt.-Oct. 31.

Dans Budhren

One Communion meeting in the Mill Creek church, Adams Co., Ill., was held at Liberty, Oct. 21, and we can truly say we had a sesson of rejoicing while we were together. We all felt rejoiced to be again permitted to to the death and suffering of om Lord and Savior, by observing the ordinance es according to the directions laid down by our blessed Lord and Savior. May God help is so to live that we may be accounted worth; of participating with our Lord and Sa his Kingdom Gur ministerial aid from abroad were H

W. Strickler and Robert Atchison, of Lor aine church, Javan Gibson and Daniel Stude baker, of Macoupin Co., Ill., Bro. Gibson of ficiating. The number of spectators was very large. In the evening not near all d get into the house, but the order was ord for so large an assembluge

Had preaching the following day, Sunday ven o'eleck. Had again a very large congregation so that the house was er to its utmost, but could not near hold all. -Bro. Gibson delivered a very able and inter esting sermen on the importance of obeying the Savior in all he commanded us, in so for ihle a manner that it could not be gain-said; thereby holding the attention of the au-dience to the satisfaction of all. I think he itable unto all.

made some serious impressions on the mini May God bless us all and help us so live, that when we die we may be accepted at

Him. Fraternally, San. S. Hunges

From Saline City, Ind.-Oct. 29, Dear Brethven:-

Our Communion in the Leereek church the past. Eld. George Long was wi

us, and his labor of love was greatly approinted. There were no additions at a nine, but I think that some are counting th cost. One daughter of the writer was be tized on 28th inst. Ministers, in your to eling on missions of love don't pass us ember the hedges and by-ways. Co brothren and sisters, you will find a weld JACOD MITCHEL

A Virginia Meeting. Door Brethren:-

I have just returned from Alleghan

unty, where I attended a meeting of to as and pleasure that has not been surpa ed by anything in my experience, taking the incidents into consideration. I left home on the 19th inst. Got in

pagy with brother Levi Huff, on the 20 rossed two large mountains on horsebad aining nearly all the time from the ti On the top of one of these a tains, which was seven miles across, we took and passed an aged sister by a young woman on foot—going meeting a distance of eighteen miles arrived at brother John Jamison's late M E Brobaker and H. M. Garst, of B being pleasantly entertained Jamison and his little Methodist wife. a Martha in the fullest sense of the with much of the disposition of a Our necessities were amply provided ur weary natures rested and refreshe The next morning we went to the I meeting to attend to the business con

ed and to celebrate the Commun evening. The members assembled time. The annual visit was repor properly disposed of, when after a tation of the official members, the ve members was taken on the expedience ordination, and an election of a mi a deacco, which resulted in the dec ordain Bro. Geo. M. Jamison and the of Johany Jamison, a young brother, is ministry, and Hugh R. J. Simons to th

In the meantime there was an app

for membership. The person was rec the church and baptism was presently istered. The time now having a commencing the Communion ser feeting of the other work had to be p until the next morning. The hou time was filled with members and of services passed off pleasantly, and thou meeting-house was much crowded, th was very good. On Sunday morning the ers assembled at nine o'clock, for tion services; the charge being each of the brethren. By this congregation were assembling and the pretty well filled before the ordinati eception took place; and the brethre that it appeared to make a very solen pression upon the spectators as well

The time having nearly arrived for the mencement of public services, it was to best to proceed at once, the house bei and the people in a condition to hear The meeting was then opened in the

lar way, after which two one hour each were delivered, with th interested attention of the congregati person changing their position that I until the close of the first speaker, " few till they were dismissed. The wore much encouraged and revived, went on our way rejoicing, believing der God's blessing good results will b

BO WE are simply overrun with news this week, honce some will have over till next issue. But keep on nemle good news, our readers enjoy it, and it is The Brethren at Work,

policite church sown and written seesage from all of the Bretherhood for

BRETHREN AT WORK

"Set for the Defense of the Gospel"-Philippians 1: 17.

(Single Copies NO. 45

- Trans

VOL. VII.

MT. MORRIS, ILL., NOVEMBER 14, 1882.

WORK.

Per Amaran.)

Soon will come another day, And the present chance is past.

Think no work too hard a took

ed my hunts," I bear him saving They are weak and thou art strong: Keep their youthful foot from straying In the paths of ain and wrong.

Many now are daily fulling, In the pit-fulls by the way

You may be the herald calling, Choose the road to endless day. Think no work, however lowly, For your bands a task too small Jesus Christ, the meek and lowly,

Millions now are loadly crying:
Who the "bread of life" will give?
For the souls of men are dying
Who might eat of it and live.

Let uv then be up and dong. With our lamps all trimmed and bright, For the day is surely going. For the day is super going. Soon will come the shades of night. M. A. W.

MANIFESTATIONS

DY M. M. ESHELMAN.

GET your Testaments and read 1 John 3: M This is our test. And now what is man-ifestation? It is to make known a result of smething that precedes. In whom the seed emaineth, the work of God is man fest. It cannot be hid-no one can prevent be love of God shining out when it gets into

Paul, by the Spirit of God, declares: "By menifestations of the truth commending our selves to every man's conscience in the sight of God, 2 Cor. 4: 2. Truth is to be manifest-Being manifested, we thus commend conselves to every man's conscience. A truth ome visible to the work or life of the believ-

The manifestation of the spirit is given to every man to profit withal. 1 Cor. 12: 7. Buce wisdom, knowledge, faith, gifts, mirades, prophecy, discernment, tongues, interretations all come by that one spirit, and all bese things are simply the effect of the Spir-2-are manifestations of what God does through us.

Who are manifest!

Those who love God in deed and in truth the approved, accepted, washed, chosen of These do righteonsness, obey the Gosamandments, believe all the facts, ho er eternal life, seek to do God's entire will. Where God speaks; they do. Where God is

Jesus was manifested...that is came into world, was made fiesh and dwelt among He was as real as we are real. He did n tine by remaining in Heaven and sending disclow, but came tabornaching in the flesh hus making himself and his purpose known He did not take away sins by inaction; but by boing the will of Him who sent Him. By His coming, and walking, and suffering, and dying, God manifested his love to us. 1 John 4: 9. God did not show his love to us ding his Son-by not doing so He loved us, and proved it by His He yet loves us and manifests it. Hear Paul again as a true witness: "For huch as ye are manifestly declared to be the

epistle of Christ ministered by us." 2 Cor. 3 3. Who could have known the brethren at Cor-In after-time, when the Jews became wise inth if they had not been manifested? How could they have been read of all men, if the work in their own conocit, and concluded they need of Christ had not been written all over them in their lives? How could they have been hours of all men, if the thing wrought in these by the Word and Spirit of God, had not

there was love in the hearts of the first Chris tians, how could it be known unless it was manifested? They did the work, however, not to show themselves; but it became know as a result of their devotions and adherence

Brethren are required to saluto each other with a kiss of charity-not to show themselves but because they love each other; when they love, the kiss is the manifestations of it—or rather one of the manifestations Brethren are required to wash one another's feet—not to make a vain show, but because happiness comes that way; and when happi-ness comes it becomes manifest to all. Brethren are required to have fervent charity nong each other—not to show themselves but because true joy comes by way of charity, and where charity is within, it cannot help coming outside where men and angels can Brethren are required to be gentle and where gentleness gets into the heart, the sctions outside are manifested, and the peo ple see it, and are convinced that the posse is of God. All things are manifested. Why even the dandy manifests the state of his mind by his vain and pompous bearing. The liar manifests his wickedness by his m The cheater manifests his intent by

taking what is not his own. Everywhere, on all hands there are manifestations; and the enemies of Christ should remember that when his chikkren obey him they simply follow great law of manifestations Why should it e thought an incredible thing that what is within, must be seen without in due time?

Believe in God. IS A FORM OF DRESS TAUGHT IN THE BIBLE?

THE first thought that must be firmly fixed in the mind is, that there is underlying and running through all God's work an teaching, a principle as firm and true as is bis Immutable Self. This, once accepted the argument may begin.

In Genesis 1: 2 we read that, "The carth without form and void."

This expresses God's idea of the nature of ngs; and is specifically exemplified in all His teachings f com then till now. In every not of acceptable worship there was exhibite not only principle and method, but form. If either principle or form were lacking, the worship was rejected. This is also true of all acts of obedience required, whether spe-

When the time came that God saw proper to drown the world, He gave specific direc-tions, not only as to the form of the ark itself, but of all the various minutise of the plan of salvation, showing a number of forms ned together to show one grandly gle ons form for the salvation of the right

When the time came that God saw fit to set up the Jewish church, He again gave dins for its construction, beginning with the place of worship, and including all rites ceremonies, hours, movements, ages and sex and emphasized his instructions with the can See thou make them after their pattion. " " Exodus 25: 40.

In all this there were many forms, a form for the tahermucle, one for every vessel, one for the altar, a form of offering the sacrifice a form of preparation, a form of dedia form of preparation, in short, a form for every separate act in the Jewish worship, not forgetting a specific form of dress for those who approached the altar.

principle cannot be maintained without a form, and, that whatsever is without form not be so particular, but were holy without observing the unnecessary little things, they departed in some points from God's prescribed forms, and received their reward; as in-stances read Lev. 10: 1-2; where Kadab and

the Lord prescribed a form of dress, and rather than submit to it, three prominent men among them caused a division in the church, and the result was, they and their followers were lost. Thus we discover form in all things, great

and small, (if there be a distinction,) and the consequences of failing to fill them in their actions. Of course it is obvious that in the required compliance with all these forms lies concealed the principle of true worship, but when the form was abandoned the principle was lost. It is said, that "what was written aforetime was written for our learning; "the law was a schoolmaster to bring that us to Christ." If there be anything to learn from the above lesson, it is this: If the form be wanting, the principle is void. In the New Testament, there is a principle of plain-In the ness in dress plainly taught. This is admited by all Christian people, but here the unan-

Can the principle of plainness be tained without a form? Nay verily. that was written in the Schoolmaster, In all dmaster, there is not an instance where the form was doned and the principle retained. Will we learn the lessons written for our learning, or were they all written in vain? God changes; what was true of the Jews is equally true of us, as far as principle is concerned.

"History repeats itself," is an old adage.

In other days, the Baptist and Methodist

churches preached the doctrine of plainness in dress as a Scriptural requirement, and maintained a form. Their members were different from the world; a separate people, but by and by some of them concluded that the mrch was too particular; the idea of uniformity was a myth; that they could maintain the principle of plainness without any par-ticular form. What was the result? They preach plainness yet, but where is the plain-ness? This is another exemplification of the

axiom that no principle, not even that of plainness, can be maintained without a for 2 Cor. 6: 17, "Come out from among them and be ye separate," can never be exemplified fully as long as we are so closely allied to the world as to sink our personal identity so far as to be undistinguishable from the

The wearing of gold, pearls and costly array, together with braided hair, is expressly forbidden, and not heeded. Why then, need

we be surprised when Paul's injunction in Rom. 12: 2 is wrested from its meaning, and made to do duty in many ways contrary to its original meaning? "Be not conformed to this world." means with; formed means modeled or fash ioned in external appearance. Does that Shall we offer any need any commentary? argument to prove that Paul meant what he

said, or that his saying is authoritative? Can any man or woman wear clothes cut just like se worn by the world and be separate—be Mark you, not fushioned with the world? Paul does not say the leaders of fushion, Uniformity of fuith, of haptism, of all that is considered dectrinal our practice, is admitted; why not in dress; Is it breause Paul says, "by the renewing of your mind?" That proves my position ex-

While in the world we conformed to world because plainness was not a principle in us, and we manifested it by fashioning ourselves according to the dictum of the world, but, becoming Christians, we have our minds renewed, imbibs a principle of plainness, and manifest that principle by not fash ioning ourselves with the world; learned from history and the Bible that

is void, we adopt the form, and so try with God's help, to maintain the principle invio-

will in due time make itself manifest. If Again, in Numbers 15: 38-41 and 16: 1-33, ness, but denied its power, but does Paul argue from that, that a form of Godliness is unnecessary? Nay, that does not in the least militate against the principle or the form. A man may be honest in his dealings, (his honesty springing from motives of policy on ly.) while at heart he may be dishonest; but how a man can have a principle of honesty imbedded in his heart, and he a ruscal in his dealings, is beyond my power of comprehen-

> I can understand how we may have a form of plainvess, and not be actuated by principle, but how we can be imbued with a princi ple of plainness, based upon the teaching of Bible, actuated by the love of God, and still be fashioned with the world, is a mystery my mind cannot fathom. Morrisonville, Ill.

THE COMET IN THE EAST.

On the 18th of September a wonderful ob ject was seen in the sky. A comet suddenly appeared close to the sun and large enough to plainly visible in the bright blaze of sun light. Several European and American obervers were fortunate enough to catch a glimpse of the celestial visitor on the day of its advent.

The telegraph carried the tidings from shore to shore, and the next day the astronomical world was in a state of intense excitement. Ordinary observers were blinding their eyes to obtain a view of the erratic traveller, and scientists were seeking for data to compute its elements and find out whence it come and whither it was going.

The weather was especially unfavorable for observation on account of the long storm that occurred at the time and extended over both continents. But the men of science were not to be baffled by clouds; they watched the comet through every chance opening, and lay in wait for the thin clouds that allowed them a par-

At the end of the week, cometic obser had calculated the elements of the comet and computed its orbit from the very imperfect data at their command. The results differed widely from each other, as would naturally be expected.

Observers, how er, nerged on a few points These were that the comet had passed its perihelion, or nearest point to the sun, when discovered; that it approached the sun so closely as absolutely to graze the solar atmos-phere, that it was one of the largest comets or record; and that it was receding both from the sun and the earth.

It was aunounced that about the 30th of September, the gossamer visitor would ceuse to be an object of interest in Northern skies But the comet bid defiance to calculation, and on that very morning took on its most brilli

The long tail swept the skies, the nucleus shone with an intense brightness rivelling that of Sirius, and the coma surrounding th nucleus with concentric layers of impulpable matter through which as well as through the fleecy train the stars shone with undiminish ed brightness

Every clear morning since the grand tacle has been reported in the eastern sky, as the comet has travelled with flying feet on its receding path, delighting milli ons of succtators with its woird and fairy-like beauty. It is probable that its like will not for a long time be seen. Among the prodigies of the century will be numbered the great camet of 1882.— Conths Companion.

Whosoever hath not a penny to bestow whoreby he may express his charity, yet he may be more charitable than if he gave pounds, for it is the choicest piece of charity to make fair interpretations and to give althe thing wrought in jet forms, and revived their reward, as in- late.

Aspiritd God, hand and statence rough CLV (Dt 12; where Kauba and I tis said, that in the primitive church and Abiha offered strange fire before the Lord. there was some that had a form of Godli- to be conversal, and complicated the primitive church in within Abiha offered strange fire before the Lord. there was some that had a form of Godli- to be conversal, the primitive church is within Abiha offered strange fire before the Lord.

D. A. Himes.

Religious Essays.

GENTLE WORDS.

Which finds its way through the blue To light beyond on the pearly strand, And give thee joy in the better land. Each gentle weed is a wreath of flower.

Gathered fresh from the heart's green bower.

Whose fragrance will resch the pearly strand,
To give thee joy in the batter land.

Each gentle word is a barp of gold,

Kind deeds and words are tinkling bells Scouting up from the heart's deep w

Each geatle word is a swift-winged dove Bridging the way from the heast of lov

Over the waves to the pearly strand.

To bear then across to the better land. Each gentle word is a precious atone, Which God will set in a sharing crown, And give thee to wear on the pearly stran When thou hast gamed the better hand.

COD IS LOVE

BY A. H. BAUM.

Gon's love is so great that it cannot 1 measured. By love he operates on the human heart and draws to him that love in return This love is so pure, holy and powerful in its nature that it removes all evil from any heart into which it is permitted to enter; penetrating to the very bottom of the heart, destroys evil and saves the soul from the "second steath" the death that will come upon all unconverted souds.

In love there is a binding power of a pe culiar nature; it tends to bring both particular closer together in performing the duties toward the high power. It tends to make us one in the act of doing the will of our Lord and Master, as well as in all works of rightcousness. It tends to elevate us from a lower state of conduct and condition to higher attrimments in life: also from a weak state to one where we exercise more power and influonce, and are more intimate with our Maker.

There is safety in true love toward God. In it there is joy, peace and comfort, through Christ our Lord. It keeps us humble; keeps us in the path of humility; destroys pride and vanity, and brings us to the feet of Jesus where Mary of old was found.

Then love is pleasant; it is enjoyable. Ho pleasant it is in a family where love prevails How pleasant it is to be a member of such a family! How cheering it is to meet each other in peace and love! Love brings about this peace and union. These three are sisters, but love is the first-horn. Without love it is impossible to please God. Love reconciles us to God, and brings about godly sorrow that worketh proper repentance. Ashlend, Ohio,

DEATH

Words of Sympathy and Comfort. We send greeting to the companion and

children, also to the brothers and sisters of our dear departed cousin and Sister in Christ Susan Miller, who died in the hope of a blessed immortality, Friday morning, Oct.

Death to the unbeliever in the Christian religion is represented as the king of terrors Tenly, such is the case, for without hope in the world, dark and gloomy must appear the role us of all hope of the future. But in the meek and lowly Savior, it is the most welcome it is the door to endless joys at the Sister Ensherger, right hand of the Majesty on High. Is it A Sister, right man of the supersy and a conforting thought, dear morning the friends, that you can follow this kind mother both b. Pellley and wife, Ladoge, Ind. and loving sister to her last resting place on earth, and there deposit her in the charmel- John H. Neif. house prepared for all living, with the con-soling words of inspiration, "Thou hast been Samuel Stoner,

faithful in a few things, and I will make you William Frits, a ruler over many; enter thou into the joys of the Lord?" Comfort yourselves loving friends, that our departed sister has only exchanged a short and transitory life, where sickness, sorrow,

trials, separation, pain and death takes place, for that blest land where none of these troubles are known; where the body is never mcked by pain, or eye dimmed with tears, but where eternal joy and sunshine forever reigns.

Why then moure, disconsolate husband, dear children, brothers, sisters, all? Our sister is not dead, for in the first resurrection she will shine as a bright star, with the crown, the palm of victory, and the new song in her mouth, "Praise to Him who has redeemed me by His own precious blood, on

"Dear sister, none knew three but to love thee, Here thy loss we deeply feel; But t'was God that has bereft us, He can all our sorrows heal."

Longric III. Oct. 30.

DEATH OF BRO, WM. CUPP. Our pen has been at rest for some time,

and since we last wrote you, some changes have taken place. It has been said that "in the midst of life we are in death; " that when all around us seems to indicate that we are in the midst of life, enjoying good health, seeming perhaps to have the promise of many days in this life: but alas! we know not what a day may bring forth-we meet and part perhaps never to meet again. We see a dear family gathered around the family altar; no seat is vacant; the father's voice is heard in prayer for the last time; he leaves home, eming to eajoy good health; he is brought back a corpse. Such has been the experience of sister Cupp. Bro. Wm. Cupp left home in company with some friends to go fishing, and while they were seining in a lake, he waded in the water to assist them, but the mud being pretty deep, he turned back, went to the shore, and dropped dead. It is sup-

Bro. Cupp was a member of the Bethel church; an active Christian worker, always willing to lead a helping hand in every good cause. The church has lost a faithful Broth er, the community a good citizen, and the family a kind husband and father. May the God of all peace comfort them, and lead those who are yet out of the ark of safety into the fold of Christ, that they may all meet again without the loss of one "when

Mound City, Mo., Oct. 28.

posed he died of heart disease.

ST. LOUIS MEETING-HOUSE REPORT.

THE following amounts have been received since my last report:

Christian Klinzeman, Pike Creek c'h

Kittie Hursh, St. Lawrence, Duk. T'y. Cyrene Wright and M. Thornbaugh, Made up by three brothren, Colo, Ia... A widow, sister and son, Nevada City,

Susannal Whitehead, New Paris, Ind.

W. M. Winkelbinck, Nashua, In. John M. Gauby, Kansas. Elizabeth Witwer, South Bond, Ind.

A Sister Little Anna A Brother,

An aged sister, Bro. H. Wenger, Bra. C. Wenger, Sister Bown Eddie C. Witwer.

D. H. His

John Rittinger, Thomas Everson Annie Harshbarger, Mathine Frants William Swindler and wife " Solomon Hufferd, Cerro Gordo, Ill.. B. F. Stutsman, Goshen, Ind J. Two Sister, Iowa... John Deihl and son, Malvern, Ill Henry G. Myers, Hardy, Neb. W. M. C. Heisel, Shannon, Ill.

Ladogs, Intl.

1 00 Susan A. Hall, Illinois... Waterloo, Iowa... Mary B. Yost, New Paris, Ind....

A. Strohm, " "
Almeda Halm, " " Henry Yost, " " Susan Harshman, " Mary Givler, Johnstown, Ill..... Bliza Miller, " "
Jane Sziley, " "

Jos. Sailer Elmer Sailey, " C. C. Albright, Cerro Gordo, Ill. . . . BESTHEN AT WORK employees, Mt. Morris, Bl ... Daviel Sutter, Ashton, Ill. Abigail Beeman, Blountsville, Ind. . . Isone Newcomer, Mt. Morris, Ill.... A Sister, LaMott Prairie, Ill...... A sister, Dayton, Obio.....

A Sister, "
Martin Whitneck, Marion church Morton, Ind..... Emma Watson, Ceylon, Ind...... Deniel H. Sullie, Waltz, Ind...... Isaac Miller, North Manchester, Ind. Cornelius Susan and A. Eby, Wawaka,

A. J. B., St. Joseph, Ill. Barbara A. Snyder, Potsdam, Ohio. . A Brother, Peru, Ind..... Jacob Bock, Cedar Rapids, Iowa... S. M. Miller, West Cario, Ohio. John Pippinger, Appleton City, Mo M. B. Eurley, Va.
B. Gnagy, Ashton, Lee Co., Ill...
Sarah Myers and family, Peru, Ind 10.00 M. Odell, Sparland, Ill

W. G. Bruse, Henry, Ill. A young Sister, Wawaka, Ind...... Mary and Abr. Yost, and A. and E. A Teeter, Goshen, Ind..... Unknown Katie S. Harley, Harleysville, Pa....

Unknown, Dayton, Ohio...

L. M. Kobb, Garden Grove, Iows, . . Unknowa, Pekin, Ill.

Blla B. Snyder, Potsdam, Ohio... John L. Zug, Prescott, Pa...... H. C. Snyder, Potsdam, Ohio.... Sarsh Jones, Hurricane Creek church Bond Co., 111. Callie B. Teoter, Mt. Morris, Ill....

Elizabeth Mays and Margaret Weaver Allen Neff, East Germantown, Ind J. C. Ullery, Grenola, Kan..... Man and wife, White Cloud church,

Graham, Mo.... 25 Joseph, Catharine and Christian Hol-1 60 sopple, Indiana, Pa. 1 00 John Wolf, Litherty, Ill.

1 00 S. Hellabargar, Piqua, Ohio...... 20 Jacob Hiestand, Scal, Ohio..... 25 S. H. Stonehurner, 25 Samuel Sowers, 25 John Sowers,

25 Joseph Pautin,

10 Aldo Numan,

10 G. C. Hauf, 25 Robert Andrews,

Ellen Hiestand. Sprindo Hiestand. " 95 | Viola Hiestand.

10 Anna Benbow, ""
10 James M. Neff, Rosnn, Ind.
10 George W. Taylor, Gibsonburgh, O... Rosa Parker, Lims, Ohio..... Unknown, Flore, Ind . . .

25) Unknown, Flore, Ind. 25 Catharine Brumhaugh, West Man-50 chester, Ohio... John A. Eikeuberry, Bachelor Run 50 church, Bringhurst, Iud... church, Bringburst, Icd.

S. P. Frame, Bois D'Are, Mo.

O J. D. Sweitzer, Lytia, two little girls—
Clara and Emma, and boy, South
Waterloo, Jowa.

Waterloo, Jowa. 1.00

25 D. G. Couser, Maryland Station, Ill. 15 25 25 Blizabeth Hay, Courtier, Ind. 10

E. A., Osage church, Girard, Kan.... Unknown, Ashland, Ohio.... L. H. and A. A. Only, Decatur City, Ia Unknown, Nora Springs, Iowa...... James H. Miller, South Bend, Ind....

Unknown, Mo...... L. Barkey and Jamily, Goshen, Ind... 10 George Baker, Palestine church, Gree

ville, Ohio D. L. Miller, Mt. Morris, Ill. 10 00 Lincoln Harshman, Ragersville, Ohio. David S. Arnold, Lauark church, Lau-Peter Horner, Lanark, III.

Peter Horner, Lanark, III.

Elizabeth Y. Price, Mt. Morris, III.

W. Ikenberry, South Waterico church,

Waterloo, Iowa..... J. S. Flory, from Sunday-school, Longmont. Col... Henry Trimmer, Mt. Pleasont, Pa.... Jacob B. Miller, Moore's Store, Va...

J. A. Studebaker, collected during District-meeting and Council-meet Levi Longanecker, Mahoning church Columbiana Co. Ohio... Auron Snyder, Cerro Gordo, Ill.....

10

TÔ

2.00

T 00

John Wolf's wife and daughters, Lib-

Peter Forney, Big Grove church, Gar-rison, Iowa.... A Sister,
Jesse Stutsman, from the Ludlow and
Painter Creek churches, Arcanum,

Ohio.
Michael Frantz, Cerro Gordo, Ill... M. M. Eshelman, Osawkee, Kon... C. Yearout and wife, ""...

W. M. Holsinger, Amos Puterbaugh. John Neher, Pleasant Hill church, Virden, Ill. Beni, Witwer, from Clear Creek church,

J. R. Gish, Panther Creek church Roanoke, Ill.

John Barnhart, Mansfield, Ill. D. C. B., . . .

Isaac Henricks, Girard, Ill..... niel Vaniman, by collection, Virden, III.. 00 Ill. 60 Mary Kuns, Cerro Gordo, Ill. Effa Kuns, " " "

25 Geo. Kuns, 8271 53 Jour Mersons

Cerro Gordo, Ill., Oct. 80. FROM C. H. BALSBAUGH.

1 00 Sister Moomaw, Beloved in the Christ;

AT this late hour I thank you for the op nortune mite you sent me through Primitive firm. You are not forgotton, even if I seem

tardy in acknowledgment. I have few leisure moments, or I should say none at all, and fee moments that pain and weakness allow me th full use of my mental powers, so that I can not serve my friends, or the cause of Chri as I would. Your stamps signify that y istry to clucidate and vindicate what is vital

see at least an honest effort in my silent : any edict or consideration that springs from conventionalism or expediency, yet as willing to roader them the respect which pressure of the moment may demand. He

10 man nature is a great fact, and the Invariant 10 tion has made it greater. We are apt to be

rejected by Jesus Christ. The latter will be

narped and cramped by traditional influence, ous enough to mount tradition without ignoring it. We do not despise or reject our babystage because ge have grown up to manhood. Neither do we keep on our petticonts when we reach ma-In all growth there is a perpetual casting off of effete matter, and assimilation and we never reach a period wh further progress is no longer possible. Noth but the Infinite is stationary God in the flesh, is, as God, nuchangeable, but He es by degrees into human consciousn The Godman "increased in wisdom and stat-As such, He knew not, at a late day in his carthly life, the day nor hour of His scoot thent. That He knows it now, as " the man Christ Jesus," I have no doubt. That incread knowledge and increased powers should modify circumstances and environments, is only a matter of necessity. A bake grows to but it never develops into a monkey, er a cat, or fowl. Darwinism is 'one of the est strains on oredulity of the age. Akin to it is the religious progress that eve loudy or fashion-monger out of the life Christ. Christian progress has no limits but This is the universal law of Everything after its own kind. Reverse the conditions and the new order gradually slides back to its native type. Such backsliding is a blessing, although it is no more in God's law than deviation and mon All wrong is but a misdirection of All sin is committed by misusing the law of right, or by misrelation to it. A few days ago a frantic mother a few doors from here cut her throat and died in a few minutes In one corner of the room law her dead child for the departed, and her despair for the hiv ing she erent under the hed of the sick hittle aferer, and with her husband's razor, endec her mortal agony. God's law was in the men til condition, in the act it prompted, and in is God's institution. That sin pollutes and damns is a divine necessity. That holines should be the synonym of peace lies in the asture of things Christian progression is a Its propulsion is divine and essential. The great verse of the New Tests ment is John 1: 14. All the rest is an expansion and explication of this. This secures a right genesis, a right progress, and a safe and plorious destiny. Christ never swerved from never counteracted His Divine generation; we often do, not only to our burt but to our sor

row. This brings us back to our proper parentage and aurture. The life the Claristian lives is "rightnousness, and peace, and joy in the Holy Ghost." This is the Christille, the God-life, the life everlasting.

THE KINGDOM OF THIS WORLD AND THE KINGDOM OF CHRIST,

BY SIMON MONTZ

THE scriptural evidence addreed in first article, clearly shows that neither em peror, king, prince, lord, noble or ignoble, rich or poor, man or woman, bond or free, can make any other way to heaven, nor find a way other than the narrow way of the cross, on which the everlasting King and Ruler of heaven and earth walked, and all who will not walk in this way, and who enter not in by Christ, the door, ust hear this sentence, "Depart from m I know you not whence you are." Now it i erident that a kingdom of strife, war a blood-shedding is the kingdom of the tempor al powers of this world. It is also evident that Christ's Kingdom is a neaceful one, its ruling principles being righteousness, poses and joy in the Holy Spirit. We learn from Christ's teaching that there is to be a separation or final division (Matt. 13: 47-50: 8: 12 Luke 13: 28-29.) Let the reader turn to these passages and read them carefully and without prejudice, and decide for himself spoken of by the Saviour, which will be conregated together at some future time, and

rejected because of their sins and iniquiti and this rejected party are also subjects of a kingdom, whose evil and disgraceful acts debarred them from entering into Christ's peaceful Kingdom. The children of the king dom, referred to in Matt. 8: 12, are the unreconciled spirits, still holding to their master (the devil's) principles, and will be east out There are others who claim to belong to the other party and have obeyed the commandments, but are, so Jude says "crept in nuwares" and at Christ's appearing the second time, to establish his Kingdom, they canno conceal from him, the real principles of the minds, and the wickedness retained in their hearts; their evil plottings, and treachers conferentially noturns All will be fully an lerstood by the Savior who comes to judge the world in rightconsness, and set up his Kingdom under the whole heaven; the heir of which must be pure in heart-a perfect brotherhood, a band of Christians that are willing to do unto others as they would it others do unto them. False pleading and ecuses will not do in that day, as Jesus has de clared unto them in the Scriptures that many would say note him in that day, in that vent of time when he comes to make up his wels "we have prophesied in thy Name and in thy Name have done many wonderful works." Then says the Savior, "Depart from me, ye workers of iniquity, I know you n When I was hungry ye Ied me not; naked y clothed me not; sick and in prison ye visite me not." Matt. 25: 41-45. Then they with win ming smiles and soft voices to cover up their treacherons and ovil hearts, look up with as tonishment and say "Lord, don't you know how much we have done here to establish the Kingdom? Don't you know how many go we have given to clothe and feed the how many times we have been on our too, in solemn prayer; attended church regu larly; preached the Gospel every Sabhath begged for money to extend thy cause into heathen lands, and received very low salaries for services? Have we, not too, prayed for the fatherless, the widows and orphans, and remembered all conditions of oppressed hu manity? We helped also to raise large arm ies to fight for liberty and freedom; and just before entering into buttle, we administered the holy sacrament of the body and blood of the Savior and aroud our braze soldiers of through seas of blood, and walked for mile over dead bodies to slay our enemies; and after those fearful battles were ended, have we not fervently thanked you for ecowning our soldiers with victory? Have we not asl ed you to slaughter our enemies without n cy? These fearfid risks we have run all for your sake, O Lord, and are still willing to go on in the great work of human redemption True, we had men in prison during the war that we did not visit, but they were our ene mies, rebel soldiers who deserve the worst But when saw we thee in prison and visited thee not; naked and clothed thee not; hungry and fed thee not? Did we no strip the rebel soldiers to clothe our loyal men? "All of this we have done for thy sake Then will the Savior say unto them, "Depart from me ye cursed, ye workers of iniquity, into everlasting fire prepared for the devil and his angels; inasmuch as ye have not done it rato the least of these ye have not done it unto me." Who set you up to judge over you fellow-men? Why did you claim to be mer hers of my peaceful Kingdom, without study ing closely the spiritual guide I left for y discipline? Can you find in that entritual puide where I recommended the spirit of war. contention or the killing of your fellow being without judgment or mercy? Did I not tell my disciples that they who took the sword would perish with the sword?

using principles being rightcoances, posses would perful with the word?

will yejn fine Holdy Spirit. We learn from — Elighten hundred years ago I left the
Clarkst steching that there is to be a separaflowy that I had with the Falter before the
Clarkst steching that there is to be a separaflow that I had been a separate to be to the prince of peace? Did not
been fand division (MALT 33: 17.59; at 22; world was, and came to certify the reassellant

without perspace, and thereian for himself and post-will team any being any phirt "peace on earth

without perspace, and thereian for himself and post-will to man?" Did I not once to

whether there are two didnets question on earth to five you twige with an improve Special together at some fainter time, and possessed with the old drops and

proposal together at some fainter time, and

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proposal together at some fainter time, and

proposal confidence of the principle of the principle of the claims of the principle of the principle of the principle of the claims of the principle of the pri

evil thrown around you by the devil. I showed you the awful end of those that cavries out their own principles and listened to the vinning voice of their Master, the devil, and I strove to make you good citizens and peaceful members of my kingdom; for which teach ing and good principles I was foreibly taker before Pilate and condemned because of my sentiments, and was treated as a murderer without a fault But I loud not this coince t their charge and everlooked all of their bear insults and besought my Pather to forgive em and lay not the sin to their charge. left them the law of pardon and forgiven and told them how to live and regulate th lives by the gospel rule which has been left with you for 1800 years to peruse, that might be fit subjects of my peaceful Kingde at my coming, and now you come to me the same as before without a change of soutiment and seek admission into the Kingdom with out any sign of repentance. Your evil nat eres cannot be hid from me. me to enter this Kingdom without renounce ing the principles of their father's (the devil's kingdom. They are yet in their sins, being his subjects. The spirit of war still perv and is appermost in their minds, therefore are subjects of the carnal kingdom, and can not possibly be admitted into my Kingdom whose subjects are holy men-men p ing god-like principles, who will work for the good of others, and for the mutual benefit of all their brethren. They are a brotherh where no one attempts to molest or interrup the bonds of everlasting peace. Because the chikben of the Kingdom of this world. wanting in these divine qualities, they are

east out. Three exploit that when Christ shall appear to establish his Kingdom, that it will be a prefeter featural to bin Pather's Kingdom. Now, there were the consistency of the control of the Christopher or project personnent, but rather confine with Prul and Peter that is an ordinance of Gel in the Kingdom of this worth, to provide the wicked and protect the pechanises of Gel in the word and with the visit of provide the window of the control of the confine with the providence of the confine of the confine with the confine of the confin

would not submit or bend under his word, Co and would neither fear him nor be obediend Br to him, therefore he ordnized the powers that be, to hold in check the wickedness and lawlessness of men.

CHIPS FROM THE WORK-BOUSE

BY DANIEL VANIM

As I am nearly through with revising the Minutes and other labors that required my attention, and being out in the Master's work bouse, I shall again try to gather chins over sionally. I came here to Lornine, Adam meetings the same evening, in the Brethren's On the evening of the 4th, we had a seed as freshing Communion; and on Lord's Day fol lowing, meeting again, both morning and eve ning; which brought four precious souls to the foot of the cross. Meeting again nex morning, and two more came out. So the waters being moved, six were lurried with Christ in haptism to walk in newness of life The meetings to be continued through the week; good prospects for more joy ar snints, and in Henven in the pres gels. Yes, angols; since I came here I have been asked: What shout the angels, are they around where they can see us. though we can not see them? I say, it is likely, for if they are not around, how would they know and Heaven in their presence. (Se Luke 15: 7-10.) Lazarus died and was curried by the angels into Abraham's ho The woman shall have power (that is a cov ering) on her head because of the angels. &c

CHRISTIANITY meems to the merchant thus he should he honest, to the judge that he should be faithful, to the school-boy that he should be diligent, to all that they should be

EDUCATIONAL.

BY S. Z. SHARP.

A GLIMPSE INTO THE CASSEL LIBRARY.

(Continued.)

Knowing that many readers of the B. AT
W. would like to know what the Cassel Library is, we lend them our eyes to take a mere
glimpse of it.

Beginning at the same case out beld where whether differs two more differently below the differently different

Next is the "American Cyclopædia;" 16 vols,—well known to most of our readers and often consulted by the students.

Here is another, called, "Repository of Arts," consisting of 21 volumes, also well dlustrated.

On the shelf above we find thirty-three

yolumes German Church History, beginning with the creation and ending with the year 1793.

"Moshoim's Church History, complete,"

is to well known to need heavigation. I Ferther up an Se volumes in German, being the complete works of the Chrisch Fathers, in the complete works of the Chrisch Fathers, there are all the expeditional thoughts extent chared, whiting frame a period to Chrisch Fathers, and the chared, the chared and the charest and the chared and the c

Paor. F. Sanford, who so acceptably filled the chair of Natural Science in Mt. Morris College since it has been in charge of the Brethren, has been elected. County Superintendent of Ogle Co., Ill., by the muited rotes of all parties

Bno. George Shoemaker, of Plattsburg.

Mo., enrolled his name last week as a student
at the college. He expects to take a full

More attention is now paid to the health and physical development of our students than ever before. The regular morning exrecises under the direction of Prof. Rohrbouch and D. L. Miller have their effects.

Ir you have a son that has a good mind and likes to study, give him an education. He will not spend it or lose it, the sheriff can not sell it for him and the more he uses of it, the more he will have left.

REMEMBER that the winter term at Mt.
Morris College begins Nov. 29th, and continues sixteen weeks. It is desirable to have
pupils present on the day of opening.

Execution is Kouzana—During the year 1981 these attended this schools of English and 1981 these attended this schools of English and 1981 these attended this schools of English and tanker 7 years of age, 2753,801 ferters of result 13, 167,881 between 13 and 14; and 4,67; and 140; 167,881 between 13 and 14; and 4,67; and 140; 167,881 between 13 and 14; and 4,67; and attendance increased 4.40; part of the constant of the 1981 the school of the constant of the constant of the contraction of the constant of the constant of the con-1981 the constant of the constant of the con-1982 the con-

BRETHREN AT WORK.

BRETHREN AT WORK.

Priblished Weekly.

D.1 MILES & 168878 AMIK. . Publishers and Proprietor

R. H. MILLER, JOSEPH AMICK, . . . Editor

SPECIAL CONTRIDUTORS.

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Jagron Econs, S. S. Mohler, I. J. Bosenhonger,
Daniel Vannumer, C. H. Raichough, J. W. Scathwood,
Ground Hays. J. S. Florer, S. T. Sessermann,

YOUR PAPER

The date effectives name on your paper shows to what time you have you! Reserved both an receipt and a request for payment. This "I Jan." Not." show that the paper has been poid for up to that time "I Jan. "NS." shows that the home will thus expire.

I's" If proper event has not been given within two or range weeks from time of payment, notify as AT SON.

A SEVENE epidemic of cholera has broken out at Meccs.

FOUNTEEN Missionary Societies are at work in South Africa.

Bno. Hillery recently held a few meeting in Ida, Bepublic Co., Kun.

J. P. HEYRICK is now living in Chester Co., Pa. His address is Setzler's Store. THE Mount of Olives has been descenated

by the opening of a heer-garden upon it.

In Berlin. with a population of 1,145,000, the church attendance falls below 35,000.

THE Indian school at Carlisle, Pa., now bas a total of 314 pupils, and is doing remarkably well.

Buo. Geo. Detrick, of Jewell Co., Kan., is

expected to move soon to Washington, same State.

At Gois, Hungary, the houses of Hebrew.

are plundered by mobs, and one woman killed.

There are twenty-two Presbyterian church-

es with vacant pulpits in the State of New Jersey.

FAIR weather enables the farmers in Kan-

sas and Nebraska to gather their immense corn crop.

Fridat, Nov. 3, witnessed the arrival of 395 Mormon immigrants at New York, en route to Salt Luke.

IT is now fully settled that the next A. M will be beld at Bismark Grove, Kan., com-

We learn that the Sunday-school at Lanark is moving along smoothly, and is really increasing in interest.

mencing May 15th

PEAR trees and pea vines are in bloom in Boston suburbs, and one gentleman picked green peas a few days ago.

Bao. Jesse Heckler has settled in the Arnold's Grove congregation. There are now six ministers at that place.

A. W. Vaniman and wife spent one day with us last week. They seem well pleased

with their new home in Lanark.

Bro. Evans' wife started to Canada last week, expecting to spend some months with her relatives in the Old Dominion.

Do not fail to send for the Bretaren's Alerance. Every family ought to have a copy of it. Price teu cents; 12 copies one dollar.

INAAC Bruhaker, of Olathe, Kansas, has been elected to the ministry. John Crist, of the same place, was chosen to the deacon's office.

As a general thing it would be well for preachers, in their sermons, to say as little of themselves as possible, especially, if it be in self-praise.

But J. M. Mohler has recently been hold-

Bao J. M. Mohler has recently been holding some very successful meetings in Blair Co., Pa. Sixteen united with the church during his labors there.

We are pleased to learn that our new type is giving such good satisfaction. We are glad that our efforts to thus improve the paper are so greatly appreciated. Bao. Erans preached a very interesting granon in the College Chapel last Sunday vening.

We were mistaken a few weeks ago in stat.

WE were mistaken a few weeks ago in stating that Jacob Kurtz is elder of the Woodbury church, Pa. It should have been Jacob Miller.

WE repeat our request for the names and

addresses of members not taking the Berti-Ren at Work, that we may send them sample copies.

Bho. R. H. Miller's post-office address is North Manchester, Ind. Those wishing to

North Manchester, Ind. Those wishing to write him personally, should address him at that place. Lawlessness is rampaut in the city of Que-

LAWLESSNESS is rampout in the city of Quehec, so much so that the newspapers advise residents to go armed to protect their lives and property.

Some one has remarked that the first ani-

mai show ever held on earth was in the Garden of Eden, where there was the best collection of animals ever known.

The weather in Northern Illinois has been

unusually fine all along till last Saturday evening. Since then it has been quite cold. We begin to realize that Winter is upon us. We learn that Bro. John Zuck, of Clarence, Iowa, thinks of taking a tour through

Northern Illinois this coming Winter. He will fload a welcome overywhere in these parts. Proptle in the West will steal occasionally, for Bro. A. W. Austin, of Burr Oak, Kanses, had two valuable spring colts stolen from him recently. One was a bay, the other dun in

color.

FROM what we can learn it would seem that Bro. R. H. Miller is doing some excellent preaching in Indiana this Fall. Few mon are better prepared to expound the Scriptures than Bro. Miller.

Some people say that they reject a certain thing because it is human. Perhaps they rejected it because it did not suit them. Had it suited them they would have accepted it, human or divine.

On our desk, one day last week, we found a large, plump, healthy looking apple, labeled, Plattaburg, Mo. We pronounced it delicious, knowing that Missouri raises some of the finest fruit in the West.

By reading a notice on another page of this issue, a number of our brethren will find themselves appointed to attend to railroad arrangements next Spring. They need not commence their work before March or April.

We have just received eighteen pages of manuscript from Bro. Enoch Eby, giving a very interesting account of his travels among the mountains of Colorado. The article will appear next week, and will be read with gen-

Considerable church news crowded out this week again. It will have to wait till next issue. Do not stop sending the good news on this account, for the more the better, but boil it down still more and more—make it short, yet interesting.

FIFTY-THREE Mormon missionaries left New York for Europe week before last, on the steamship Wyoming. Twenty-one of them are bound for Scandinavia, two for Scotland, two for France, and two for Holland. England is the destination of the other.

Youn office editor—and better half—attended a cheerful galbering at friend Josoph Av nobi's, two miles South-worst of Lanark, last Thursday evening. About one hundred genests were present to witness the marriage of Mr Abram S. Breamenum and Miss Amanda Arnobi.

Buo, Daniel Vaniman is Indding meetings in Adams Co., Ill. Very interesting meetings are reported and a number have already been received into the church. Hope to have a full report. Bru Vanimun expects to be out in the field of the Muster a good portion of this Winter.

An organization was incorporated at Beston for the enlowization and development of Palestine. The association believes it can be made the center of the world of commerce, as it now is geographically, and proposes to run a line of packets between Boston and its principal ports.

Trices brethren who hold coupous for B. W. Art W., will please not neglect sending them in, so that proper credit may be given, and chut the paper not stopped as some were last year. Be sure and send them for the year ISSA, to fy avoid mistakes, and that as early as possible ing

Mins. Scotller, sister of the meassein Guiteau, has been on trial for insanity in one of the Chicago courts, her husband having inaugurated the suit. Although the evidence was very favorable for her case, the jury gave a verdict of insanity, and that she had been in this condition aix months.

Ir is gratifying to learn that the Virginia Normal has fair prospects before it. At present it has over thirty pupils enrolled, and the Trustees expect to creet a new building next sesson with ample seconomodations for a large attendance. The location is said to be both healthy and plessant.

ONE of our Sunday-school workers, who lives where there are no Brethren, and must get most of his information from the B. at W. wishes some one to explain Rev. 7: 3. He wants to know what is meant by sealing the servants of God in the forebeast. Who will give the desired information?

Banos Wilhelm Rothschild, of Frankfort, is so strict a Jew, that, during his recent tour "strough Switzerland, he was accumpanted not aculy by his ritual cook and butcher, but also 't hy ten devout presens of this own roligion, who went solely for the purpose of praying by with him, as, according to Mossic law, a con-live with him, as, according to Mossic law, a con-live pers.

It is a recorded fact that during the straggles of primitive Christianity, the growth of the church was more vigorous and rapid than it is in these days of religious case and respectability. This suggests the query, whether a certain amount of downright unreleating persecution is not necessary in order to develop the latent force and moral heroism of modern Christianity.

Tims week we publish quite a lengthy money report from Bro. Metager. By glaneing over the latour readers can see how many of them failed to respond. Many thanks, however, to those who did respect. Next week Botton and the contract of the contract of the contract of the contract of the Begging 16 few members in the Deblanchood will do se much as he is willing to do himself.

mss Emily Fattayru, the English philosthropist, is to becture in this country during the coming Fall and Winster on "Modern Exterwagence," Miss Faitfird will have a great field for methines, and it is to be looged that field for methines, and it is to be looged that that Americans waste more than they use and any one who will bead off in a grand moral crussels for economy, will deserve public gratitude.

It is quite occuraging to read the reports of so namy additions to the church of late. The goad new come from early every part of the Brotherhood, showing that in many localities can people are fast recovering from the shock received by magnified church tranlies. There have been more additions to the church this Fell than for some time, which greatly encourage evangalists to continue their work in the field. The Milwankee & St. Paul R. R. propos-

The Submission See Tend 1. As, probability of the behind in more of the output of the company and the submission of the

towening nonice.

Tirz people of Tennessee have a good tenperane live on their statute-book, which have
become so popular that both political parties
have here compelled to enthere it. The
large here compelled to enthere it. The
liberal test and instructioning impose within a
rains of four miles of any subod-dones, and
the effect has already been trutterly sipe out
draumdops in many counties of the Stotic
frame to the story of the story of the country
frame to the story of the story of the story
happing shading of the trutter problem
pet davance—Chingo Journal.

We are pleased to learn that Bro. J. M. Mohler is doing a good work among the churches in Pennsylvania. He not only converts sinners, but labors to build up and edity the members. This is the kind of preaching needed just now. Men who preach the Geospel, and not discord, are in demand everywhere.

In the austrian Government, after solvening guaranteeing religious blierly to its subjection to the production of the production of the production of the withdrawn it from the Protestante of the Ministry, the missionary of the American Board at Pregue has been forbidden to bold in any users public meetings. Private religious is serviced are belief, and in trivide gueste may be different to the production of the production

A MAN who is excuses about paying his dickts, some the called an hospest man. It is untrue in that when he incurred the day, he promised, either by words them attender by an equivalent mutual understanding at yay promptly for the goods he received. That promise he lashitudly breaks. He visites the second commandment in that he does not treat his neighbor as he desires his neighbor to treat him.

It is strange that ministers, of ordinary

If it is straige that ministers, of ordinary ability, will continue to presed from tellon of the strain of being diminished. Preachers ought a study how to make their necksing interesting of strain of the strain

Bito Jas. Evans expects soon to visit the churches in Northern Illinois. He will like a small treat with him on the Origin, Misur, and the will be the sound to the contract of the pects to be in this State at heat tree year in pects to be in this State at heat tree year the world better address him at Launch Word, would better address him at Launch En 20%. He shope purposes to go into Lore during the Winder in order to seek a hous. He would be pleased to hear from bretism there who have any desire either for his precesses or his blazer.

of the contraction of the contra

This were posal code of New York, while goes into effect to the first of December and, is aspecially stringent as to work and traffic in superiodly stringent as to work and traffic work in the day of cost and religious mes, and forbide so that day, "servite labor; public sports and shows; trades, manufactures, of unchannel employments; public brifle; sort ports and shows; trades, manufactures, or unchannel employments, public brifle; and the articles of the service of the service of a service labor on the first slay of the week, had to the observable of the service of the service of the of the week as hely thins, and these not labor of was shown in such a manuare as not be interrupt or elicture of the proposal in observing the port stay of the week as hely thins.

part day of the week as holy time.

It is not accounty for a man to attemptle prove a negative. It is not accessary for the provent difference over was a child that half the breaks on me shoulder. It is not the case of the provent difference who had been that each of the provent day of the contract of the case of the

DESCRIBE NOW All new subscri-bers to the Broth-ork, for one year, will receive to Paper FREE to the end of the present

Most of the States in their election gook went democratic, which will give that ition cause also suffered some de but still it is yearly gaining strength, and

THE Gospel and the Gospel only is what to have been contending for, to these many cears, but when men come forward preaching that we may put steeples on our churches ar religious meetings, may dismiss or congregations with the popish benedic ion etc., and then say they are for the Gos al and the Gospel only, we object. have more than the Gospel, having gone just for enough to take in some of the popular nings of the world.

PROPER USE OF THE MINUTES.

THE decisions of the Annual Meeting, like decisions of any other religious synod shald be used and applied in a reasonable, inficious way. For execution they are supused to go into the hands of men, possessis proper prudence and judgment, men who will take into consideration the unavoidable dings and the good of the can

These decisions are by no means infallible er are they in any sense perfect. They are he result of the best combined judgment acessible at the time they were made, and as schall prudent men will apply them as their framers intended they should be. brision should be interpreted or applied in wer that will make it appear either unjust g absurd. RIGHT was the governing princi ic that prompted the framers to act as they 6d, and if, in the wording of a decision, we heald find that which is either wrong or aband, we may depend upon it, that it was not n intended

In applying these decisions at the present ine, we must exercise our own judgment in to what should be binding, and that should be taken as mere advice brit is evident that there are two class s of decisions in the Book of Minutes, which he not been classified, and cannot be till for the close of the next A. M., or perhaps et fill the Minute Revision Committee shall are completed its work, and it has been an coted by the Brotherhood. Many of the deas are obsolete, and must pass out of use, not a few, perhaps the greater number sere intended from the beginning as advice oly; still others are mandatory, not bec by are in the Minutes, or were passed by be A. M., but because they are so stated in

At the late A. M. in Indiana it was under seed and so stated repeatedly, that the m blory set passed at that meeting should in sense or instance epply to the decisions and by previous Annual Meetings, hence ons of former Annual Meetings stad as they stood before, largely advisory ely, and, of course, should be so considered ad applied.

Our reason for stating these things in this fide is this. For years there has been a desire on the part of many honsekeepers to have the different decisions classified, so they would know what was advice only, and what be regarded as mandatory. Some Pears ago, the meeting passed a decision, say ing that decisions of the A. M. were advi of. Of course, everybody knows that unespired advice is optional, and cannot be en d. But to make the matter still more ving, some of the decisions are so as to show that they were intended to mforced, and have for their support the ons should be enforced, but there are that are differently understood. They worded in a mandatory form, though contain no corintaral voference in their of, and it is maintained by some that should be interpreted and applied in the of advice only, while others think they

and at the same time create against her a feeling or opposition that could in no way be controlled. If elders and ministers will profit by this simple suggestion, they will find their relation to the Minutes far more agreeable. Let them enforce all the decisions that have for their support the Gospel, and let the rest be taken in the sense of advice, and in that sense only applied. We have no right

to decide whether a decision is right or wro but it is our privilege, as well as our duty, to decide what should be enforced and what should be taken as advice only.

Somebody has to make this classification and since it has not yet been made by the Annual Meeting, it follows that each church must make its own classification for the pres ent at least. This is the way it has done heretofore, and we see no other way of

doing it now.

We do not mean that these remarks shall he appropriated by those who are bitterly opposed to the Mioutes; who have no regard whatever for the usages of the church, and are doing all in their power to weaken her force and break down her principles, but are intended for those who love the Brother hood, are willing to take advice from the A. M., and desire to see the Minutes interpreted and applied in a prudent manner. To such we say, use the Minutes prudently and they will make no trouble. Enforce the Minutes only where they were intended to be enforced, and let the remainder be given as advice We do not want to enforce a thing for which we have no Gospel anthority, and in cases where no Gospel authority is given it may be safe to infer that it was intended as advice only.

There are two sources from which opposition to the Minutes comes. One is from the unsatisfactory attempt to indiscriminately enforce all the decisions when most of them were given as advice only. The other is from an attempt to break down the usages of the eburch, do away with A. M. dec gether, past, present or future. The advo cates of the latter say, "just enforce all the decisions and you will see the opposition." That is true enough but it ought to be remembered that advice was never intended to be enforced, and, of course, enforcing it, will create additional opposition. But let the elders throughout the Brotherhood use proper prudence in the use, interpretation and application of the Minutes, and they will find that but little opposition will be urged against them. Those who do not feel dis posed to accept the advice given by Annual Meeting, should not interfere with those who do, nor should they speak reproachfully concerning that advice. Advice never should be treated with contempt.

UNJUST CRITICISM.

THERE are several ways of overcoming the arguments of an opponent. One is, to mee his arguments fair and square in a logical This is the method weed by honset

reasonable and scholarly men. A second method is to make fun of area

ments, ridicule propositions, and defame the man's character. This method is resorted to only by the dishonest and tricky. Mon of this kind are shunned by respectable debaters and writers, for the simple reason that such a course is contrary to the rules of logic, and is pronounced an unfair way of meeting ar It is a method never resorted to by scholarly men of reputation, nor would it he permitted in any school of logic where a point of dispute was being discussed. A third method is to make it appear that an

nent is deficient in scholarship, age, or influence, and in that way got the people to doubt his ability to defend or even set forth proper truths. This method is much used by the cunning and prejudiced. It is a very cun ning way of defeating an opponent, and i not met with that rebuke that ought to h administered to those who use it. A trutic told by a young man is just as much a truth as if it had been told by one nine hundred wild be enforced to the letter. To indis-timately enforce all the A. M. decisions the truth has nothing whatever to do with it. to cut the suppor near supporting. This is

a statement is made by a man whose influence is not very extensive is no proof that what he says is error. Influential men are just as liable to teach error as anybody els Truth is truth, whether told by the young of the aged; the experienced or the inexperi-We should learn to let facts rest on their merits, and not on the age or condition of those who tell them. It is also equally unfair to take the selven

tage of an opponent's lack of education in order to defeat his arguments. If he makes ap argument that is erroneous, show up his error in whatever way truth may serve est purpose; but do not attempt to destroy the force of his arguments by exposing the deficiency of scholarship in some branch of knowledge that sustains no relation to the subject at all. The best of writers and speak ers in America are deficient in some respects. in charge ought to plan things with a view of Horace Greely was noted for the correct grammatical construction of written sentence that are old and feeble. We found things a es, and some of his friends ever boaster Lanark in good shape in this respect, and of his attainments in this direction, recommend these suggestions to others. until one day a skillful grammarian pointed out sixty grammatical errors in one column of Greely's writings in the New York Tribune. Of course the errors were there but no one ventured to use them against the arguments set forth by the noted Statesman on politics. Men of sense and logic know that syllogism may be logically correct, and at the same time contain errors in grammar, orthography, typography and punctus The productions of able writers, of world-wide fame, abound in errors that must be corrected by the printer. Alexander Cruden, the author of "Cruden's Concordance," was kept in a printing office for years to detect the errors in the revised proofs of books and publications prepared by scholarly writers. Most large book publish ing houses in America employ men for a similar purpose. The hest of manuscript needs a little "doctoring." Errors escape the eye of the writer that will be detected by the keen eye of the proof-reader. These things ing true, how unjust it is to attempt to weaken the arguments of an opponent, by publishing that his manuscript needs re-edit ing before it goes into the bands of the printer. It certainly is a very unjust way of treating an opponent. The most noted math. ematician for brevity and clearness in Ulinois, cannot prepare a manuscript fit for the printer. Should that be any reason why his work on mathematics is not correct?

We present this line of thought to call the attention of our readers to the right course of reasoning. It would not be right to say that a man is a poor scholar just because he writes a poor hand; nor is it fair to say that his arguments are erroneous just because his manuscript is not properly punctuated. do not state these things with a view of justifying error, but for the purpose of showing that an opponent should be treated fairly mal not be abused and exposed when there is no just cause for it. J. 16. 34.

THE LANARK FEAST .-- REMARKS

THE Feast at Lanark last week pass very pleasantly. The attendance was goo and the order the best we ever witnessed at a Feast, showing that there is nothing in the way of holding a Communion-meeting in orderly towns. We presume that it was the most quiet meeting of the kind ever held in Northern Illinois. During the feet-washing exorcises there was no noise or confusion whatever to disturb the solemnity of the sion. Quite a number of ministers from adjoining churches were present. Our aged Bro. Hauger, of Milledgeville, officiated in a very edifying manner. The evening exer-eises commenced about helf past five and closed near half past seven, thus giving the members ample opportunity to get home in

Love-feast exercises till far into the night at is done in many congregations. Cure should be taken to have all things roady that the and be defeating the intention of the A. M., The same may be said of influence. Because fully in harmony with the meaning of the der of the year.

word supper, and should be heeded by all ose who desire to walk strictly in harmony with what the term means. In most stances these meetings might be closed half past eight. Begin in good time, keep the work moving properly, and there will be no trouble about getting through in ample time. We have attended Communion-meetings where it seemed that those having the work in charge had no regard whatever for time. They ought to have taken into consideration that there were old people and weakly members present who must suffer a great deal while sitting so long on hard benches. Then think of a tired mother caring for a child three or four bours through tedious exercises. We need to use a little judgment about these things as well as in other matters. The officials having the work

commodating the members, especially those

J. H. M THE REASON.

THERE should be a proper discernment made between the different calls for money to build churches. When churches are needed in large towns and large cities, the calls for serve more consideration than when wanted in country districts. We do not s this because we think souls in cities are me We do not say valuable than those in the country, but cause church privileges cannot be afforded them so easily. .Almost everywhere, in the country, school-houses can be had for relig ious purposes free of charge, but in citi these advantages cannot be had and to him halls is very expensive. We say this because there are some complaints being made that such a strong effort is made in behalf of the St. Louis church, while other calls for help are being neglected. While we think this call may be a little more important than some others, we feel that all of them should receive nere attention than they do. Suppose e of as would lay aside 10 cents each week for ch purposes, it would only amount to about \$5.00 a year, and who of us could not spars so much for the Lord?' Even this amoun eems small, yet, if all would give, it would build or help to build quite churches.—Primitive Christian.

GOOD REPORMS.

The following resolutions were passed at a ate conference of the United Evangelical Meanonites:

Whereas, we see the avil affects and intle ence of that filthy weed, tobacco, and since we as a church want to exert our infinence against it, therefore

Resolved, That no minister or deacon be orained that is addicted to the use of tobacco Whereas, we see the evil effects of musica struments and choirs in our sister churches re are enabled to profit by the experience of others, and, being desirous of warding off all the evils that may retard the cause of Christ

Resolved, that no organ or choir be allowed in our churches.

Some of the fast congregations that are la-

oring so hard to introduce organs and choirs into their churches, might get a good lesso from the above resolutions. The United Mennouites see just where the popular church es are going, and if some oth blinded by the popularity of this world, they could see it too

BRETHREN'S ALMANAC FOR 1883,

WE are now ready to receive orders for the Brethren's Almanac for 1883. We have given considerable time and labor to its compile tion, and, as far as possible, corrected to "Ministerial List." The reading matter interesting and instructive, and, on the whole Christian family. We offer it on the following terms: Single copy, 10 ets; twelve copies, 81.00; fifty copies, 84.00; one hundred copies, \$7.00. Address this office

Do not fail to tell your friends that all nov subscribers will got the paper free the remain-

Yome and Family.

Erron is alway dangerous-it of

THE truly wise man should have no keeper of his secret but himself.

Nevga see any entering into tempta-tion or indulging in sin without pray-Ir is good discretion not too make too much of any man at the first; because one cannot hold out in that proportion.

the is no secret in the heart which our actions do not disclose. The most consummate hypecrite cannot at times conoral the workings of the mind,

IT is much easier to find a score of men wise enough to discover the truth than to find one intrepid enough in the face of opposition, to stand up for it. Equality is the life of conversation and he is as much out who assumes to himself any part above another, as he

who considers bimself below the rest of A mirren word may make a W A INTER word may make a women that will sever beal. A kind word may win a friend that will never turn. A caution may save a soul. And yet si-lence is sometimes more stinging, and at other times more soothing, than any

WHAT good is there in belonging to the church when one does not try to live a better life? Why profess to be a Christran-to be what one is not? have a crude conception of Christianity n kind of commercial view of it. They magine that to belong to the church i to be a Christian, and if one is a Chris-tian that salvation is insured in the world to come. They have never learned, or have forgotten that God respects character and not person,

Home Government,

ene-Our village.

Time-March-3 o'clock P. M. Little Freedie Smith is running down the street with Charlie Jones, but his

mother spies him, and calls out: "Fred-die-e-e, where are you going?" Freddie - "Only a little way with

Mother-' Well, you can't go, I want

Freddic-"O! why can't I go? I won't tay long."

Mother (louder)—You can't go; co

back here to me."

Freddio-"Oh! I want to go with

Mother - "You'd better come back! You know what I told you the last time

Now Freddie stops; he is deciding what is best to do about this threat; now he has decided, and he goes straight

calling out: I am coming right back, ma

Mother (in a mighty burst of maternal cheltude)—"Don't you get your clothes all dirty, now. Do you bear me?" and then she calls over to me:

"I do wish they'd keen that Charley Jones out of our street [Mrs. Jones told me yesterday confi dentially that she thought that Freddie Smith was about as had a boy as there

was in our street, and for her part she wishes his mother would keep hir home.—"that's just what she wished." Mrs. Smith goes on saying, "He's a good-for-nothing boy-always leading

or Freddie off. And then she goes in and embro the sweetest Eastlake tidy in storks, and cat-tails, and suc-flowers, and bulrushes and Freddle down on the Blacksmith's corner and around the lager-beer salcon, corner and around the lagor-new smoon, is learning embroidery, too! Strange lastes and thoughts are being stemped on his fresh, bright mind; atrange words embellish the expression. From the frequent recurrence of this and similar cenys I am sembled to do a little fore

ing prudently kept his clother clean, however; his mether corrects his grammer and sends him to wash his hands, and as abe sees what a mior, helpful, amiable buy Freddie is all evening, she

ays to herself; "Well, for my part, I don' believe there's any use in keeping boy: too close, anyhow.

I said to her one day (for Freddle is pupil of mine), "if Freddie took as long to abey me, as he has you to-day, I think there'd be an understanding between us." "Oh!" she said, "what can I do? You know Freddie rules us all, and ; And a friend sitting by respect

"Better have a scene new and save a heart-break by-and-by." By-and-by when this son langhs at her counsel, and success at her reproce, she will carry her griefs to the prayer circle, and all tender sym-pathlzing mothers will denounce the liquor traffic and the billiard traffic and wonder all the way home, how such a dear, sweet, good little woman as that Mrs. Smith is, over could have such a good-for nothing scape-grace of a son But I, remembering the hundreds of Freddie Smiths growing up around me, ontidently, sorrowfully ascert that it is the home government which is the cause of three-fourths of the ruised boys o

Matrimonial.

A. J. BROWN

the United States.

HOOVER-CRULL - By the signed, at the residence of the bride's parents, Oct. 20th, 1882, Bro. Martin Hoover, son of Bro. Joshua Hoover near North Manchester. Wabash Co. Ind., to sister L my Crull, daughter of Ind., to sister L my Cruit, daugster of Bre. Henry Cruit, near Andrews, Hun tington Co., Ind. May joy and happi ness he theirs, is our wish. J. W. Southwood.

Fallen Asleep.

MILLEB.-Near Mt. Morris, lit., Oct 28, sister Susan G. Miller, wife of friend John Miller, aged 01 years, 2

months and 8 days. Sister Miller was an exemplary u ber of the Brethren church and very highly respected, as was shown by the mense concourse of people present. -Funeral discourse from 1st Tim. 4: 7, 8 by the undersigned. S. Z. SRARP. STOUT .- At their home in High Poin township, Decatur Co., Iewa, Oct 27 Wm. J. Stout, Jr., son of John A. and Mary Stout, aged 6 years less 25 days

Disease, diphtheria. Foneral services by the writer at the M. E. church in High Point. Text. Eccl. 7: 2. The above was a grand-child of Etd. Wm. J. Stout, and a very pleasant child whose memory will ever b

fondly cherished by his parente Lawis M. Kon. GARDNER-In the Oakland church Blount Co

Tenn., Aug. 22, 1882, siste Ellyabeth E. Gardner, aged 28 years, 2 She lingered for several months

bearing her afflictions with great putience. She was a daughter of Bro Thomas and sister Marsh and united with the church about three years ago She lived an exemplary life, but very seldom was able to meet with the brothreg to worship. Called for the brethre her solvitual strength for several weel then passed off in the full triumphs of a living faith, and hope of a blessed imty beyond this sphere. Shi leaves a husband and two children, friends to mourn their loss; but her eternit gain. Was burned at Oakland cemetery. Funeral services by the writer from Rev. 14: 13.

D. P. KLEPPER. SNITEMAN. - In the Harren Ridge church, Augusta Co., Va., Oct. 20, sin ter Sarah Sniteman, wife of Bro. Hen-ry Sniteman, aged 60 years and 6

months. She was a mother of fourteen children and stepmether of twelve, some of which are no more. Those yet surviv-lng can testify to a mother's love and care which had few cquals in her day. Puneral services by Bro. Levi G

THOMAS J. NAIR. HELSER.—Near Hilliards, O., on the lot, inct., slater Mary E., wife of Mr. Levi Helser, aged 37 years and 20 days

Functul services by the writer, as sisted by Rev. J. E. Rudcolli. Sister Mary was an earnest worker for Jesus and during her lliness longed to be at rest with her Savior. She leaves a kind naband and three chile

Announcements.

Advertisements.

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Love-Feasts

Our New Writing Table's, for, 17, Solomon's Greek church, Eikhart Co., Izd., three-fourths of a mile cost of the late Angual Meeting grounds. Nov. 18. at 2 P. M., South Beatrice ch seven miles south-east of Beatrice. Nov. 25, Sand Brook, New Jersey

"Economic" Ponci Tablets, empest and best of the kind over offer for the money. Be sure and try the Send 25 cents for a sample lot; you w

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ining a belef summary of our pa hel us a people, professing to out in all things. Price per pack ats; or 40 cents per handred. MILLER & AMICK,

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OTHER WORK IN PROPORTION

Mt. Morris Gollege.

The Fall Term of 1882 has a much large that it costs less to attend school he at many other institution

\$120 per Year, In advance, pays for boarding, fernishal room and tuition, and by plain dressing very much is saved to students. The teachers to ployed are

Active, Energetic and Thorongh their work, men who have had from t



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Correspondence.

From Ervin, Ind.-Nov. 2.

Bear Brethren:

Our Communion in the Howard church d. is past, and it was a meeting long to be embered; for we felt it was good to be or, where we could once more he senter feast on the love of Jesus, and thus one ual strength becomes renewed. istering brethren present were, J. W lager, David Neff, Jacob Waggoner, Isaac Joseph Nere, W. Toney, S. Ulery the Word preached have its desired of and cause many sinners to make their

From Hudson, Ill .- Oct. 28,

DANTEL BOCK

I don't remember of ever enjoying if more, at any meeting than at our late feast, notwithstanding that I was ded of the pleasure of partaking at the feast and the other evening meetings, neequence of the protracted illness of r Lyon, yet the meetings will long be re-

The ministers from other churche J. McClure, Jas. R. Gish, Jacob Kindig Heury Forney and Frederick Bro. M. J. McClure did the princi art of the preaching, in a logical man principally designed for the members had an opportunity of hearing th ancil of God. Many of our he rs from adjoining churches enjoyed ant sesson with us. This makes om s more enjoyable, when those of like s faith with us. favor us with their

precions souls made the good of by being buried with Christ by bar rose, we trust, to walk in newness All four were girls between thirteteen years of age. What ornament church when they are exemplary! Hap the church whose membership is largely de up of young members;

Tis easier work, if we begin, To serve the Lord betimes, While timeers who grow old an sin

ent, the time for parting came. Some the north-bound train, some the south as again, by private con ted to their homes. After bidding fare

When shall we all meet again

From Brownsville, Mo,-Oct. 28,

Our Feast is in the post; had a fair ing and good preaching by Gideon Boll-t, Jacob Witmore, of Centreview, and od Province and Abner Waltace of the Creek church. Jacob Witmore officiat Bro A. Hutchinson was with us, but to d, together with Bro. Bollinger, soverbut was not able to preach any. He as, however, a short and appropriate

Bro. Bollinger did some excellenting and made many friends. We had by the meetings.

Were at the District-meeting, nea

. Donglas Co., Kan., preparatory to best A. M. The meeting was organized, they were calling the churches of Kanwe entered the house. Next they Nebraska and then Missouri. The le relies were not all as fully representes, as we expected to find it; but ned that this was owing to the great be attended to, in the different fields delegation was fair, and a strong feel-ifested for A. M. to be at the Bisbg, our Secretary, M. M. Eshelman, will

with sincerity say that we can see no object and flannels, bedding, clothing and money. tionable features to our A. M. there next year All the objections that have appeared through the papers are certainly very fruil; at least we cannot see any force of argument in them. The weakest feature is that all that has been said, has somehow been imaginary for each contributor expresses a willingness

upon his part to hold it at the Grove, imagines that somebody else might object. I would advise that "somebody else" to ring forward their own objections and ar-

gue their own case. They can probably do it better than anyone else

the teter than anyone else.

The Brethren held a Feast in connection with the 'council in the Pleasant Grove church, and it truly was a season of rejoicing to the heliever. Rich blessings to the soul were received by all, and we felt loth to take our leave and depart from such religious influences, for we had formed several new ac quaintances among the dear members. Kansas brethren are truly wide awake in the Cerro Gordo, Ill., Oct. 30. Master's cause

We were called upon, together with S. S. Mobiler to anoint our dear sister, the wife of Bro. James Hilkey, the elder in the Pleasant Grove church. Returned home on the 24th inst. Found all well for which we thank the DAVID L. WILLIAMS.

From Ceylon, Ind,-Oct. 30,

Dear Brethren

Our Love-feast was held on the 28th md 29th of Sept. We had an enjoyable feast. Ministers present were brethren Jesss an, A. Detrick, Geo. Stump and Eld T. Henrick, all of Ohio; also Bro. Samuel Neher, of Wells Co., Ind. An election was thought necessary. For minister the lot fell on Bro. Ezra Neher. He is a young brother but we believe him worthy of his calling. -Brethren North and Oakes were called to the descon's office. As there was a tieboth were accepted by the church. Bro Henry Garber was advanced to the second ee in the ministry. My father, (Daniel

Waltz) was ordsined to the eldership.

We had a work to perform and it was a solemn work. All felt very sensibly the responsibility resting upon them. May they all prove faithful to their trust, is our prayer

From Cornell 111

Dear Reetheen

THE District-meeting of Southern Illinois passed off to the satisfaction of all. As there seemed to be nothing but love and zea for each other, I certainly think the spirit of Christ must have been there There were two questions before the meet-

ing that should interest all of us. 1. That means be raised to help poor ches build meeting-houses.

I think that as much good can be done in that way as in sending out ministers to preach in isolated places, return home again or go to me other place, leaving the flock without a shepherd or house of worship. Now, brethen and sisters, if we will only, each one of as, donate fifty cents a year, have houses to worship in, in localities where they are needed. Brethren, let us try the plan adopted by District-meeting. Try it one year at leas

The Orphan's Home ould interest every brother and sister in the Brotherhood for the benefit of poor orphan children that have no homes. It is through these institutions that many poor children may be adopted into good familie and become heirs by adoption, thereby gain ing an inheritance in this world and in the DAVID HEOGRAM

The Orphan's Home,

Dear Brethren

Ar the late District-meeting of Southn Illinois, the By-laws of the Orphan's Home were so amended, as to admit as many children into the Home, as we can take, and mes them right through and have them adopted into good families. The District-meeting thinks we can do much good in that

is approaching and the money in the treasury is much needed for other purposes; therefore we make an earnest request to all those who connect are favorably inclined towards the institution, to solicit and donate such articles as blankets.

On the

all is very thankfully

All parties having children to put into the Orphan's Home had better have correspondence with the Board of Trustees before bringing the children.

Des Donations to the Orphan's Home ice my last report, May 20th, 1882, are

Maggie Bingaman, solicited for Cerro Gordo church, Ill.

Fannie Statler, Ili... Nancy Workman, Ohio... 1.00 Susan Strobe, Macon Co., Ill..... 2 00 Also two quilts. Warrensburg, Mo Charles Dick, Monltrie Co., Ill..... 5 00

Panther Creek church.... 25 50 Sistar ... - Ehy, Stephenson Co., Ill. 2 00 By Order of the Board of Trustees. STEPHEN SHIVELY, Treas, and Cor. Sec'y

From New Paris, Ind.-Oct. 29,

Dear Brethren An interesting Subbath-school is held at Whitehead's school-house, Union Center district during the Summer. The school was

an interesting and profitable one, under the aperintendence of Jos. Wertzler. Statistic of the school are as follows: Average attend mcc, 50; teachers 4 to 5; number of chapters read (at home), 2050; number of very mitted, 400. The school closed Oct. 29th The brethren Shiith a large attendance. vely and Stuckman entertained the audience with interesting remarks. The occasion will long be remembered. JOHN F. NEFE.

From Belleville Church, Kan., Oct. 29,

IT has been sometime, since I have ritten anything concerning our little church. We are in love and peace with each other, as far as I know. There have been two added to the church this Summer; one our dear little daughter, not thirteen years old, and other was Bro. Wimer's son, about nineteen years old. Tridy they have remembered their Creator in the days of their youth, and may God give them praying hearts and willing minds to work for Jesus in their youthful days. What a pleasing sight it is to see the young coming to the church. It makes us feel encouraged to press onward, but then again we are made to feel sad, when we see some that are not so young, and are all persuaded to come, but cannot say, They cannot give up self.

how pitiable is their condition. there are some whose minds are made up who have been convinced by the preached Word. They may have opposition; it may be a husband opposes the wife, or the wife the husband. To such I would say, come; for by your coming and living a cor may be the means of saving them.

Our Love-feast was the brethren and sisters. Our Love-feast was very enjoyable to all to our souls, and, while we were seated around the table, the lightnings finshed and thunders rolled, it made us think of the time who Christ shall come, taking vengeance on them that know not God and obey not the Gospel of our Lord Jesus Christ. The brethren from a distance labored fuithfully to hold forth the Word in its purity. May the Lord bless them for their labors of love to us

From Cedar County Church, Iowa,

THE brethron of the Cedar County Church, Cedar Co., In., held their Come the 28th and 29th of Oct. And although the weather was quite inclement in the morning. yet a goodly number of members were pro ent by noon, at which time the weather turn od out quito favorably, and by evening the house was quito full. The dear brothren who came to our aid in the ministry were. Elders John Murray, John Thomas, and John Emmert, of Illinois, John Gable and J. S. Snyder, of Brooklyn, and also Thos Now, dear brethren and sisters the Winter G. Snyder, George Hopercal and L. Saylor. These brothren have our thanks for their presence, for their sid, and for their words of counsel and encouragement during their stay

On the first day of the meeting a young

sister was received into the church by baptism and was permitted to enjoy the fellowship of the church, and Communion with God. About 80 communicants participated in the evening services. One dear sister was too sick to go to the table, while others of our own flock through sickness, domestic duty etc. could not be present, for which we were sorry.

On the second day another dear youth pre-sented himself for baptism, and was received into the church. May God bless and strength-en them both to be stendfast in the faith; that they may grow in grace and in the knowledge of the Lord and Sevier, Jesus Christ. Othout of Christ were moved by the drawing of God's good Spirit through the presched Word, and were made to confess that it was time for them to come. Oh, may God's good Spirit continue to strive with them till see the beauties of heaven, the joys of peace with God, and an everlasting life, till they will say with one of old, "as for me and my house we will serve the Lord.

The meetings closed on Sunday night with crowded house, and the best of feelings. In conclusion we desire to say to all dear brethren and sisters who came to us, you have our best wishes, and it shall be a pleas-

ure to call to our remembrance the happy season of worship we had together at this meeting. We feel greatly encouraged to go on in the narrow way that leads to joys on high Brethren, pray for us, that our work m operative in the fullest sense, as the household of faith-the family of God. Eternity alone can reveal the heights and

depths of Jesus' love. JOHN ZUCK Clarewe, Ia., Nov. 1.

From Monticello Church, Ind.

THE Love-feast of the Monticello Church is now numbered with the things of the past. nd I dare say it will be an easis in our re flections, and its appearance will be greener and fresher than any of those numbered with it because we did more like Christ, for after celebrating the sufferings of our Savior, it filled our hearts with the love of Christ like him, made us seek the houses of dear old brethren and sisters, and give them a little Love-feast which was truly filled with true love and the spirit of Christ. Among those who were visited was dear old sister Hanawalt; after the brethren and sisters adminisered the ordinances of God's house, she was much built up and encouraged to press onward and upward. We pray God's blessing to rest on this dear old sister. Several brethren and sisters visited Bro

and sister Julien about 10 or 12 miles south of the church. We found this old couple very feeble, but after a little Love-feest and some kind words of encouragement they were much hailt up. We pray the brethren and sisters to hold them up to the Lord in their

After a night's rest and refreshment, we started home. On our way, Bro. A. Metzgar met us on the rond and requested a little meeting at his house. His wife had fallen own stairs and badly injured her spine which gave her much pain and suffering; but after a little meeting in which the sufferings of Christ were held up, the dear old sister felt much encouraged and was willing to en her light afflictions here for what Christ on Brethren pray for Bro. and Metzgar and all God's peop FRANK FRANKS

To Whom This May Concern.

THE Brothren of the "Cedar Co. church." Ceder Co., Iowa, have amicably adjusted the church-house trouble between them and the "Old Order Faction," of said county, of which we have been looking for a statement in the Vindicator, from Samuel Musselman, sen., in accordance with a promise upon the day when the stipulations of settlement were offected and agreed upon. Hence the delay of this notice by us, and as nothing has yet appeared from him, we delay any further marks.

Jone Zuck

Notice Regarding Place of A. M

Dear Brethren:

I am officially informed that the general preparatory meeting or council, held in Don-gins Co., Kan., Oct 29th, maninously decid-ed to hold the A. M. of 1883 at Bismark Grove, but will not publish the proceedings of said council, or take any farther steps till consent be liad from the officers of last A.

In view of this fact I remark that I corre ponded with Br'n Quinter and Wise in rela tion to that matter, and they were both willing to acquiesce in the judgment and decision of said council; and that I should do the re quired corresponding with the brethren of said meeting; and with the thought before me that said council, paid brotherly respect to the sentiment expressed through our church papers by brethren Quinter and Miller (and perhaps others) in regard to the propriety and impropriety of holding the meeting at that place, I also with them am very submit it to the judgment of said coun cil, whose wisdom and experience is all-sufficient for the emergency.

Therefore, if my co-officials are still of the

since mind, there need be no delay on the part of the Committee of Arrangements on onr account, and we hope that they in their wisdom will carefully guard every avenue by which imposition may be practiced, either by railroad companies or otherwise, or anything that may offend our brethren and encourage Fraternally.

We have already stated that Bro. John Wise was in favor of holding the next A. M. at Bismark Grove, and below we give a letter from Bro. Quinter, which, in connection with what Bro. Eby says, settles the question. Hence the next A. M. will be held at Bismark Grove, Kansas, commencing May 15, 1883.

Dear Brethren:

I have just returned home, and with oth er letters that I find upon my table requiring my attention, is one from Bro. Eshelman in regard to the plan for holding our next A It seems that the late council in Kansas cluded to have it at Bismark Grove. As cording to what was understood at last A. M. if the Brethren in the West will take the meeting and make the necessary arrange ments for the next A. M., I do not see how we can do otherwise than let them have it. — No other place has been offered. The place proposed did not seem to me the most suits ble place when it was proposed, but now I k we cannot do better than accept it, and, consequently I am willing to have it there. Yours Fraternally

J COUNTER

From Ludlow and Painter Creek Churches, Darke Co., Ohio. Dear Brethrens

Our Communion season came off Oct. 27th, and, despite the unfavorable weather, a very large congregation gathered for the day moeting, and and at night we had a larger congregation than ever before. About four though the house was completely packed, the order was excellent. Twenty ministers from other districts were present, including ten elders, all from this State, except Eld. Honberger of Missouri. The Word was preached with power and the Spirit of the Lord was present. JESSE STUTSMAN.

From Washington Kan

Dear Brethren:-

UPON my return from Osawkee, held meetings in Court-house here. have continued longer, but was very tired, having held twenty-four meetings in twentyone days. All peace and love here, hecau-e,

1. The Word of God is preuched.

The officers are beha

Only good papers are read

All attend meeting regularly.

Each esteems others better than him

All the members love each other. Equality among all - good-will eve

Admire new type on B. at W. Wish it 100,000 readers in 1883. Grace, love, joy, M. M. ESDELSINS. nesce to all.

From Oluthe Church, Kan.-Nov. 4

To-DAY was our quarterly council. Jess Studebaker, of Anderson, Kan., and Henry Frantz of Ohio, were with us. The church called one brother to the ministry and one as

deacon. The lot for speaker fell on Isaac Brubaker; for deacon on John Crist church.

of the writer. They are both worthy brethen, and, we hope, will be of service to the hurch. We had another application for haptism, which will be performed to-morrow.

Expect to have preaching at 11 A. M.
Weather has been dry until to-day, pnt away yet. we had a big rain. There are many Brethren here from the East, and all speak well of our I H. Colst country.

From Mitford, Ind.-Nov. 6.

Door Brethren YESTERDAY we had preaching at our church. Bro. Jesse Calvert addressed the congregation from the text, "Whatsoever a man sows, that shall he also reap." He first presented the idea of sowing seed naturally showing that we would reap what we sowed then spiritually, and finally made temperano the topic. A large congregation had assem bled, and his manner of speaking, touching the subject of intemperance, the crime con preacher very much mitted and the money speat, the homeless families made so through the influence of all this made the scene indeed a sad The congregation wept, while thinking of the and state of affairs.

After services one young mao, (a schoolteacher) made application for baptism. He had attended a Sabbath-school and was early impressed with the idea of sowing g I H MITTER

From Deweyville, Ohio.-Nov. 6.

I ABRIVED in Bro. I. J. Rosenberger's trict Oct. 29th, began a series of me at Sand Ridge, in the Western part of said district. Good interest and fair prospect Will remain a few Rosenberger deserves great credit for the un tiring efforts he and his co-workers have put forth here to build up the church and doc trine of the Brethren.

Fraternally R. F. MOLLOTT.

From Burlington, W. Va., Oct. 31. Door Brothron

Own Loro feest at Boover Run is now ng the things of the past. Brethren G. Lint of Pa., and Abraham Garber of Va. vere with us, and did good service, preaching the Word with power. The meeting wa certainly an enjoyable one, and the me were much revived. I think the spirit of conviction found its way to many hearts. One baptized since my last; other applicants are waiting. The weather is very pleasant, the health tolerably good.

Yours Frater D. B. ARNOLD.

From Roann, Ind.-Nov. 6.

Dear Brethren:

Our council-meeting, at which the visit was reported, passed off Saturday, Nov. 4th. Surrounding elders present were R. H. Miller, Isaac Fisher, John P. Wolfe, Jacob Funderburgh and Daniel Balsbaugh besides five other ministers, and a pretty good representation of lay members from the surrounding districts.

We had a very good meeting, and, I think, early all went away well pleased. sess before the meeting was disposed of to hetter satisfaction than was expected. We agreed to have a Communion, Nov. 23rd, commencing at 2 o'clock, P. M. We truly hope that these glimmerings of peace on will soon develop into the perfect day. On the following day, (Sunday) I, with broth and sister, attended meeting in the North Manchester congregation. Bro. R. H. Miller preached a most excellent sermon from Col. 2: 6. He showed the importance of not only receiving Christ, but walking in Him. Peace and prosperity seem to reign in that e JAMES M. NEFE.

From Bedford Co., Pa.

Done Redhren

Our Love-feast at Dunning Creek, Bedford Co., Ps., is in the past. We had Bro. Solomon Buckslew of West Virginia at our Love-feast. He gave us two evening mort-ings before the Love-feast. He was the only

labor of love to the good cause. Our little church is in love and uni home and with the general Brotherhood. We had a very wet Fall. Corn is only about three-fourths of a crop and rather green to

T. S. HOLSINGER.

From Marion, Kan.

Dear Brethren: THE Love-feast of the Peahody church held at the house of Bro. Wales, (lately from Waddam's Grove) passed off pleasantly, and I hope, profitably. We had a good turn-out

nisters from adjoining churches, which held forth the Word with power. Come often, Brethren, for we need very much. I hope some of these easter byothyon that are looking up homes, will vis it us and see the necessity of settling here t help build up the cause of Christ. Our dis trict is large and at three points we need a

nen we t as Kansas affords. Come and help us. I live thirty miles from the nearest of the above named points, and, of course, cannot ervice. I wonder if Bro. E. Eby will pass us by unnoticed. I hope not

Yours Fraternally, J R Suppy From Pleasant Grove, Kan,-Oct. 23,

Dear Brethren -Orn Communion closed to-day: good

order prevailed. Being held in coun with the D. M., we were well supplied with ministers. About 300 members communed. Our dear old brother, John Forney, though well advanced in years, is earnestly in the Muster's Cause. Sinners were appeal-ed to in a manner that should have awakened the hardest heart; but there were no immediate results. It does not seem possible that they will stand aloof from the church, when the truth is presented and proved without a doubt by the Gospel.

I was pleased to form Bro. Eshelman's acquaintance; in accordance with his request B. AT W. No. 40, I started a subscription hat for the St. Louis meeting house. Broth ren and sistors, I do not think we can put ou soney to better use than to build meetinghouses in St. Louis and Arkansas. Hope all will do what they can.

Fraternelly JOHN A STUDEBAKER

Preparing for Next Annual Meeting.

Dear Brethren Pursuant to call, the Brethren of Kan. with some from Missouri and Nebraska, met in the Pleasant Grove Church, Douglas Co Kan., Oct. 20, 1882, to arrange for the Annual

Meeting of 1883. On motion, Bro. S. S. Mobler v Moderator, and M. M. Eshelman, Secretary. It was agreed that the Brethren from and Neb. should co-operate with the Brethrer

in Kansas in holding next A. M. The following churches were represented. NORTH-EASTERN KANSAS

...John Humb Abilene..... Chapman Creek John Forney. Eight Mile . . . D. Barnhart, S. Harshman. Morrill..... . Martin Meyer, Wm. Davis. I. Studebaker, W. Holsinger. Olatho.... Osnyckee. Wm. Gish, J. A. Root. Pleasant Grove......J. Hilkey, S. Baker. Poney Creek..... k J. J. Meyer. E. Cober, E. J. Beachley. Sabetha.. Wade's Branch . Goo. Meyers, Z. Mummer Cottonwood..... . L. H. Flack Washington Creek. J. C. Metsker. W. N. Michael. M. M. Eshelman Washington.... SOUTHERN KANSAS .Chas. Yearout. Verdieris. Cedar Creek.... At large Henry Brubaker, A. Vandyke. Turkey Creek. Wm. Pullon.

SOUTHERN MUSSOURI. ...S. S. Mohler Mineral Creek..... Black Water....

J. Whitmore Gideon Bollinger.

able for the work. He preaches the Word on motion, it was unanimously agreed that the with power. May God reward him for the next Annual Meeting should be held at Rimark Grove, Lawrence, Kansas, May 15, 1883 Upon motion it was agreed that a Committee of Arrangements consisting of five members be chosen. The delegates then proceeded to ballot for said committee. Upon the first bal lot, S. S. Mohler and John C. Metsker The meeting unanimously accepted hor The second ballot, M. M. Eshel en, the third, John Forney, and the fourth Ger. Meyers and Martin Meyer were a tic, and

> S. S. Mohler, Cornelia, Missouri; John C. Metsker, Bond; M. M. Eshelman, Washing-Forney, Abdene; Geo. Mos Wade; and Martin Meyer, Morrill, K. The committee of arrangements met at the couse of Samuel Baker at 8 A. M. of the 21st and organized by choosing S. S. Mohler, Forman, John C. Metsker, Treasurer, and M. W.

The committee consists therefore of the fal-

lowing with their addresses.

Eshelman, Secretary, The committee appointed a number of sub-committees, provided the ways and means to begin the work, and then adjourned to meet in Lawrence, Jan. 5, 1883.

The meeting was large, the discussions int esting and actions harmonious. feelings prevailed throughout, and all seems anxious that the next A. M. should be mad one of the most enjoyable and successful em beld. To show the interest, one brothe beld. To show the interest, one brothe agreed to advance \$1000 without interest & the use of the committee, and another stor ready to furnish \$5000. Missouri, Kanso and Nebraska all take a part in the work holding it. It shall be a glorious union new ing to the honor and glory of God. The seems to be no doubt of it being made sel supporting; at least, the committee will do it it can, in the fear of God, to make it pay it Nothing improper, bowever, will orted to in order to make it nav. money shall be wasted in carrying it on The treasurer is an able man-one indicionaly care for all money out juto hi S. S. MOHLER, Moderator

M. M. ESRELMAN, Secretary. Notice to the Brotherh

Dear Brethren:

AT the meeting of the Committees

Arrangements for next A. M. in Douglas Co. Kan., the following were appointed t with the railroad companies in reference transportation of members to the A. M.s.

Bismark Grove, Lawrence, Kan. D. L. Miller, all railroads leading oute Chicago and from Northern Illinois. B. Deeter, -P. F. W. & C., Michigan W

Southern, and roads running north and sort through Indiana. H. B. Brumbaugh, principal ros D. B. Saylor, Boltimore & Ohio, cofe

line and such other roads as may be necessar in Maryland. B. F. Moomew, the Chesapeake & Oh

and Ohio & Mississippi, and principal redcare of others

Josse Crosswhite, roads in Tennessee. John Metzger, T. W&W. and I. B& I. J. Rosenberger, the Pan Handle as other roads in Southern Ohio S S Molder the Missouri Pacific

Daniel Brubaker, all the roads orth and south through Iowa and Minness Leading lines through Iowa will be are d for by D. L. Miller, as most of them con cago points M. M. Eshelman, all roads in Kansas No

raska, and Colorado. Culifornia and Oregon brethren make the wn arrangements.

The Committee desires that only the ed make the necessary arrangements and port through official papers of the Broke hood so as not to confuse R. R. Compa and burden the papers. They will s all who desire to attend A. M. will be p

ed with transportation at such rates : be agreed upon by them and the compan S. S. MORLEB, Porcusa M. M. ESHELMAN, Secretary,

now a symbol of glary. It has guided ization to its loftiest triumphs; it has in art to its noblest efforts; it has come Livesfest. He gave us too evoning most. Conter Yaw. Gidwa Bellinger, like the Livesfest. He was the only Bestero John Forney and N. S. Malker it has easily greater to be analysis of the same procedure to heal) talk to was analy patent the object of the ascenting number to be talk the same procedure to the s 75635 the Brethren at Work,

BRETHREN AT WORK.

- "Set for the Defense of the Gestel." - Philippines 1: 17.

(Bingle Copies NO. 46.

Brothren at Work.

10000 NEW EVERY MORNING.

\$1.50)

VOL. VII.

Feery more is the world-made new who are weary of serrow and size y is a benefited hope for you, hope for the and a hope for you. (b) post things are past and over, be tacks are done and the tears are shed.) declay's gross let gesteedny cover;

eday's wounds, which smarted and blod are healed with the healing which night has shed. day now is a part of forever; Board up in a sheat, which God holds bight Let them go, since we cannot se-live them Cannot undo and cannot above:

God in His mercy receive, forgive them: Here are skies all hurnished brightly, Here is the spent earth all re-born, for are the tired limbs sprugging lightly is fare the son and to share with the morn in the chrism of dew and the cool of dawn. Deep day is a fresh beginning. Lister, my seal, to the glad releain, indepte of old serrow and older sinning under forecasted and possible rain

MY FATHER'S BUSINESS

Take heart with the day, and be BY J. B. LAIR.

JESUS CHRIST, while on earth, was o stly about His Father's busin as His business—His Father's business He went about doing good, and the sign that ent to John was this; "The blind rec beir sight, and the lame walk, the leners are ed, and the deaf hear, the dead are up, and the poor have the Gospel had to them " the works that I do shall be do also, and We works than these shall he do." preach the Gospel to the poor, and it a part of our religion to do so, "without may and without price." "Ye have the poor av do them good."

oil now steps in and says, "if ye have not irit of Christ, ye are none of his"; then inclusion is, if we have the spirit of twe are his. If then we are Christ's, gs that he did, we will do also; we ast do them, and even greater things than he What greater things can we be asked. Christ preached the Gosel to the poor; we do that, but may we not le more in this direction? May we not do d if we will, by building them a "Because I go to my Father to pre-place for you, that where I am ye may If Christ is gone to his Futher to place for us, and we are to do the he did, and greater works, is it distort-e meaning of his words very much to y, that if we prepare a place for the poor, at we are doing that greater work? Seeing at Christ is providing for us, in that while anot provide for ourselves, what would be poble, and more like Christ than for provide a place for those that cannot le for the selves in this life! Surely would be after the spirit of Christ. The early Christians doubtless had much the spirit of Christ, for they sold their sions and distributed to the necessity nts as they had need. Do we bein that? Do we practice that? But console conserves with the thoughs, one not required of as. Was it required of early Christians? If so, why was it not on record? Would Christ require more bein than of us? Nay verily. But they the spirit of Christ, and were impelled

spirit to do so, as a free-offering; and

MT. MORRIS, ILL., NOVEMBER 21, 1882.

ing on a total sagrifice, but I am wondering aut that the people can hardly take care of if we have enough of the 'spirit of Christ to the abandance. On Monday morning, the give enough of our means to build a home. In 10th, brother Bollinger and wife, with us, Middle Indiana, for our poor members and started for Mineral Creek. In the evening orphan children

be a question-we ought to have more confidence in each other, than to raise a question on that point. The only question to-day is to raise a sufficient amount of funds to build a respectable home—one that would be a credit to the church and the cause of hu-

be heard while I make a proposition, though it be late, it is never too late to do good. Under the Old Law there was a stipulated bix, that was to be paid for the Lord: of pertain share of what each one had was the Lord's due. "Whatsoever was written aforetime, was written for our learning." Can not we was written for our learning." Can not we learn a lesson here? Would my proposition be incompatible to the spirit of the Bible, when I suggest that we levy a tax, I will say apon ourselves, each end all, to raise the

Seeing then that is the question, I beg to

sary funds to build the Home which is now ander contemplation? It'would'require but a very light tax upon the wealth of the Brotherhood in Middle Indiana, to raise sufficient means for the purpose; and who would or could oppose the plan. It would only be giving back to the Lord a part of his own, and who would not do it!

Under the Law they paid one tenth; could we not pay one tenth of an tenth? If we would pay just one tenth as much us they paid yearly under the Law, we could build a Home for the poor that would be a credit to any people or country. But the question is, will we do it? If not, why not? To what purpose could we use our money better? of do these miracles that Jesus dill. Would we not be doing a GREAT work as restoring sight to the blind, &c., but. Would we not be about our Father's business? Surely we would enjoy the prospects of Matt. 25: 34-40. For when we are in death, and our hands can no longer admin ister to the wants of the needy, our money still be doing the work for us, hence effort. But if we withhold, and will not work for the good cause, we just as surely will incar the condemnation of the 45th verse and first clause of the 46th

May the Lord guide us into truth and sness, is the desire of your humble servant.

Andrews, Ind.

OUR TRIP TO MISSOURI.

BY SEO WORSE Mysers and wife Bro Wm Murroy Son

Worst and wife, and sister Nancy Worst, left home Oct. 9th, to see the far West. Bro Murray and I stopped first in Johnson Co At Centre View we met sister Bollinger who kindly received us. Her busband was away on a preaching tour. After a few days looking at the country and preaching a few sister Bollinger and h the Walnut Creek church, to conneil meet ing, where we met her husband elder Gide on Bollinger, and others. Had a pleasan meeting, and elected two descous. Brother Murray wes prevailed on to stay and preach in the evening, while I returned and preached in Centre View. On Sunday evening Bro. Murzay returned, reported two baptized, one at Walnut Creek and one at Warrensburg.

Had a meeting that evening at the Centre View meeting-house for the last time. We looked over the country a few days, to see what good things the good people of Johnson Co., had, and will say for them, that they have a nice place; say one wishing The spirit to fe so, as a free-different; and feast they have a new peace; any one withing pring to lear. Small fraits do well, believed, with first the following. If, the spirit the feast in the West, with find that following. If the feast in the feas

Who will gainsay this? I am not insist with delicious froit, and overything so abundany property of such as Institution is bot very welcome. The next morning attended now the question, that is a settled fact. The their council, which passed off in good order; management of the Institution ought not to one was received by landies. reached S. S. Mohler's home, who made us

of the best conducted councils I ever attended. The church is all alive in the work, also in the general order of the Brotherhood, and work together in harmony. From there Bro. Samuel Weaver took us home with him. In the morning we hoarded the train for Carthage in Jasper Co., where the balance of our company went direct. At Carthage we foun conveyance that took us about nine miles to Bro. Christian Holdeman's, who received us comteonsly. The next day was a Love-f at his house; attendance and order excellent. The people here show great respect for the

people of God After spending some time looking at the country and preaching, a hack load of us started for Nowton county, about forty miles, to a Love-feest in the town of Newtonie, the former residence of Bro. Stein. The weather was very 'unpleasant, hence a small meet-ing, but the Lord was 'with us, and we had a lovely meeting. I also had the pleasure of preaching in the house where Bro. B. H. Miller had his debute recently. We then returned to Jasper county and visited a few days. At Bro. Wm. Harvey's we took our

I have said nothing as yet, of the good nalities of Jasper and Newton counties, and or icar of stirring up that spirit of jealousy prevalent among the people, I will only mark that Brother Wm. Murray intends to locate in Missouri, and after having seen Johnson, Jasper and Newton counti has finally made up his mind to stop in Jasper; that was his mind when we parted. think if I were to settle in the West, that would be my county. I will yet add, I find good order as the church has laid it down, wherever I have been; and an inactive Christianity is a stranger. They say, come on, Brethron and help us fight the battles of the

Maple Grove, Ohio

THE REASONS BY M. M. ESHELMAN.

It is said, "Silence is golden." Upon gam eral principles this is true; for many regrets may be avoided by remaining quiet when speaking would only do harm. I hope the the following may not be considered out due deder

We have located in the town of Washington, Kansas, because;

I. It is a quiet, peaceable, temperance to full of hard-working and industrious inhabi-It is beautifully located in the left

bank of Mill Creek, and the county-scat Washington county. The population is al-2 The country around is rolling prairie,

the greater part of which is very productive. Timber plenty, there being stre 3. It is is a healthy place. Malerial fever

re unknown, save an occasional case near a that we must pass them by unnoticed. I left Lanark, greatly afflicted with brouchitis. The pure six in this latitude has cured me. Good water generally. Soft water in places. Running water even in the object

5. Excellent fruit country. nes I over saw, grew here this Summer in abundance. Apple orchards just begin ning to bear. Small fruits do well.

8. Good schools nine months in a year, We hope and pray that our stayjonrn-among the members, in these may be of mutual benefit. We have er much with them this Snmmer, and look for ward with anticipation to the future. We brought no new doctrice among them no new device how to avoid doing God's will but the Gospel-all the Father's counsel. It is one thing to talk Bible, and quite a different thing to study and obey it. Many to the former a few the latter

We shall accord a hearty welcome to all faithful brethren and sisters. We may be found just east of the Evangelical church four blocks north-east of depot

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN

I FIND in the work-house a great want, not of material to be worked, neither of the ability to work it, but of men and women who will work. ' The call is not for men and women who will stand with arms folded or hands in the pockets; while others do the work, but for men and women who will work because they love the truth; who can't be bought; who will stand for the right though the heavens fall; who are not slow to and comfort the sick, to help and encourage the broken-hearted; who will throw tobacco and other useless, costly fushions away;

will use common sense, and spend their mon-ey and time for something that will do good that will in some way count for Christ We want men and women who love the church, the Sunday-school, the prayer-meeting; and all other means for de Much work is needed just chility to work now in this part of the work-house The house in St. Louis is not built; the Orphan's Home needs enlarging; the Gospel must be preached. Thousands of sinners are

going to rain that might be reached with the Gospel. Wake up the workers! Send along the means! It is the Lord's work and must be done. Don't say you can do noth-ing. The call is not for do nothings, but for men and women who will do and say some thing for Jesus for men and women who will work

Four more haptized here yesterday, and the meetings continue with good prospects for more

Loraine, Ill. Nov., 9th, 1882.

THE CHURCH OF ROME.

THE conflict between the Prussian govern

ment and the Roman Catholic Church still ontinues. The May laws, which were particularly grievons to the Catholics of th pire, have been greatly modified. And now the new Prince-Bishop of Brestau issues a de ree that the pasters who served the churches of the interior under the control of the State when those laws were in force, must make room for more loyal sons of the church; thus assuming that loyalty to the State is disloyal ty to the church. Nor is this all. there are in Prussia many mixed marriages; i. c., mar riages between Protestants and Catholics church steps in here, and declares all such marriages illegal, and the children ille-gitimate, if the contracting parties "simply count the civil contract before the State an thorities without subsequent consecution the church," or if, after church riage, they are up the consecution of a D constant minister. This devere collect our as a violent storm of indigention that the bin are rigger with a transfer of indigential transfer. This minds we do a case that every limit in a second of the constant which is a second of the constant with a second of the constant which is a second of the constant with the constant wit riage, they accept the consecution of a Prot

MY WESTWARD TRIP.

BY ENOCH EBY

In my last communication count of a week's meeting at Longmont, and its happy results. With some others we thought the meeting closed too soon, but as nothing was said I concluded to carry out my previously adopted arrangements, hence my leave of the members at Longmo the 24th of Oct. took the train for Denver the Chicago of the West. We were accompa nied to that place by Bro. Geo. Kepner and wife, and old Bro. Aaron Diehl, all of Ohio, Also by Brothren J. S. Flory and Geo. Fess The three former had been here all Summer and were returning home. other two are the Elders in the Longo church. We spent some time looking th the city and hunting up some acquaintsn also viewing many of the curiosities of natur brought here by miners. About 2 P. M. som of our company left for Ohio; the rest re naised. I left at 3.30 for the mining region: After crossing a heautiful prairie of about 15 miles we entered the Clear Spring Canyon ng up to Idaho Springs, Georgetown, Black Hawk and Central City. The princi pal towns in the mining region are, George own, being the present terminus of the sou branch of the R. R.; Central City the term ians of the north branch. I remained in Ids ho over night and in the morning took a wall to the bath rooms, where the tourist is struck with astonishment to behold a large wooden lever pump, about fifteen feet long, driven by the surplus water coming down from the intains, several miles above. As the ends of the lever go up and down alternately, like s riding "see-saw" across the fence plank, the one end throws up water too bot to ordure the hand in, while the other is s cold that it chills your teeth when you drink These are very strong streams; say about one and a quarter inch hole, and are both conveyed into the bath rooms, into the same tubs, which by the way are all-lined with zink The water can be controlled at will by the n bathing, thus making the temperature of the water as may be desired. I never in all my life, took a bath with such good results; I did not begrudge the fifty cents And while I felt almost as happy as the one who could step into the pool, whose water were troubled by the angel, and praise God for it. I was filled with wonder and adoration to that God who alone has power to send cold and hot out of almost the same foundation mixing it with sufficient mineral substance to health. Furthermore, we feel as if w might be standing over a volcano; as caus always produce effects, the water must pas through or near the fire. Oh! that men wou praise the Lord for his goodness to the chil-

After viewing the wonders of nature in the cold and hot springs, and in the different nes at the springs around Idaho with its several hundred inhabitants, we leave with musings that lift the heart higher than the spires of rock with which we were surrounded r.cks that rise perpendicularly 500 to 70 feet, and oft project over the train as it re up the canyon like a huge serpent, permittie the passenger to see the engine som the right side, then soon on the left, at an elevation of 200 feet to the mile. Soon we reach the wealthy city of Georgetown. The tooyiet now thinks he has come to the cud for he can see no possible way to get out only by the back track. As the friends, whom I ex nected to visit were not at home -Myers and wife, (the latter is a sister of Br John Knisely) I remained only about for hours. In the meantime I walked up the along the stresm to look over the city of about two thousand inhabitants. I met : company of men blasting rocks on the hill 100 feet above the stream. I soon learned the object was to extend the R. R. on to Leadville, across the Rockies, and in order to get away from Georgetown they run up then run scross, come back nearly to the town, then cross their tracks about two hundred feet high to the side they first went out on;

dren of men.

R. R. engineering in the mountains. horse shoe bend on the Alleghanies in Po sylvania is not to be compared with this and other points further south. The con tractor's name of this piece of R. R. engineer ing, is Henry C. Ballard from Roanoke Co. he claims to be well acquainted with Bro B. F. Moomaw, and hoarded with John M maw, B. F's, son. He at once recognized my church relations, hence the familiar and s able conversation for a few minutes

From here we went to Colorado Spring and to Manitou, which lies at the base of Pike's Peak, whose peaks rise in the air about 14,200 feet above sea level, and see to say, "I am lord of the mountains did not ascend, not having time. I also think that expenses would exceed the profits as it would cost not less than seven dollars for one day. In Maniton are several items of natural sity, among which are the mineral springs, of soda, sulphur, iron, and several others I do not now remember. Also th cave of the winds, which I will not attempt to describe for the handiwork of God as ex ited there, yet hid for ages, is beyond the power of the best writer to describe, or the mind of man to conceive. During the last tourist season over 4,000 persons, from all parts of the globe, visited and registered their imes. \$812,000 were received last year. Some who have visited both caves say this one far exceeds in grandour the Mammoth Cave of Kentucky. It is a curiosity to s the formation of the heantiful stalactites stalagmites. The geologist is confused when he sees a stalactite growing in every imagin able form; they grow downward; but ple explain how they can grow upward or in a circle according to the law of nature? some geologist answer? We proceed from the lofty cave, 300 feet above the level of the surrounding country, and now we be hold the beautiful Rainbow Falls, of about to feet, the water not touching anything till it falls on the sheet of water below, which in aunshine forms the most heautiful rainbow We now leave and go four miles east, a enter the Garden of the Gods, so named be cause God formed the peculiar range of rocks into different species, the granite rock to ed up on edge four hundred feet long and three hundred feet high. The light colored, or white sand rock set on its edge night hur dred feet long and two hundred and fifty feet high. These rocks on an average seem to be shout from 15 to 20 feet thick. edge. Then, at the entrance of the gard stands the balance rock, tremendous in siz balanced on a very small basis, looks as if push of the hand, or a small puff of win would send it over, yet it stands firm it was put by the hand of the great Architect The tourist is made to feel that he is in the sence of God, for more peculiar marks of his divine majesty, and power, and wisdom re rarely to be found on the pages of the

Book of Nature Never did I feel a more reverential awe to Heavenly Father than while walking lowly through this garden. I had to think of Adam and Evo. I was alone, and a more beautiful calm day could not be; and who added to my solemn meditation, I rem hered that while I was there, some of brethren and sisters were assembling to exbrate the sufferings and death of the Son God. Just at that time, Oct. 28th, the Feast in Cedar Co., In., especially came to my mind, as I have many loving friends there. What cinto with thorn! But while tears pressed from my eyes, I could only recomme with Jeans, and look at the changes in the rocks, reminding me of the rents mail in the rocks while he suffered on the cross and say. "O Lamb of God, was ever pai was ever love like thine?" If it is p for human spirits to mingle, I thought so of my dear brothreu and sisters would see or feel me in their presence. O how sweet, and vet awful is the Divine Presence! But train se came and we had to busten from the garden to muse over what I had seen and le would recel But before I dismiss this. I mark, that at my stopping place, while porus ing the pages of the hotel register, I seem his presenting the finest piece of mammoth came across the familiar names of William will be properly fed and excel for by the

Penebaker and wife, from Lewistown, Pa written just one week before

I now left for Pueblo where I spent the Sunday very plemently with brother M. Sword and family, and went with them Congregational services, which by the way is the only church in East Pueblo. The miniser, a very sociable man, desired me to speak; but as I learned he had evening serviagreed to speak in the evening, which I did, to a good, attentive congregation. Also attended Sunday-school at 3 P. M., same place, of which Bro. Sword is Superintendent. good interest manifested; zealons workers; bout fifty-five scholars. This gives brothe word an opportunity of sowing some good eed there, in asking and answering tions, which he does to good satisfaction. On Monday morning his loving companion erved an unusual early breakfast for me, I could take the train; though not a me of the Brethren church, she treated me as a sister. Bro. Sword lives in a second Sodom hope he will hold his integrity as Lot did

Remember Lot's wife. Between Sunday-school and ev re visited brethren Berkey and Shaefer, who live at the Steel Works, about two miles south of town: found them tolerably well; brother Berkey had sent his wife to Johnson Co., Mo. he intending to follow soon. Bro. Sheefer is a minister, but has no appointments, feeling his inadequacy to fill such a responsible position; and the looseness of the morals of that city make it very discouraging, hence his failure to hold regular appointments; they too speak of going to Missouri scon. Monday morning I left for the depot,

s the southern train arrived from Dur our friend Wm. Penebaker and wife, above alluded to, stepped out of the cars, and were very much astonished to meet me there Had their congenial company to Colo Springs, about two hours' ride; here they left the train while I went on to Denver, theace to Longmont. After spending the night very pleasantly with our dear brother and siste Fessler, and perusing a dozen or more letter which added to our comfort, I left next morn ing in company with sister Fessler, to Boulder. where we were met by brother Levi Rhodes and wife... They took us up into the most toins about ten miles to a mining region called Sunshine; here we had a meeting among the miners with good interest. Spen the night with our old kind friend Daniel Mahan, whose wife is a sister, formerly from Richland Co., Wis. They have a son at Mt Morris school. Bro. Fuller and wife are o members; he in the ministry, and lives in this place. Next day we returned to Bro. Rhodes' for the night. He then brought us to Longmont where I received more mail some pressing invitations from Kansas to stop on my return, which I will heed as far as I can, if the Lord will; also from Iowa

I had about concluded to go on to Califo nia and Oregon this Winter, and visit the churches in Kansas and Nobraska next Sum But on receiving an answer from some of the brethren in Oregon, as to the best sesson of the year to visit the member on the western slope. I have now reversed my arrangements; hence will leave for Kansas the Lord willing, next week; stop at Nicker. son, Reno Co., some time, thence to Newton Harvey Co., where I can be addressed until further notice. Any wishing a visit or know ing a door open where good can be done, I can be addressed there, and will feel thakful for any suggestions any would have to make. I cannot visit all the places I would have a desire to, this Winter, but will leave some till next Summer after A. M., if we live and the Lord will. Am willing to spend at least a fow weeks in the State, and during our absence I hope the ministering brethren of Northern Ill, will not forget to visit the Waddam's Grove district occasionally during the Winter Last Sunday and Sunday evening we wer

shipped with the dear brothren and sisters again, at Longmont, and another young sou made application for membership; thus four young brethren and three young sistors have been added to the fold. I hope these lambs

shepherds of the flock, so they may strong in the Lord.

To-inorrow we expect, the Lord william take our leave for Kansas. I enjoyed my much in the heautiful, clear and dry atmo The weather was of phere of Colorado. that could be desired, save that snow and that proved to be a blessing, more the dust and made traveling better I told, this beautiful Fall is a characteristic this country. Notwithstanding the desirab and healthy climate, the Lord allalso to walk up and down in it, and meet where the sons of God meet, and w prove them as of old; but the sheep who ear the Shepherd. Jesus, need not fear wolf Satan

As it is reported in the Primitive Ch. tian, over the signature of our loving broth P. P. Brumbaagh, that I was going from h to California and Oregon, I will here explthe cause of the change, I did not home with the intention of going fart west at this time, but sometime in the future if the Lord would prosper my de but I wrote to a brother in Oregon (who lived there eight or ten years, and is a indement and bonesty I much confide know what time of the year I could get appr hest, and he of the most use to the church He replies, "by all means come mer, as in the Winter we have a and high waters, so you would not much satisfaction." I had promised with my dear brother P. P. Brumbaugh received no answer to my letter, but a the positive answer came, he seemed will to excuse me, hence the change in my arms ments. I will now visit some of the ch es in Kansas and Nebraska, the Lord will and leave the western slope till next Se mer. I do not expect that I can visit the have desired me. would desire to meet; but if I hope they will excuse me; perhaps pest S we can visit more, if the Lord will when and where we come, we desire a to come in the fullness of the blessingsoft Gianal of Christ, to help and be ice

with you.

OUR WESTERN TRIP.

NUMBER IX

aing we left Atol Lanark, Ill., where we were safely landed ter a continuous ride on the cars. twenty-eight hours. Of the town we need not say anything, as the placeis erally known throughout the Brotherh having been the home of the B. at W. fcc

first four years of its publication. A HAPPY MEETIN

Out in the country, about six of Lanark, live the parents, three beetand three sisters of the writer. Five ! years had passed nway since we had last with each other. How glad and anvious were to get home again. Ah. home dearments and associations which, least, are very dear indeed. And own experience in this respect, is but the erience of many thousands who haves spot in their memories of those happy conthful days when at borne happy days when we used to roup at with each other, happy becaus-Five years' absence from home may like a great while, but to us very long time. Ever since we years old we have been hundreds away from home, and though alwa friends, yet, strange to say, the ome increase instead of de should they not? Sud, indeed, would be commentary upon our own life, did think more of our parents, brothers tors, then of anybody else. It is and it ought to be. We might fill post the happy times we had while sp ome again. Happy w month at h ing, but sad indeed was the parting, es when the thought came up that perha may never again meet in this life. ing thought that we may, if faithful,

Where joys cole tial t nill, Where hose each hea t stall fill. And tears of parting chil!—

THE MILLEDGEVILLE CHERCH.

church is perhaps ten miles south of It is a protty large church, having onbership of not less than about two The ministerial force is also pret ting of Elder Jacob Ha Meyers, Michael Kimmel, Daniel Mil and Zach. Livengood: We held a few tings with the brethren in this church ery much enjoyed the senson of worship them. This church has its trouble too all the rest where there are the diffe sicting elements, but the brethren try with each other, as Christians should so avoid any further serious results is as it should be, and were this princiof Christian forbearance, in things we do otly see alike, more fully adhered to, churches would get, along better they do. We commend the brethren of Miledeeville church for taking such ilistory course; it is the right way to do good will result in the end. At this important that we go slow, and 't go just to suit us, let us learn to other, lest a greater evil befall We would like to give a more general re

of the Milledgeville church, and also of Lauark church, having preached there too souna forbida

Sth of June the Hickory Grove church his Love-feast. This church is only about we made it a point to attend the Love and we must say it was good to be ther raining the whole time of the Love but the attendance was never good. Onite a number of minister the adjoining churches were present g them Enoch Eby and J. H. Moore ico. Zollers is the honsekeener of and though he labors bard at his oc m, which requires him to be from hom st of his time, yet manages to do hi of the home preaching. Being a plas by trade, he is often necessitated to re from home over Sunday, and so, ofter es in one of the adjoining churche Zollers is an able preacher, and is a high emed older in his own church, which e glad to say, is in a presperous condi-

Before leaving Illinois for home, we als ie it a point to make the above named visit, feeling that we had missed con lde in our trin West did we not do so own of Mt. Morris has perhaps nine ed inhabitants, but is not so much of a ss point as either Lanark or Polo. The been considerably changed of late at of general improvements, but sinc opening of its school, which is not the auspices of brethren, the locating W. publishing house at thi the town has revived very much. We pent a part of a day and a night at this but what we saw of it impressed us favorably. Our main object in visit. Mt. Morris, was to give brother D. L. rand wife a call and learn and see hing about the College. The school, of and about all the students had left for and other points to spend their vacation ice, did not get to see much, so far as its tical working is concerned. But through Undness of brother Moore and sister Milbrother D. I. not being at home at the we got around through the building w its different apartments pretty well dleve is substantially built of stone nding appear Its yard is especially a nice one. bing in the building in the line of carpet furniture was torn up and disarranged, being their house-cleaning time, but for hat we could very readily discover the ! that everything about the college is kept od true and order. And our short stay every one comfortable and happy he would feel like going to school at Mt. Morris. The school has been a grand success be just year, and we hope it may be a still

streater success in the coming year, and we feel that it will, under the such men as D. L. Miller and M. Newcom We are anxious to see all of our schools aucsed well, for we believe the cause of education to be a good one, and that, our schools may be productive of the highest good, should he the wish and proper of all interested in a proper educational work. J. T. MEYBRS.

(To be continued.)

WHENCE COMES TEMPTATION?

SINCE we are taught by Christ to ask Him to "lead us not into temptation," it is perhaps thought by some that we are tempted of G Although this may (as is thought) have som bearing in favor of this opinion, yet it causes be true. The Apostle James plainly shows that this is a mistake. Says he: "Let no man say, when he is tempted, I am tempted or God: for God cannot be tempted with evil peither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and entired. Then, when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death. De not err, my beloved brethren." (James 1: 13 14, 15, 16.) The Apostle James thinks that to believe that we are "tempted of God," is a dangerous view. If the devil can get us to believe that we are being tempted of God, he will be pretty sure to get us to yield. Although our trials and temptati

brought about by Satan, yet we think they are for our good; that through weakness we may become strong. If we are too much shielded from the harrowing effects of tempt ation and chastisement, the weeds of carel ess and self-righteousness will begin to gro within us; and we will begin to think that we can live to Divine Acceptance with but very little effort. Paul says: "Lest I should be ex alted above measure through the abundance of revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above me For this thing," says he, "I besought the ord thrice, that it might depart from me And He said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleas are in infirmities, in reprosedes, in nec ties, in persecutions, in distresses for Chris soke; for when I am weak, then am I strong. (2 Cor. 12:7-10.) And again be says, " I must needs glory, I will glory of the thing which concern mine infirmities.

30.) Hence we see that, though our tempts tion be of the devil, it is sometimes for our good, that we be not "exalted shove meas But we should be very careful here; to say

that these buffetings of Satur are sometimes for our good, is not to say that yielding to them could in any way better us. only given (or rather permitted) as 'to and not that we are to be made better by sin We are taught to "resist the devil." Chris after speaking to his disciples of the perilous says, "but he that times that were to come, endureth to the end shall be saved."

COMMUNION

We are commanded to celebrate our jor's death (Take 22: 19) by the symbols of his appointment, which are called the Com-munion. I Cor. 10: 16. This is incumbed This is incum upon every follower of the Lamb of God, and is one of the most tender privileges of Chris-tian observation. God has instituted this or-dinance, and fixed the conditions upon which it is to be observed. The end obtained in the observance of this ordinance is two-fold. 'Ye do show forth the Lord's death till 'he 1 Cor. 11: 26. 2nd, "Except ye cut h of the Son of Man, and drink his the fiesh of the Son of Man, and d, ye have no life in you. John 6: The conditions which justify in partaking of the emblems of his flesh and blood, accord with the nature and end of the institution it-Now, the great question throughout Christ-

endom is not, whether we shall commune but, shall it be "open" or "close." If the ob-servance of the institution is dependent upon rtain conditions or qualifications, they fully understood, ought and will readily cide whether it shall be "open" or "close."— The great principle that God does not teach two or a half dozen methods in one thing is equally true in this case. Then modern reigious diversity is of man and will pass way with him. Let us see as to these quali-

If they are classified they are of two cla es: Individual and Congregational. Ti ter is depending upon the former. In this case both the individual and congregation have right to judge of fitness. A Cor. 5: I1-I3;

Cor. 11:28 Individual qualification. Church member ship precedes the Commu membership, in truth, cutitles one to the Communion, so that the conditions of membership are pre-requisites to the Comm The Cospel conditions of church membership are faith, repeutance and baptism. Mark 1; 15, 16: 16; Acts 2: 38. The New Tests. ment is, of course, to be the sole spol in defining faith, repentance and baptism but none, to my knowleds differ in the fact that these three condition serve as pre-requisites to Communion. If we differ houestly as to the constitution of the re-requisites (we do not differ in the fathat they precede Communion) let us be c sistent with honest faith and not expect to either commune with those who differ as, or have them to compute with us Congregational qualification.

anion, a congregation is not qualified to comtune, so that union is an indispensable of gregational qualification to the Holy Communion. But I do not affirm that simple union of itself justifies in observing the l institution. This depends upon that it which the union consists.

I have already admitted that the tional qualification is dependent upon the in dividual But that union is absolutely essen tial, seems quite clear. The term union, and so, from the meaning of the Word and the very nature of the subject, we may afely conclude that union, the most stricted, must precede Communion. There is hardly another word in the entire English in its meaning. So it is a contradiction of terms and a gross violation of the very nature the fullest union does not exist. This thought alone, if fully understood, ought to satisfy all fair-minded men that "close" Communion the only consistent one. Some objections to "open" Communic

It disarms the church of her right of judgment as to the fitness in the c mts. Has not the church this right? 1 Cor. 5: 11-13. It is a sacrifice of honest fuith.

open" communicants honestly believe that portoin conditions serve as pre-requisites t Communion; but in the practice Communion, this is sacrificed. 3. It is a partial sacrifice of genuine

Genuine manhood labors to support honest faith.

It admits to Communion those, who the indoment of the church, are not worthy of membership. The following, is an exam

One of your mombers commits an offs He is arraigned before the council for trial a fee his offence and time to resture set isfaction to the church. It is a had case and all become not a little

about it. Nothing but expulsion and all churches, I believe, claim the right to expel disobedient members) will do. s expelled. But in a short time he join ighboring church, and the Sunday follow or comes back, and if he chooses, commune with those who expelled him. He is not fit to be a member of shurel, but has the unquestionable right to commune with you. But says one: mine himself, and so let him eat; let him be his own judge, and eat upon his own re-sponsibilities." If so, why do you take his membership from him? Why do you not let him he his own judge, and continue in the church if he chouses upon his own responsibilities? Have you a right to exercise judgment as to membership, that upon which Communion depends, and not as to Communion? EDUCATIONAL

BY S. Z. SHADP.

A GLIMPSE INTO THE CASSEL LIBRARY.

This week we take the second book-case ning 1002 volumes. In the first sec tion there are 243 volumes of sermons of great variety, including those of Horne, Nevin. Doddridge, Barnes, Burder, Owen, and hundred others. Here is one volume by Sir Isaac Newton, treating on the Prophecies of Daniel, and on the Revelations. eral points worthy of notice. It is bound in human skin. It treats on the two most mys terious books in the Bible. It was written by one of the foremost philosophers the world over produced. A hasty glance over these volumes is enough to show that they contain the loftiest subjects ever proto man, and are discussed by the ablest minds. Next, we notice 350 volumes. Biognent Christians and reformers, such as Zinz endorf, Wesley, Whitfield etc. Mohamet, too comes in for a place. . Three volumes con tain the lives of thirty-six chief reformers. Pluturel's Lives," six volumes. Napoleon, Lafayette, Washington, etc Lives of the Roman Poets, the English Poets great men and small men, and several others Nor the the women formation here are Writer Huntingdon, the three Mrs. Judson and oth ers who left their impress on the world when hey departed. There is no literature out side of the Bible more ennobling, and of b ter influence on the young mind than the bi ography of a pure and noble man or woma whose life has been spent for the elevation of the human race as was that of their Maste Next, come the Histories, without whi the past ages would be to us as last night

and people long since vanished out of existence, yet on these pages marching before us in one continuous panorams. Greece, with its trensures of learning and art; Rome, with it: majesty and power; Asia, with its magnificent ruins; Germany from its crude state, its tribes of Goths, Vandals, Cimbri and Se the French, whose picture is like the ever varying colors of a sea in a storm; the ver instructive history of the English, all are placed before you in hundreds of volumes Nor has Church History been overloooked Here you find Milman's History of the Jews D'Aubigne's History of the Reformation Mosheim's Church History, History of the Bible. Here is the History of the Baptists by D. B. Ray, containing numerous unde scorings in the familiar hand of Bro, Stein What a terrible battle-field covered with uman gore und dead men's bones those his tories present! The conflict between truth and error, the ernel scourgings, the cross, and finally the crown.

Here are spread before us the acts of nations

The Commentaries on the Bible are nu ous. But our eyes are becoming dizzy, we

glanced at only about 1500 volumes. Indeed we have scarvely begun; we walk to the back part of the room, and close our eyes for a mo ment's rest, and when we open these we are greeted with the sight of 250 packages con sining about 25 pamphlets each, or c 000 in all, on the subjects-Education, Medicine, Literature, Religion, and a thousand other topics. Three hundred new books standard works, have been added since the Library has been located here.

Kind reader, will you excuse me from pering over the thousands of volumes yet touched, and let me stop right here? know the real value of this Library. All the

literature giving a history of the Brethres church is here. Besides the practical value to the church and school, it has a value to the arehaeologist much greater than many po sons know, and should some of the books last or burnt, they could never be replaced It is therefore very desirable that building be constructed for its reception, and a sufficient sum be donated for that purpose Who will make a bequest of the sum need ed, and confor a lasting favor upon the

BRETHREN AT WORK.

Published Weekly.

		MARK	-	
R. H. MILLER, JOSEPH AMICK,	100		-	Editor

	_	The state of the s	
SP	ECIAL	CONTRIBU	TORS,
Easeh Eby.	A. W	Brose,	D E, Brahaker.
James Event, Daniel Vansson.		Hohier; Balabangh,	J. W. Southwood,

YOUR PAPER

The offic after your name on your paper above to what time you have paid. It serves both as a receipt and a request for payment. Then "I Jun. "Ny," shows that the paper has been paid for up to that times "I Jun. "SJ," shows that the most little engine.

Buo. Enoch Ehy preached in Pueblo, Colo-

rade, a few weeks ago.

An earthquake shock was felt at Laramic City, W. T., a few days ago.

Buo. M. V. Sword is Superintendent of a Sunday-school in Pueblo, Colorado.

Bro. John Metzger reports one addition by confession and baptism at Cerro Gordo, Ill. In his article this week, Bro. Ruoch Eby bas a question for some geologist to answer

SEVERE snow-storms and floods have caused great damage in North Wales. Many sections are inundated.

Our of a total of 25,969 arrests in Sar Francisco during the present year, 19,500 have been for drunkenness.

WE presume our readers will find this issuinteresting, at least they will find an unusua amount of fresh matter in it.

WE advise our readers to keep a sharp look-out for professional swindlers. They will deceive you if they can.

SEVERAL villages, in North Syris were destroyed by an earthquake, November 4th, but no loss of life has been reported.

Anorhen terrible burricane has occurred at Manila, on the Philippine Islands, causing heavy damage to vessels and houses.

One of our exchanges says that when a mar has no good reason for doing a thing he has one good reason for letting it alone.

THE Presbyterian Church of Canada is raising \$100,000 to build churches for the im migrants who are pouring into Manitoba.

J. D. HAUGHTELIN, of the Coon River church, lows, reports freezing weather, and one lately added to the church by bankism.

Bno, W. R. Deeter and wife, of Indiana, are now visiting in Maryland. We have a very interesting letter from Bro. Deeter for

Bro. Enceh Eby is not going to California and Oregon this Winter. He is now preaching in Kansos, and may be addressed at New ton, Harvey Co.

ton, Harvey Co.

FLOORS and stormy weather in England are retarding the wheat sowing, and opinions are expressed that the acreage next year will

Buo. Sheafer, our only minister in Pueblo, Colorado, expects soon to move into the State of Missouri, feeling that he cannot accomplish much where he now is.

be greatly reduced.

GOVERNOR Cullom, of Illinois, has appointed Thursday, November 30th as a day of thanksgiving, and recommends its observance by the people of this State.

While there is so much excitement over the late elections, let each of us labor to make our calling and election sure. "If you do these things, ye shall never full."—Peter.

Ascumency Wood (Cutholic) of Philadelphin recently forbade his people to take part in a Sonday exercison, breams be "regarded it as a violation of the Lord's day, and of the religious quite and repose appropriate to that holiest of the holy days of the year." The excursion did not take place.

SUBSCRIBE MOW! All new subscripers at Work, for one year, will receive the Paper PREE to the end of the present

A DISPATCH from Durban, South Africs, states that a battle has taken place between Boers and the Kaffir chief Mapoch, in which the Boers were drawn into ambush, and lost

WRITING from Washington, Kan., Nov. 13, Bro. Eshelman says: "The B. AT W. looks fine, and is rich in thought. The new typelooks excellent. Rain last night; the first for a month. Weather warm."

THE Roman Catholics are making determined efforts to convert the people of Central Africa to their faith. Already more than 50 minissionaries have gone from Algeria to that region, and the Pope is urging still greater efforts.

CERTAIS church officials in Utah, who are monogamists, have been informed by President Taylor that unless they marry a plurality of waves they will less their positions. Some have acquiessed in this arrangement, and others are still undesided. Buo Daniel Vaniman closed a very suc-

cossful meeting at Loraine, Adams Co., Ill., last Sunday night a week ago. The united with the church. The meeting is said to bave been an enjoyable one, and added much to the life and strength of the church.

An intelligent workman who had declined to work on the Lord's day, was asked by his employer. "Dad not our Lord himself say that the Sabbath was made for man?" "Yes, sir," max the reply, "the Sabbath was made for man, therefore, not to be taken from man."

INGENERAL is not now opposed to a future state, provided it is a world of joy. "So much the better." He says that "inanortality was born of love." He is, however, opposed to a future world of pair. So are we, and to avoid it believe in Jesus and obey him.

THE old slave-market of Zanzilnar, where 30,000 slaves were sold annually, has been transformed into mission premises, with a charch, mission-bouse, and school, under the charge of the Universities' Mission to Africa, started in 1859 at the suggestion of Dr. Livingstone.

In Germany, where there is no restriction of the sale of liquor on Sunday, statistics allow that 32 per cent of the murders and crimes are committed ou Sunday, and 35 per cent. letween Saturday and Monday morning. Yet many are elamoring for the German Sunday to be introduced here.

Dunno the bi-centennial festivities in Philadelphia, 15,00,000 glasses of beer were consumed. There is not much wonder at the difficulty the committee had, in finding a man sober enough to act the character of Wm. Penn in the precession. Every man selected of the original lot got too drunk to act before being called in line.

At the American Forestry Congress in Montreal, the writer of one of the papers asserted that "Matter is one," and that "Man is the brother of the tree," Dr. Loring, the president, in replying, wisely said, "I am an immertal soul. I am not a tree, nor a river, nor a gold wine. Matter is one; but I and Matter are not one, but two, and distinct."

As an evidence that the Brethrea in the West err zealous in their desire to held next A. M., we need only attact that one brother of Breth the Committee of Armagnesium 154,000, without interest to use until June 15th, 1983. Another brother from Salim Co. Neb., offered the Committee \$5,000. The feeling was general that the meeting will pay all expenses and the Committee will endeaver in the foor of the Lord to make it is.

A NEW mode of premoting the Grapel cames to us from France. We have need of the Salvalion Army in England, but mow France has organized a Salvation Navy. A cuttor, called the "Saidors' Betchel," has saided to provide the saidors' Betchel, has saided is manused by three elergy mean and pilot, who is a converted assume. The cargo is made up of tracts and Biblios in France. As the crew is musical they give sweed concertant the different points where they concert

Buo, J. F. Neher, a minister of Union Mills, Mahaska Co., Iowa, desires, to rent a farm for a term of several years in some congregation of Brethren where he will be made useful and enjoy a peaceable attitude of the church.

Eins: Geo Worst and Wia. Murray have just retarned from a trip through the Southwestern part of Missouri. Bro. Murray has decided to settle in Joseph Co., where his help in the ministry will be much needed, and where others may find an excellent constry in which to make very desirable homes.

WHEN an evil presents itself, one man says, "flow close may I go to it and not do wrong in the act?" Another says "how far may I say away from it and yet do my duty?" It is easy to determine which of the two is the niore prudent. Stay away from sin just as far as duty will wissely permit. Go no closer to the places of sin than duty requires.

Bao. David Brower, of Oregon has been taking quite an extensive preaching tour through parts of Washington Territory and Idaha. During his travels he gathered up eleven substriners for the Bazzman X w Wons. He not only preaches the Word, but habors to get a good religious paper into all the families where there are members.

In sending out our prospectas, more than like you one of our ageists were missed, though not intentionally. If any did full to receive a prospectus, we would like to be informed of it immediately. Any person destring to set as agent will receive an outfit by calling for it. Agents who can use sample copies to good advantage will please notify us.

USFI, further notice, Bro. John Wiss' safe tress will be Wellington, Summer Co, Kan. Churches in Southern Missouri and Southcer Romasa, desiring his labors, should address bins immediately at that place. As the Brethren in McPheson Co, Jeaire some one to hold meetings for them, we suggest cut be a summer of the summer of the summer of the Elity, who may be addressed at Newton, Kan. They are both good workers.

We are in receipt of a copy of the People's Illustrated Weckley, published by Band, Mc-Nally & Co., Chicago, Ill., at 8200 a year. The printing is good and the engravings neal and well selected, but the reading matter does not possess the variety and brevity so nuclei in demand these times, still the journal may need with success. There is a good opening for an illustrated weekly in the West.

DEMONET'S MORADLY Magnetine for Noumber, published at IT East Lith Street, New York, is on our table. We pronounced among the most interesting Mosthlise now published. The illustrations are generally good, while the short and sometimes spicy as ticles are entertaining indeed. Several pages are taken up with condused themson our various topics. This is pertions the most interesting part of the journal. Frice, 29 cents per numper of the journal. Frice, 29 cents per num-

We are indebted to Rev. H. M. Lentz, Lattheran partor in this plene, for a copy of the Proceedings of the Brungelical Lutheran Syndo held at M. Morris Inst September. As we could not attend most of the sessions of the work of the second of the session of the have this little work for reference. The Synol contains 2237 communicants, and the amount of monty ruised last year for various purposes, was \$16,599.98, or over \$7,00 per member.

THE New York Tribure wants to know, know the prohibition movement can, be put anish with a sneer, when "It cooks every year more than our whole evil service, our army, our arsy, our congress, including the river and has been and the pussion bills, our wastful local governments, and all national, state, county and local debte, besides all the schools in the country. In fact, this authon pays more for liquor than for every function of every kind

Not sown, "preach the Word," but some preactions, such as Dra Swing and Thomas, of Chicago, preach philosoph; instead of the Word. Lost Saundy, Dr. Swing discoursed in very nextly philosophical style on "symmetry" or the due proportion each part should have to the others. Dr. Thomas lectured on "the regulation of forces in society;" illustrating his theme by the ceatrifugal and centrip-ctal forces. There was, however, very little Christ in them.

Box Josiah Works of Flora Ind., one of our enceptic agents, writes us an interesting letter of his threely, (accompanieth by his willetter of his threely, (accompanieth by his wilsers), hanced the second of the second Strath, amounted in much as Ohio, They visited an another in much of other mackings. They appeal of the second of other mackings. They appeal of the Missa Valley, where they away the members of any fully united than they have been for some fully united than they have been for some time.

This weakly adultion of the New York, The Mac contains this sensible paragraph. The these who are the most impressed with fall followed production of the New York of the New

Sour one has politicly observed: "These is not replaced for the property of th

On another page will be found a letter for Archines in regard to the meeting-house pa relations and the second of the control of the mercel sending in their domations. Were under if the sisters will have to go to we and raise the amony for that Arkaness ioned and the control of the control of the control of the world like Bre Narshall Lemis to infan experimental theory of the control of the theory of the control of the control of the second of the control of the control of the second of the control of the control of the property of Arkaness do noted in must be a cutions at of beings, for the ought to know that property conducted eight ions services in selected ones are to being a long the control of the control of the control the people both meantally and merally. Naxy week we propose publishing an

teresting and instructive lecture on the Hi-tory of Sunday-schools, tracing them for the very gates of the Apostolic age to the present p oriod. Those who think that S lay-schools are a modern invention short now either abandon that idea, or throw aw their history in defence of trine imme for in history one runs parellel with to other. We would to God that our peop were as much alive to missionary works, ble schools, and the cause of education of ally as they were in the Golden age of Chris tianity. Talk about educated prendic We have not a minister in the Brotherhoo whose education to-day will compare with mental attainments of some of those of Brethren of primitive times. In the cause education and Bible schools they were is far!! shead of anything over known in the Brotherhood. We are decidedly for the primitive order, an order that reaches ever ond the good and grand work commo ed by Alexander Mack.

SOUTHERN ILLINOIS, Buo David F. Ehv. of Mt. Vernon III. la

been observed by the ministry, and a clearly organized at that place. We know breakt Elyt to be an energistic worker in the Madie Elyt to be an energistic worker in the Madie International Control of the Madie International Control work and the Madie International Control of the men thought that a clearch has been at me the Madie International Control of the least country, where the Breathern capital have a large healthy body of emisphers. As from the information gained from variety corners, were many that many parts of Seaffer over Hilmed are in the same condition. One best of markets, with comprehensive properties of best of markets, with comprehensive properties and the control of the Madie International Control of the Madie International

ght to place that part of the State in o of any other part of Illiuois. What st places is Northern or East rgy, and plenty of the plain practical of Jesus Christ, as taught by the thren. The evangelists in Southern III ct, and are pushing the work with a al still there are not enough of them ry minister in that part of the State turn missionary the coming Winter yeast amount of good might be accom But to do that, there ought to be hold up their arms, and assist in the dens and expenses of the work.

ELDER'S WORK

We often bear people talk of the "tradi as of the elders," but so far in life we have or been able to find a copy of them not is meant by the expression we or been able to fully understand. Early life we heard that the olders had certain es among themselves, that they did not ke public. We did not believe it then now know it is not true. Yet we are select that elders need to use their office power with care, in order to keep the obers from thinking that they are largely ormed by traditions of their own. There are seven propositions that all elde

sold study and fully understand in order They are under-shepherds, appointed ears for the flock of God, to feed both the

or and lambs, and keep them in prope-Each older is formished with a code of fellible laws that are designed to control in in his work, and being an under-shephe can make no laws of his own.

It is his duty to execute and see that laws or rules are carried out, using his judgment to administer them in a way will benefit the whole flock of which he

It is his duty to keep house in har with the common usages that prevail in e General Brotherhood, so that when memis move from one district to another, their ng need not be different. It is also his duty to duly respect the ons of A. M., and carry them out in the

in which they are given, remembering er, that these decisions are not law, but simply the decision of a supreme body or uing of the law, and may be respected bold the decisions of the Supreme ert, which has no power to make law, he decide what is law, and what is not law. Elders should do their work before th larch, on the square, taking the advantage foone, but treat every member with due :

They should remember that they are ets and not lords, and that they belong the church but the church does not belong

A careful study of these propositions tich embrace only a part of the duties of ders, we consider important. Elders oght to here well-defined principles government, principles that the barch fully understands and endorses, and of depend too much on their opinions. ont to keep with the flock and worl ith it in a prudent, Christian way. They not want to fall in with a certain class in body and do just what that party may In that way they become mere tool their influence over the rest of the combers. Elders ought to rise above party relings, and stand where they can render just to every member in the body. They Goald freely consult the church about all ork that pertains to the body, and be willing to head the advice of the church giver conneil. They should not try to have brir own way about things which the church feet right to decide as she may think They are entitled to their vote, same sember, can cast it as they may proper, but should not complain if ther members vote as they may think right. In their preaching they want to do more looding and less whipping. Give the mem-

EVERY congregation in the Brotherhood ught to arrange for a few series of meet Have the meetings to contin at least one week or ten days, and let all the members attend and make the work interest-ing and successful. We have plenty of good preachers in the church who are willing to

work when called on. You want to call in men who preach the Word; men who are will ing to continue the good work that our fath ers commenced and spent their lives for. You need peace, not trouble, hence the importance of calling on ministers who preach the Gos pel in its purity and simplicity. Men who ridicale the church, and speak repreachfully of her faith and practice should be avoided They are not the men to convert sinners and budd up the church. There are at least a thousand good preachers in the Brotherhood all of whom could do a spleadid work during long winter evenings, if they would only re ceive the proper encouragement. Do not put the work off too long, but enter upon the ar rangements as early as possible. Get the good work started, and then keep it going Do not depend too much on our best preachers, for there are not enough of them to do the work. They will likely have all they can do, but there are other preachers whose abilities have not yet been fully tested. some of them to work. Let the home ers work also. If not at home they may ex change with some of the adjoining ministers Then, on the outskirts of your congregation may be found many good points where a se ries of meetings might be held to a good advantage.

PILLING THE HOUSE

How to get people to church is a much disussed question, and one about which man preachers greatly puzzle their brains. they would pay more attention to their part of the work and less to the people, they might have large congregations When Mr. Spurgeon was asked how he suc ceeded so wonderfully in keeping his church

full, he replied, "I fill the pulpit, and the people fill the percs." Dr. Chalmers told part of the secret when he said: "A house going proucher makes a church-going people. And an old divine spoke wisely when he said A good example is one of the loudest bells to toll people to church

If you want the people to come to you

neetings give them something worth listening to. Above all things, do not scold them for not coming out. That only tends to drive them further away. Keep the meet ing-house in a good condition; see that there is some life about the singing; then let the preacher preach the word as though be be lieves and understands it. When people come to meeting see that they get a seat if there is one in the house. Then be friendly towards them; shake hands with them; be courteous and ask them to come back. them know that they are welcomed at the place of meeting. Give them a book that they may help sing. Let every member help fill the house. Let the preacher do his work well, and have a little system about his work; we mean begin promptly at the right time and then do not tire the people to death by preaching long tedions (and tostoless) ser nons. Let there be some lightning as well as thunder about the sermor

CATCHING REFORE SPRINKLING

THE Baptist Flag relates an amusing incident, showing that extehing sometimes con before sprinkling:

A Comberland Presbyterian prescher wa sprinkling some children for haptism at Union chapel in DeKalb Co., Mo., not a great while ago. Among the number to be sprink led was a little girl six or eight years old. She had a little brother who seems to have been sprinkled with a little levity, and be had told his little sister that he would give her lifty cents if she wouldn't let them estely

and down the sistes and across from one to cite. We have looked several times keep at one end of the beach while they were at the other. The little girl finally succeeded in running out at the door, and thus, she d in capturing the poor little creature and sprinkle her. How will the above do for

LET THE HOLY GHOST COME IN.

THE Rev. Arthur T. Pierson made a re markable statement before the Presbyterian Synod of Indiana last week. He said: "In November 1875 I discovered that I myself was the principal obstacle to a revival of God's work. I had been preaching the most claborate literary sermons I could produce. God showed me that I was laboring for hun applause. I had a magnificent church building, and \$32,000 was spent on the interior decoration of that church. Then and there I said to God that I would renounce all the idols of which I had been made conscious it He would only let me do His work. While I was praying for this blessing the church took fire, and in half an hour it was in ashes We went into the Opera House, and I three way my elabora te manuscripts, and the Holy Ghost came."

Pull down your steeples, drag out your or gans, let the members do the singing, let the Holy Ghost get hold of the prescher and you will hear the old, time-honored ring of the pure Gospel, and nothing but the Gospel, in list consecrated building. They, who preach the Gospel and nothing but the Gospel, do not want these worldly things and popular in stitutions connected with our manusystem of worship. Then get rid of those things, and let the Holy Ghost come in and take possession of the people, singers preachers. He has no use for organs, choir and steeples. The Holy Spirit wants the people to do the singing, and desires the preacher to do the pointing toward heaven instead of having a steeple for that purpose

THE OLDEST RELIGIOUS PAPER.

THE New York Independent contains a eresting paragraph concerning the oldest religious paper in the United States.

OUR neighbor, The Observer, we see, in its li-escribes itself, in small capitals, as "the Ole lest Religious Newspaper." It further say York in 1833." That certainl But there he on our desk the "Christian" body of Christians, and the first bears date of "Thursday evening, Sept. 1st, 180 was colled by Elias Smith, in Portsmouth, New

the world."

The paper had four pages, cloven inches by nine is 22, and contains quite a variety of religious articles

RRETUREN'S ALMANAC FOR 1883.

WE are now ready to receive orders for the Brethren's Almanac for 1883. We have given onsiderable time and labor to its compile ion, and, as far as possible, corrected the 'Ministerial List." The reading matter is interesting and instructive, and, o it is just such an almanac as should be i following terms: Single copy, 10 cts; twelve copies, 81.00; fifty copies, 84.00; one hundred copies, 87.00. Address this office.

AROUND MT. MORRIS

As we have been around here some time it may not be uninteresting to the readers of the B. Ar W., to tell them a little of what w see and hear. Our time has been spent, partin the great library, exploring lections of the crystallized thoughts of men who, though dead, yet speak. But life has other duties besides drinking at the great fountains of ancient and modern literature. so we devote some time to writing and preforting and less whipping. Give the mean-her and sprinkle her. So when the time arpuring our tract on the "Origin, Nature and
and refrain both tongue an

"original partial of the spring our tract on the "Origin, Nature and
and refrain both tongue an

"original partial original partial original partial original partial original partial par

We have looked several times into on Civil Government, and must acknowledge that it is a branch of k which all should study and know something of Civil Government is not the study of party polities, but the study of the prin ples of what constitutes a government; different parts, and modes of operation. Christians we are not of the world, but we are in it, and in an important sense related to it, and we must understand its structure, in order to discharge our duties to the State

We think the school is prespering and is verting a healthy influence on the young people who are taught there. If education is an evil, why were faculties given to man such as he possesses? But we see no beauty is ignorance. It is the mother of superstition, vice, and its natural tendency is to reduce nan to the savage state.

man to the savage state.

We have attended the weekly prayer-meeting held in an "upper room" in the College.

It is a quiet, sacred retreat, where those who love to "speak often one with another," (Zech. 16) assemble to sing the sweet songs of ve, and praise, and exhort one another. Generally young members lead, by reading the Scriptures and making a few simple remarks thereon, and then the time is well or marks thereon, and then the time is well oc-cupied with short addresses from any who feel like saying a word for Jeans. The op-pearance of the meeting would, we are sure, satisfy even our strictest Brethren. But we cannot spend all our time in and

round this seat of useful learning, where the young are taught to think, and where the faculties of the mind are developed and trained for future work.

We call around sometimes, and see our Brethren. We are now in the quiet little of fice of Bro. Amick, who is the business man-ager of the B. at W. He is always at his post, working for the good, not only of the paper, but also of its numerous readers. If application to business has anything to de vith the permanence and success of a paper then the B. AT W. ought to be a succe Here are no idlers; all are at their posts, yet all are obserful, and look pleasantly on all who come io. The editors never frown on visitors as if they were intruders. They obey the precept, "he courteous."

Bro, Moore is always busy. He has an of-fice to himself. Part of his time is devoted to a creasery. We mean, that he skims off the cream of all useful papers, and presents it to his resders in the Family Companion. We hope he will not skim too deep, and take off sour milk instead of cream. Taking a large number of papers to get the cream, is like buying milk instead of the cream its Those who read the F. C. have all the cream the wheat without the chaff. But this is only a very small part of his work. He h to collect, arrange and correct all the matter for the B. AT W. This is not so easily done Items are not always pienteous. There dry sensons as well as sensonable ones. But no matter, the editor's brains must toil, seek out what will interest his readers. Think of this, dear reader. You enjoy week after week the literary toil of the editor for an entire year, for the small sum of \$1.50. How many heads too are employed, how much thinking is done to furnish you with a weekly hill and fare! And yet some think they pay a large price for the toil, care, anxiety, and cost of furnishing them with what is indispensable to spiritual growth, if not life

We look into the exchanges sometimes. We have just read the Gospel Messenger, the organ of the Congregational Brethren. We have been told that it was once one of the mildest exchanges that came to the office It then contained many good things, and nothing offensive to Christian courtesy. fear, however, that it has got into bad com-pany of late; "Evil communications corrupt good manners." Remember the fable of the "Two dogs, Tracy and Smap." The B. At W has no hostile feelings toward any of the ele-ments now separated from us. They are wever, they would be more ful, united to work in love and peace, in the great Brotherhood. But if they feel happier working in their present condition, and the they can do more good that way, we do not mean to be their enemies, house suggest that none of the different papers use unkind words. We hope all the editors and contributors will remember the great law of and refrain both tongue and pen, that the

Gome and Pamily.

The Arctic Storm.

SEVERAL years since, Captain M. was in the Arctic Ocean with his good ship in search of whales. His wife, a lovely Christian, bad accou panied him. Summer was nearly over, and the commander still lingthe deep," till a terrific gale burs upon the ship and bowled through the rigging with increasing fur-each succeeding day. Hope of as cape grow dim to all hearts in the . Colmby that Christian woman lay in her berth. without a fear which disturbed her ace in God. At length the mate of the ship, in despair, came to her, and, with blanched face, exclaimed 'nothing can save us unless, it be your prayers," and bastened away to the foam-swept deck.

What homage was that to saintly haracter and the power of a faitl he did not possess, which made her under her Lord, master of the ship While the captain and crew wer helpless in the grasp of the resist-less burricane, which threatened every moment to engulf them, from the tranquil heart beneath the dock wen up the believing prayer to Him who alone could say to the billows, "Peace, be still!" Soon with no apparent natural cause, the wind abst

d, and the trembling ship was safe.

Matthew Henry has said, "God outs himself at the command of faith." The world, the home, and inlividual hearts, can never know up t has done for them. The greatest among men, whose crowns will be the brightest, will surely be those who knew, in deep experience, the meaning of the words of Jesus 'Have faith in God." —Christian Porty Worries

WHAT a blessed thing it is that re can forget! To-day's troubles ook large, but a week hence they will be forgotten and buried out of sight. If you would keep a book, and daily put down the things which orry you and see what becomes of them, it would be a benefit to you. You allow a thing to annoy you

st as you allow a fly to settle on and plague yon; and you lose then men are surcharged with temper, they are said to have lost, it. nd you justify yourself for being which you do not trace out. But if rou would see what it was that you off your balance before breakfast, put it down is a little book and follow it up and out and would see what a fool' you were in

The art of forgetting is a blesser rt, but the art of overlooking is quite as important. And if we should take time to write down the of a few of our troubles, it would make us so ashamed of the fass we make over them, that we should be glad to drop such things and bury them at once in eternal forgetful-

Death in the Pot.

Some years ago I read a strang told of a man who went to take pos session of some property in England which had just been bequenthed to him. He was not very graciously received by the people in charge, and living there for a time he finally bearer short, when the harvests are us-caree ill, and without any apparent ed in the menufacture of shat which cause drooped, and grew worse and delawse manhood and is a gin against

If I remember rightly be escaped with his life, but the discovery was made by his physician that the green with which his room was furnished was in part arsonic green, and that he was slowly and surely being poioned. Whether it was by inte by accident was not proved, but the case looked rather dark for the peo ple in possession, who had a snug borth in the house so long as there was no master living in it. At any te, the story, which was evidently told by way of eaution to all house holders, made much more impress on then a mere statement that it is dangerous to use atsenic colors in furnishing a room.

brother doctors writes o young people who had been and what with lambrequies and other varieties the one of the sisters slept with her face toward the walf. She niways had a headache in the morning, and ber loctor suggested that the bed be goved out from the corner, and, it being Summer, with windows open and plenty of fresh air her heads ceased. But it then occurred to me that possibly, also the paper might have had something to do with her symptoms. They talk of legis-lation, but the best legislation would be for people to take care of them-

Act intelligently and with The whole has lately come to my mind in a new experience

My practice lies in a small town there is no crowding and pleuty of I was called to see two with all sorts of snomulous symp toms: the eldest, a boy, not as seri ing and watching, and waited to see in the same room, told me she not well; not really ill, but "weak all and generally miserable The mother was in an adjoining room, and both she and the old children seemed quite well. them iny suspicions about the paper for without the fatal "arsonic green," the peculiar bue of Paris green, knew that there were other tints and hues that also betrayed arsenic They moved across the hall into an other room, and I took a piece of

the paper to be analyzed. It was full of arsenic, and This is the most marked case, though I could tell of others; and this is the moral: Never buy papers with arsenic green in them, nor green tarlatar dresses. Have your wall-papers examined, especially if they are ch and in any cases of unaccountable illness in the family, look first for such It is a burning shame that such things should be, and the there is no law to control the many solemnly and truthfully assure that he uses no arsenic colors, is the sure that he telfs the truth

Painted walls are better for bed rooms, for they can be dusted, and washed when they need it. But in these days, when "decoration" is so much the order, of course paper bears the palm,

One paper should never be put over another except it be, nec ry as was once said of a poorly uilt house to strengthen the walls Paper is often a lurking place for the seeds of disease germs they call them now. But at least do no

Is it stronge that the grain crops

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THICAGO KANSAS CIT

Correspondence.

From Andrews, Ind .- Nov. 5.

On the morning of Oct. 20, self and wife took seats in a buggy to visit the Mexico barch in Minmi county, lon the occ

On the 21st at 3 o'clock P. M., a large con arse of people assembled for divine work hip. About the time services began, it was need that there was an applicant for

The visiting ministers, for reasons not h diled, were but few. Brethren Moss, Fox and the writer were the number. About 300 cembers communed; not so many as we have see here. But it was said by many members that it was the best Communion they ad for a long time.

The members here ell seem to be in love and united on the practices of the This congregation has eight minis kes with as many deacons and a member-ship of about 400. They are continually adding to their number by baptism, which speaks

On the morning of the 28th we sgain took seat in the buggy to attend the Love-feast is the Marion church Here we had another cojoyable season with the little church, located as it is, somewhat remote from the cities older countries and large bodies of members; lat not remote from Christ. Again it was noed a splendid meeting, as such meet iogs always are where the spirit of Christ is arount and union and love prevail. number only about 45 members, but it ha not been our lot to meet a more zesions and orderly body of members than we met here for a long while. Here are three in the minstry, and divisions and factions are not known among them.

I forgot to say at the proper place that belp was abundant here. Br'n Nosh and Jacob Crumrine, and Martin Miller from Wabash Bro. John Eikenberry and the writer from Huptington Co., with a lay-minister composed the force. The lay-minister refer-red to is a man who has preached for the Disciples and also for the Quakers, but did not and his element there and finally joined the ren, and, doubtless will do efficient work in the church. I am informed that the church where he resides has given him privilege to speak in public when he feels to do May the mood Lord enable all of of my to

do a good work for the cause of Christ on earth, is the sincere prayer and desire of your bother in Christ.

From Walton, Kan.-Oct. 31.

Oun Love-feast, Oct. 21, '82, at the house of Bro. Wales, eight miles of Newton City, Harrey Co., was the first ever held in that county by the Brethren, and it was truly Ministers present were Bro John Clingensmith from Illinois, Bro. Michael Emmert from Illinois, Bro. Mowrer from Abilene, Kan., Bro. Beer from Nickerson, Kon., Bro. Funk from near Wichita, Kan.

We feel to thank the dear Brethren to their labor with us. Surely, the Word of God was well divided and preached with great was present in our midst. Good impression were made and we trust ere long the good seed sown will bring forth fruit to the honor

This was a new field for the Brethren ur doctrine is quite new. There ar but few members located at this place; think they number about eight or ten, but all are They have no minister, but are supplied with preaching every four weeks from est is taken in these meetings which are Will those brothren se minister located here in Peabody church the labor of three. He drives eighteen to the first anset. In the transport of the control of the control

We were made to think, when on a shor visit to Ohio, some time: ago, of the vast amount of good some of the ministers there might do, if they were out here. Brethren come and visit as and see our beautiful coun

on a drive of one hundred and fifty miles t see the country and preach the Gospel; you Oct. 27th, myself and companion boarded

the train at Walton; arrived at Nickerson bout sixty miles west, where we were met by Bro. Lebman, who conveyed us to their cour cil-meeting, about five miles from the city of Nickerson. Council passed off in love and

The next day, the 28th, these brethren and sisters had their Love-feast, which was truly an enjoyable occasion. The feast was held in a school-house, and we believe many good

The Brethren at this place have no bo of their own and are mostly poor in this world's goods, but are rich in the grace end love of God. On Sabbath evening we gave these dear brethren and, sisters, the parting hand, and boarded the train for home. we arrived in safety, at 10 P. M., finding all Fraternally,
DANIEL SHOMBER.

Oun esteemed sister Martha, wife of Bro Oth esteemed sister Martin, wife of Bro Daniel G. Washburn, of the Mulberry Grove congregation Bond Co., Ill., has been in fee-ble health during the past Summer, and about the middle of October she showed ome aberration of mind, which incre rapidly that she became entirely demented and, on the 23rd of October, they were oblig ed to take her to the Insane Asylum at Anna By last reports she is said to be improving slightly; there are some hopes of her

Bro. Washburn is much distressed and asks an interest in the prayers of all the faithful for his wife, himself and family. Sister Washburn has always been a kind affectionate mother, a good wife, a worthy member of the church. The family have our sympathy and prayers.

Fraternally,

From Astoria III Nov. 5

Doors Deethern

Some time ago, Samuel Bollinger and wife were baptized in the Woodland church mogene P. O., Iowa. Being alone, they church, and, if possible, to get some preach for them. Address, either them, as above, or the undersigned, to make arrange-ments. Don't forget; here is a call, "Go vo, teach all nations," etc.

Yours, CYRUS BUCHER

To Whom It May Concern.

Wr. the undersigned officers of Ashland urch, who refused to sign the resolution defending the official character of Bro. D.

N. Workman, hereby state that we refused on account of our understanding of the manner account of our understanding of the mammer ing to Nebraska. May God's blessings at of ordination, and are now satisfied that it tend them.

J.A. WEAVER. REITHEN FORE EMANUEL HERSHEY.

Notes of Travel

Decry Brotheron

Since my return from Alleghany Co. Since my return from Allegnany Co., in the western part of the State, a week ago, I have been to Bedford Co., in the Rest, where I have been called to take the oversight of the church.- Eld. John Danner hav ing gone away. Here I met with Eld. J. A.
B. Hershberger and other brethren from
some distance. The object of the meeting was to attend to some important church business, and to celebrate the ordinances of Com-munion. The business intended failed, bemunion. The business intended failed, be-cause of the absence of the party mainly conceracd. The Love-feast services passed off pleasantly, with good order and attention, and some interest apparent among the spec-

On Sunday, Brethren Hershberger and B. S. Whitten addressed the congregation to edi-

The congregation was dismissed at the se of these services, but before the people left the place, sister Whitten came forward and insisted that the meeting be contined, t which I consented; the other brethren; how ver left for their bomes.

"The receiving now being in our hands, we preached at caudle-light, and Monday at II. A. M. and closed with the addition of three recious souls into the church and two, wh had been on back-ground, reclaimed.

persoverance by the reception of her son and a brother,—two sprightly young men, and a widowed lady, her neighbor, and I feel pretty sure that others will soon follow. Oh, for

many more such workers among our sisters B. F. Moonaw.

The Poor Widon

I RECEIVED a notice in one of my paers that the time to renew my subscription s now at hand. I must tell you that I am that poor widow that you in your kindness bave given your paper to these last three years, and I cannot ask it of you any loager. I do not know how I can do without it; but as my means are very limited, and I have to work by the week to support myself and family, it takes all I earn to live on. I think that the time will slowly pass away, but we it seem hard as it may to us, it is for better. Your paper has been a great com-fort to me, and I will miss it very much; if I could only spare the money, I would not do

This is only one of the many appeals made by the Lord's poor. Do you think they ought to be turned away empty? Where are the Lord's cattle on a thousand hills? Have you any of them kind reader? Will you agree to help pay for the paper sent to the Lord's poor? We cannot say no to these poor, pleading people; we must send them the paper but take the liberty of asking you to help pay for it. Will you be kind enough to de it?-En.

From Monticello, Ind.

Dear Brothron

held Oct. 20th, is recorded with the events of the past, often to be thought of with ple We think all that were present enjoyed elves; for we truly had a feast of love We tried to do everything according to the touchings of the Gespel, doing as Christ had ommanded his disciples. We had excellent order, though the ministerial aid was not large. Brethren Lesh, Ulery and Freeman were the only ones present; outside of our home ministers. Bro. Lesh officiated.

Peace still prevails amongst us, and all, as far as we know, are trying to live near the foot of the Cross. Hope that all the breth ren and sisters may continue to live nearer the Cross; for we lose nothing by so doing.

We had to give the parting hand to broth er and sister Wm. Zimmerman, who are go

From Mound City, Mo. Dear Brethren.

ANOTHER Love feast with us is an

the things of the past, and, we hope had its built up in that most holy Faith, that we may be more strongly united in love, that we and he able to overcome the adversary of ouls, and that sinners may have been brought ear the Kingdom and may yet outer the

Bro. C. C. Root, of Caldwell Co., cammong us and presched during the week the Feast. We were sorry we could not go to his meetings, but living quite a distance from ro of meeting, we could not be with him But we know Bro. Root to be an able defend er of the truth. Also, Brethren G. A. Sham berger, of Nodaway Co.; Daniel Glick, Andrew Ca.; and B. F. Flory of Farragut, IoGlory. One young sister was baptized at our Giory. One young sister was baptized at our quarterly conacil, also a young brother at our Feast, and one the Sanday following. Our church seems to be in a prosperous condition: nevertheless, we feel the need of

greater efforts being put forth by some. Oh at we might be more earnestly engaged in the service of our blessed Master, that when we are bid cross over the river of death we may look back upon a life well spent in God's J. R. KELLER.

Answer to the Puzzled.

Dear Brefloren

Some time since, there was an appeal it, to be published in B. at W. and copied by the P. C., for help to build a church-house in Arkansas, by the Brethren here, known as the Round Mountain church. Now, Bro. Mohler got a little puzzled over the state into which the matter had apparent-ly dropped. Bro. Shomber wishes to help us

e ball to rolling, but first would like an explanation regarding a few things We had our school-house burned by a

We now have another house standing on the same foundation, which can be seen at a distance of several miles -a wit of the zeal and intelligence of this pro 2. There is a class of people here who are

opposed to having the school-house used for preaching. Hence the Brethren have con-cluded to build a house, provided the Broth-Our last conclu-

structure, 30x40, to cost, when done, about Now, if the brethren and sisters will raise \$400 of that amount, the Brethren here will complete it. Though in limited circumstances, they will do all they can. commenced writing, the little

messengers are making joy in the comp. Our dear sisters have made the start. Our prayer is that others will follow the example; will acknowledge all donations as fast as received

Many thanks, sisters. For the satisfaction

of others wishing to do likewise, we would state that our P. O. order, and express office are at Fayetteville, Washington Co., Ark. MARSHALL ENNIS.

Our Trip to the "Virginia Normal," no Bridgewater, Va.

On the morning of the 26th of Oct., our daughter Ella and I took the train at Roanoke City for the "Virginia Normal." This institution is located in the beautiful and entered on its career Sept. 2I last. It is working under the auspices of the Brethren Bro. D. C. Flory. It has an attendance students now, and flattering prospects for future increase of patronage. It occu cious rooms on the 2nd floor of a la cantile establishment erected by the enterprising firm of Sauger Bro's, and nothing is ranting to satisfy the most exacting, eith in convenience of arrangement quistness of location, or competency of teachers.

The Trustees are actively canvassing the subject of creeting spacious buildings, on a most lovely site, one-half mile from the town already purchased.

It is expected that the school will be fully

quipped for an energetic push of business beginning of the next school-year. The friends of the outerprise are very much encouraged by its auspicious inauguration and a prosperous future is hopefully predict ed. There is no reason why Virginia and Tennessee should not support a first-class

school of advanced grade. There is no fines body of people on the globe, physically, morally or mentally, than those comprising the Tunker church of these States, and such endowments, they must impress favor-ably the character of coming generations, and a liberal education, such as can be acquired at the Virginia Normal, will fit them emibeloved brothron of the great valley will look at this question as herein presented, and give their intellectual sons and daughter

The discipline of the school is entirely unobjectionable in every respect. There is nothing that should offend the most fastidious tasta The plainly attired sister recites side ide with the fashionable miss, now disobed of the gew-gaws of style, and all as loving and mild as a covey of doves. It is gress enough for any one who wishes to e God according to the Gospel. In all of its exercises which affect the usages of the church, as consistency requires, th

We attended the Love-feast at Garber's meeting-house while there. It was a very happy season, Many dear brethren and sis-ters shared the sweet pleasures of the meeting. There is no body of brethren within the circle of my acquaintance, who are mere industrious in church work, as the frequent nd numerous baptisms abundantly attest The peculiar characteristics of the church are respected, and adhered to faithfully, yet atically. There are no div among them as is reported in so many places lsewhere. All seem to be united and peac

ful as it always is where the Spirit rul I conclude by trying to express my un-bounded thanks for the manifestations of Christian love and regard shown by all members with whom I got acquainted. To particularize would do injustice to so many ought to show how much love was i their hearts. We also had pleasant meetings in the large church near Bridgewater, and in rmal Chapel. My mother was with me and shared in the abounding kindness of the trip. Garver's is the congregation where st heard the precious story of the love of our Savior. Her teachers were old Bro. John Kline, Martin Miller and others, of that faithful hand that was more than half D. C. MOONAW.

For the St. Louis Meeting-House

THE following amounts have been received at B. AT W. office for the above-named pur David J. Knepper, Waterloo, In. 8 2 00 Samuel K. Olinger, Clayton, Ohio. . . . 12 91 Mary E. Witmer . . Lewis Flora, Chili, Ind. 1.00 D. Goughaour, Alteons, Iowa..... 1.00 Wm. Evans. Maggie Studebaker Berwood Wie cob Barrack, Elida, Ill.... Mrs. A. J. Susan Burd. John Swartz, A Stinter Samuel Nehr, West Cairo, O..... Total.....

From Loraine, Ill.-Nov. 7.

Dear Reethren -

Our Love-feast is now past; it was enjoyable season, long to be remembered. Eld Daniel Vanimas preached for us Friday ev-coing. Bro. Wm. R. Lierle preached an interesting discourse Saturday afternoon, after which examination services were held. Dur ing Communion services the best of order prevaded. Bro. Vaniman presched on Sunday morning, when one stood up for Jesus -In the evening three more stood up. rations were made to go to the water. Monde: morning when six were found ready, and wer is continuing with the best of interest; good prospects of more to follow.

LATER. - Our meeting closed Sunday night the 12th, with ten additions. It commenced Friday evening, the third. Bro. Daniel Vani man preached twelve sermons for us, in which he, in his plain, simple way held forth the truth with great power, which caused saints to rejoice and devils to tremble. Tuesday night three more stood up. Wednesday orning we again went to the water, w they were haptized by the authority of the Just as the third one was being reed, a very prominent and worthy man (the father of two of the young women who were baptized on Monday) stepped forward and remarked that he was ready to be baptiz-ed also. He was examined then and there, and then boidly stepped down into the beautiful stream and was also buried with Christ in baptism, and arcse to walk in nowness of life. He was received into the fold with

who had come to the church under the influ nce of Bro. J. L. Mvers' preaching, law

Now I want to say to my brethren and eis ters that there are many souls here yet, out of Christ, who feel it their duty to put or Christ. We have a very commodious thouse here for meetings. Wdl you come and sing and pray with us? And you, ministering brethren, will you come and preach for us The invitation is to all: "Come; for all things are now ready."

One of those, haptized at the mee above mentioned, was only ten years; old She seemed to be much concerned about the Twice during the Summer she ask ed permission of her father to join the church. He, fearing she was not ready, pu her off, but now, seeing the opportunity, did not ask, but holdly came put. May God help her to be faithful. One was about thirty-seven years old, another forty-five years old. The ages of the other seven, varied fro thirteen to fifteen years. May God bless the work and help us to care for the tender lambs ntrusted to our care. Brethren, pray for as that we enter not into temptation.

H. W. Strickler.

From Reanoke, Ill.-Nov. 7, Dear Reathean

THE District-meeting of Southern Illi nois is past. It was held with the church a Okaw, Pintt Co., Ill. The church, with Bro Wagoner as elder and manager did its part splendidly, for which they all have our warm est thanks. It was one of the best meeting of the kind I ever attended. Consider business was transacted, and as far as I know all in love and good feeling. The main ob ject of all seemed to be to do all things for the best, as far as human judgment was con-cerned. I think all left the place feeling good and believing that the Lord, had been with us at that meeting. JAS. R. GISH.

From Nevada, Mo.-Nov. 12.

Dear Brethren: THE Nevada church met in quarteri eil last Saturday, and having nothing of husiness character to bring before meeting, we proposed to throw our mites to gether for the St. Louis meeting-house, and raised SI3.85, which I forwarded to Bro. Metzger. I presented this matter to ou members at a former meeting, but the re-10 sponse was, we had better get a house our elves first, and not one cent was paid. Some time ago I was in St. Louis on husiness and worshiped with the members in their little private room, several times, at sister Pratt's and not till then did I realize their true con dition. I did not see a single school-house in the city that is used to worship in, and no other place or building that they able to rent. When I explained the matter to the church, telling the members that w ave good school-houses to worship in, while the members in St. Louis had no such privieges, they readily responded, though om are in limited circumstances. I think if more of the dear Brethren would go there and worship with these deer and leving seem bers, and see and learn their true condition they would be more ready to respond. I would like to see the St. Louis mission pushed forward, as there are thousands uniong the working class in that great city, who ne er attend religious worship, simply because here is no provision made popular churches. SAMUEL CLICK.

From Bethel Church, Ladora, Ind.

Dear Brethren

On the 26th of October, the brethr ad sisters assembled to commemorate the eath and suffering of our Redeemer at 2.F M. Services were opened by Bro. R. H. Mil lor, who presched an excellent sermon. absent father, and appreciated by many. Bro Issae Billhimer and Martin Bowers also di excellent service while maning us. our meetings, two were restored, one received by letter, one by huntism. Our church is it mrmony with the general brotherhood and in love and union. It is now 50 years since it was organized and there has not been a single change is any of the ordinances, and to my knowledge not a single Progressive or Old Order brother among us, though we mainmany tears of gladness, especially by his wife toin the order of plainness as was handed

down to us by our old hrethren and taught ed. Our ministerial help was all from a by the Savier and his apostles. Our meeting joining churches, except Bro. I. D. Paris as largely attended by Brothren and friends;

order as good as we could expect. WILLIAM R. HARSHDERGER.

From Mansfield, O,-Nov. 11.

Dear Brethren

E.D. W. Sadler, of Ashland, Ohio, came to us Oct. 23; presched for us et 10 A. M.; also at night. We received four dear memhers by baptism and one some time previo making five received here since har prayer is that they may prove faithful till death. Our quarterly council was held Nov. 11th, Ekt. Morgan Workman was with as Through much love and forbearance upon the part of all present towards one another all passed off in love and union. Let tore and forbearance be the motto of all our dear Brethren everywhere, si as not to comprom Brethren everywhere, ise our Gospel principles.

J. C. McMuchen.

A Proposition for the St. Louis Moeting-House, Dear Brethren:

As call after call has been made to our eral Brotherhood, to donate means huild a small, plain meeting-house in St. Louis, and still it drags, to our shame, while there is so much spent for organs and unnecessary adornings. Brethren shall this Shall the cause in St. Louis languish and die for the want of a bouse to worship in? All say, No. Well, then HELP!

THE PROPOSITION. I will give or raise my subscription to \$100 for the St. Louis Meeting-house, it 40 brethren or sisters in the entire Brotherhood will do the same. Send your

names to the "Brethren at Work," or "Primitive Chrisnones to the "Brenzen or New! tian." What you do, do Just NOW! JAS. R. GISH.

REMARKS. Paul admonishes that we should "provok nto love and good works." Heb, 10: 24. This is what Bro Gish proposes to do. There ertainly ought to be forty others who will do the same. Send in your names as fast as possible, and we will cheerfully report the

result through the B ar W The St. Louis Meeting-House Pl

From Cerro Gordo, Ill.-Nov. 15.

Dear Brethren:

David Frantz and myself boarded the train, the 10th ult., for Jefferson Co., Ill., to visit the brethren and sisters at Mt. Vern Found them all to be in loyo and nnion. Saturday we met with the members there, in church co ouncil. When nearly ready to oper meeting, Eld. Andrew Neher and wife and his mother-in-law from Marion Co. Ill., came The meeting was opened according to order by singing and prayer. After reading chapter and making a few remarks, the members banded in their lotters. After they were read, the question came up, to ascertain if the members were in favor of electing a minister nd organize a church at Mt. Vernon. brothren and sisters when the vote was taken all said, yes. No dissenting voice being sice was held, the lot falling on Bro. David F. Ehy. He is now their ter, and we hope he will prove faithful in the Master's cause. Brethran, pray for him and the brethren and sisters in their condition. In the evening we met again to hold a Communion-meeting. It was a feast indeed, that will long be remembered preaching again on Sunday at 10 A. M., and in the afternoon at 3 P. M. Will yet say, if monobers travel from the East or West North or South, stop, if you can, with the brethren at Mt. Vernon, III. Land is cheap climate mild and pleasant; very good for for of all kinds. Brethren with small c can get a home so as to make a good living David F. Ehy's address is Mt. Vernon, Jef ferson Co., Ill. He lives tu of Mt. Vernon, 11L

From West Nimishillen Church, O.-Nov. 6

JOHN METZGER

Deep Brethren

attendance was large, the order gond, and or eiger to any person unde-good attention was paid to the Word preach- of age. A good move indeed,

joining churches, except Bro. I. D. Parker from Ashland, who, accompanied by his with from Ashland, who, accompanied by ms was was with ms for the first time. Hope his via it here has been for the mutual good of used Our veteran brother, Geo. Irvin, officiated in the evening exercises. We had meeting of the Sabbath at ten; also in the evening. B Parker did the preaching. Our meeting think, were very pleasant. The breshy bored with a commendable zeal, and the members here feel greatly bailt up. To prospect of our beloved Zion is good in the part of the Lord's vineyard.

SAMUEL SPRANKLE From Moscow, Idaho T'y .- Nov. 1

Dear Brethren On the 5th of October I left home, or ny way to Washington and Idaho

crived at Walla Walla City on the morn of the 8th; held two meeting la Walia City; thence to Dayton, Columbi Co., W. T. Held seven meetings; about for Co., W. T. Held seven meetings; about for toen miles east of Dayton, acar Bro. Lit Hopkins. Here there was one accession be baptism and two by letter. Closed the mee-ings here the 18th. Thence to Bro. A. E. Troyer's, held ten meetings there, meetings at and near Pataba City P. there I came to Moscow, New Perces Co. Tv. on the 27th. Since I am here I att ed six meetings in and around Moscow, a one conneil-meeting, making in all tweet four sermons, since the 8th of October. The weather being inclement; our congregation vere not large, but the attention very goo At the council-meeting held here y all things passed off well. On said trip have enjoyed very good health, was kind received and well treated both by the mes bers and others. Saw many of my acquain ances, and formed the acquaintance of ner others. Health generally good.

Davin-Buowe

From Beaver Creek Church, Md.

Dear Reethren Oun Love-feast at the Beaver Creek church, Md., was beld at the Long Mealts meeting-house, three miles north of tox Oct. 21 and 22. Ministering brothren for adjoining congregations were present a preached the Word. After prayer, one of the Brethren expounded Eph. 2: 8, 9, 10. I spoke of being saved by faith, grace, work etc. We are not saved through any me our print it is the crift of God After a she recess, the eleventh of first Corinthiaus wa ead. One of the ministering brethren gr

ourselves. If we would examine our heart we must do thorough work, or they will like the room that appears very clean, but being swept, if we look towards the light, a can see thousands of little atoms floating the nir After another recess we all savrounded the table and attended to the ordinances of God When the above was done, we house. a hymn and went out. Met again on Sur day, Oct 22nd. After singing and proper

us some good advice in regard to exam

we were invited to listen to a discours Jeromiah 31: 31-34. The speaker said, should not break our covenant we have and with God and the church. After presching our Elder made a few remarks on r thus closed a meeting that to us was a fee indeed. WILFRED RICE

Information Wanted.

Buo. Byron Sprague, a minister of the Brothreu church, in the second 'degree, le sold his possessions, near Mt. Edna, lo and desires to seek a home further West Not knowing the addresses of Brethres Nobraska, where he contemplates going is concluded upon this plan to gain the desir mformation. He wishes any brother in bresks, living in a good, healthy lead where government land can be obtained address him in a private letter, describing country, by giving both advantages and disadvantages. Address him thus: R. S. Spagn advantages. Address inin ton.
Mt. Etno, Adams Co., Iowa.
J. M. Mansfield

A BILL has been introduced in the Vecor Bredhron:

Ours Feast took place Oct. 288h. The bloby ten dollars fine, to offer a eigned admere was large, the order goad, and or eigned any person under fifteen year. 7,500 he Brethren at Work,

BRETHREN AT WORK.

"Set for the Defease of the Gaspel"-Philippians 1: 17.

Four "Any one sending Tex netnes, at \$4.50 cach, well receive the paper one year free. Emple and agents' cotta free. The cash should accompany all names. Hemit by money-order, dualt, or registered letter, made agentals to Joseph Amick, Mt. Meeris, Ill.

VOL. VII. MT. MORRIS, ILL., NOVEMBER 28, 1882. NO. 47.

not carried it over into the Christian dispensation by going back after his baptism, and after he had entered into his mission as our Guide in all things. In short if we are allowed at our Sunday-schools to assemble, sing, pray, read, study and explain the Word

of God just as the Scriptures and the ex-ample of our Savior teach us, we ask nothing

AN EXPLANATION

BY S. S. GAGMAN

In reply to J. Y. Snavely, in Vol. 7, No. 42, page 8, "Why we keep the Lord's, or the first day of the week." When Jesus Christ was here upon the earth, he gave us some examples which were to be observed by us perpetually-for instance in the ordinance of perpetually—tor inseauce in the first together, and Jesus Christ met with them, and washed their feet, then toki them, "I have given you an example," etc. His disciples, (except Thomas), met upon the first day of the week, and Jesus Christ met with them, and blessed them. On the eighth day after, being on the first day of the week again, his disciples met, (Thomas being with them), and Jesus Christ

not with them, and blessed them again. and with them, and nessed them egant. Are did not tell them they were doing wrong, but instead blessed them, "Peace he unto you." He surely would not have blessed them if they had not been doing right. The first day

the week is now generally called the Christiau Subbath, and it is proper, for it is the Lord's day, or Christ's day, since he arose from the dead on that day. Consequently we call it the Christian Sabbath, or day rest, to be kept in memory of the Resurrection of Jesus Christ. This is one of the most solemn things that Jesus Christ did while apon the earth, to meet with his disciples, and bless them. And it was about the last thing he did before he ascended to his Father in heaven. The example here is that Jesus and his disciples met upon the first day of the week, instead of the seventh; and, without any Scripture, who has the right or authority to change it from the first day of the week, to any other day? Echo who? For the Scripture to prove that they did meet upon the first day of the week, I will refer you to Bro. Hays' article in Vol. 7,

Since writing the above, I have received a ouple of tracts treating upon this subject from some person calling himself my "friend," asking me to let him know what I thought of the tracts through the BRETHREN AT WORK The tracts do not amount to much in my estimation, from the fact that they refer to the Old Law, which has been fulfilled and vanished away. We now have the New Law, or Covenant, which was established upon better promises, and is now obligatory upo

Darlington, Mo.

No. 36

LANS FOR THE WINTER.

Why should not the disciples of the Lord Jesus form plans of labor for the coming Winter, as well in spiritual as in temporal things? For weeks past everybody in these parts has been busy in proparations for the coming months. Schemes for the amuser and pleasure, for instruction and improve-ment, or for making gain, or in some way passing the long months of the northern Winter, have been made; and in many cases the execution of them has already been entered upon. Are Christiane equally wise carnest, diligent and officient? The approach

much pleased, however, to see the brethren tion. We reply, that would be true if he had in which revivals of religion more commonly occur. Are believers praying and working for a "refreshing from the Lord?" May we expect soon to hear of the increased activity and labors of the churches for conversion of the impenitent, and the sanctification and growth of believers?

Let ministers and people consider these inquiries and be up and doing. Great is the need of revivals in our Brotherhood. Shall we rejoice in their prevalence this

THE EVOLUTION THEORY.

Ex-PRESIDENT HOPKINS has a sharp argament in a few words against the theory man's evolution from the savage state.
"Those who hold," he says, "that man was developed from below, also bold that primeval mun was a savage, and that, as we recede toward the point of his origin, his savage characteristics become more pronounced But since the anomalous and destructive practices mentioned above are most provalent among savages, and not at all among the animals from which men is supposed to have been developed, it will follow that the more nearly he should approach them, the more free he would be from such practices. Since then, man is by these practices degraded below the brutes, it will follow, even on the supposition of his animal origin, that he could not have been originally a savage. Thus he believes with the Duke of Argyle Archbishops Whatley and Trench, Dr. Mitch ell, and many others, that men in his primitive condition was not a low, cruel, brutalized vicious, amprincipled savage, but that the savage estate in which many tribes are now found is the last result of a development downward. The animals are better than man the savage. They do not practice cruelty upon the females as savages do upon their women, nor do they rejoice in cannibalism and infanticide and many other iniquities of which the savage is proud. In other words man, the savage is far worse than the animal his ancestors, all of which shows evolution downward instead of upward.-Christian a

THE COMING EVENT

BICHARB A. PROCTOR, the Astronomer Royal of England, writing to the New York Herald on the probabilities of the comet which now illumines the morning heavens, ore long falling into the sun, agrees with many others of that class of scientists, that such in all probability is its speedy destiny. For they have settled it pretty much to their satisfaction that the present celestial visitor is the same one that appeared in 1668, then in 1843, making then its revolution around our sun in the period of 175 years.

Its next appearance, according to this theory, was that of the comet of 1880, giving a period of thirty-seven years only for that revolution. It now appears after a revolution of less than thirty-two months. On this basis he calculates its speedy re-appearance, proba-He further bly before Christmas next. that with this decrease of orbit it will from the force of physical causes which he enumer ates, draw nearer to the sun, and finally moving at the volocity of 260 miles per second, come into collision with that body and be absorbed or dissipated by its heat and this is to take place very soon, at the ratio of the present decrease of the time of the comet's revolution

Ngven intentionally wound the feelings of anybody. The good opinion of the world is the very best kind you can have, and the more the better. The man or woman when says he or she doesn't care a pin what the world says, gives utterance to what they know to be absolutely false. We do care and it is well that we do; and those are gravely mistaken who say, they do not.

2000 OUR OWN.

If I had known us the more How wearily all the day, The word onkind, Would trouble my mind, I said when you went away. I would then have been more careful,

'e might never take back ago For though in the quiet evening

That never to me e pain of the heart should can ow many go forth in the morning ant never come home at night; And hearts have broken For borsh words spoken ow can never set right

We have careful thought for the stranger, and smiles for the sometime guest Yet oft for "our own" The bitter tone,

Though we love "our own" the best.
Ab! lips with the curve impatient;
Ah! brow with look of scorn.

To undo the work of the mora.

THE MISSIONARY CAUSE

UNDER the above caption I find in the B. W., number 37, current volume, an article on the pen of Bro. R. H. Miller, which disforth a few words of approval. Being member of the Board appointed by A. M. Gospel, I have often felt pained at the leight that we, comparatively speaking, and are doing nothing; especially ht we might reasonably be expected to de those who have appointed us, and who te not so fully learned the difficulties for under, as we have by experience. And specially have we felt somewhat pained at thought that the domestic part of the ork was perhaps more or less neglected, by being too much dependence in the Board about a year ago I wrote an article urging the districts to labor as before, and also to totale to the Board fields of labor, as well suitable laborers to fill the field. As Bro. filer very appropriately remarks, the Board we no means of knowing all the points, and tonly successful way to do missionary work to go and remain, and practice what you teach until it be permanently established in ther hands, and then go occasionally and they are getting along, as the tostles did.

The district mission work is the best and est successful, as it has been proven, and tope all the districts will work according ability and strength financially misterially, without any reference to the bard for work or management, unless the the Board for aid. The Board should nothing more than the management of be Foreign Mission, such as the Danish, and arts in the United States outside of the wheally prohibits them from interfering with districts work, and hitherto we have first to keep that point in view, not to inter-ter fill requested, then work in harmony But few applications have been andr us yet.

Swedly, and a large field between some of he was brought up out went into the Joroba
Man of many calls for precading most school according to be incution on the subshell ing months, in the aggredation regions, conlamb or many can be a more our distriction of the state of the

spread, some in nearly all of the States and Territories west, and inviting ministers to come. Only a few more years, and churches will be organized throughout the West, and there is no place that the Brethren can do more good than in new countries. Those who live here are doing what they reasonably can to forward the work. The little congregation here in Reno county have a Home Mission Fund, besides the District, to aid their poor ministering brethren, when necessary, to support their families

THE SENDAY-SCHOOL SCRIPTURAL

Nickerson, Kan.

BY S. Z. SHARP.

In No. 38 of B. AT W., Bro. David Neff asks for the scriptural authority to hold Sun-day-schools. This we will try to give, but as some institutions may be scriptural as whole, ead yet have some unscriptural elements in them, as for example some of the Asiatic churches mentioned in Rev. 2 and 3, we will analyze a Sunday-school, and learn how much of it is based on the Scriptures: The assembling together is scriptural, mmand found in Heb. 10: 25.

2. The singing is scriptural, as taught in ol. 3: 16—"Teaching and admonishing one Col. 3: 16another in hymns and psalms and spiritual This is exactly what is done in the

see how anyone can forbid prayer, after read-ing I Tim. 2: 9, where it is stated, "I will therefore that men pray everywhere," and since God wishes us to pray everywhere, he includes the Sunday-school, so that part is very strongly scriptural.

Then comes the reading, searching and studying of the Scriptures, which is just what the Son of God teaches us to do. Jno. 5:39 says, "Search the Scriptures, for in them ye think ye have eternal life," etc., and we trust no Christian would ask us to omit what Christ commands us to do? The study of the Scriptures is commanded in 2 Tim

2:15. reading and explaining of the

Scriptures has for its authority the custom of Christ as mentioned in Luke 4: 16, "And he came to Nazareth where he had been brought up, and as his custom was he went into the synagogue on the Sabbath day and stood up to read." Now it must be remembered that Jesus was not one of the Scribes whose duty it was to transcribe the Law and the Prophets for in John 7:15 it is said, "The Jews veled saying, How knoweth this man letters having never learned?' Neither was he one of the priests who sometimes taught and prophesied, since he descended through the

tribe of Juda from which no priest can be taken. Notice the additional fact that Jesus was accustomed to teach on the Sabbath day hefore he entered on his mission as the Sor of God. Luke 4:16. And since he did no teach as a Scribe, a priest, or as the Son of God in his mission, he must have taught as a But what is a Syna Sunday-school teacher. "A place where the Jews assembled to hear the reading of the holy books."- A. Church. It was therefore a school for the teaching of the Scriptures, just what one would infer on reading Luke 4: 16, in German, "Und er kam gen Nazarelh er erzogen war und ging in die Schule nach winer Gewolaheit am Sabballdage und slaud and now the form of the form o auf und wollte leven," readered in English he was brought up and went into the Jowish

Brethren at Work,

Per Annum)

Religious Essays.

Barry hard of Judea! thrice ballowed of song. Where the holiest of memoras pilgrim-like thron In the shock of thy pairss, by the shores of thy so On the hills of thy beauty, my heart is with thre. Blue sea of the hitls!—in my spirit I bear re the Lowly and Just with the people sat down, thy spray on the dust of his randals was thrown Beyond are Betholin's mountains of green And the desolate hills of the wild Gadares And I passe on the gost crags of Table to a The glesse of thy waters, O dark Galdee. ere down from his mountains stern Zebulon cam And Naphthi's stor, with his eye-bails of his Aud the chariots of Jahan relied hurmle-sity of For the arm of the Lord was Akinoam's son?

For the arm of the Lord was Adaptan a son:
There skeep the still cocks and the caverns which rang
To the song which the heautiful propheters stang.
When the princes of Issachur stood by her side,
And the shoat of a heat in its trionsph replied. Lo. Bethlehem's hill-site before me is seen, With the mountains around, and the volleys be There rested the shepherds of Juda, and there The song of the angels rose sweet on the air. And Bethany's palm-trees in beauty still thros

I tread where the twelve in their wayfaring tred; I stand where they stood with the chosen of God, his blessings were heard and his lessons wer

taught, re the bland were restored and the healing wa Oh, here with his flock the sail wanderer came

These hills be toiled over in grief, are the same,—
The founds where be drank by the way-side still flow
And the same airs are blowing which breathed on And thensel on her kills sits Jerus But with dust on her forebead, and chains on her feet; For the crown of her pride to the mocker bath gone. And the boly Shechaniah is dark where it shone But wherefore this dream of the earthly about Were my spirit but turned from the outward and din It could gaze, even now, on the presence of him! Not in clouds and in terrors, but gentle as when,

In love and in meekness, he moved among men And the voice which berethed prace to the way In the back of my spirit would whisper to me And what if my feet may not tread where he stood

Nor my ears hear the dashing of Guldee's flood, Nor my eyes see the cross which he bowed him to bear, Nor my kness press Gathammae's garden of prayer. Yet, Lored of the Father, thy Spirit is near To the most, and the lowly, and penitent here And the voice of thy lore is the same even now As at Bethany's tomb or on Olivet's brow.

Oh, the outward bath gone!-bot in glory and pow The Spirit surviveth the things of an hour;

nged, updecaying, its Pentecost Some On the heart's secret after is borning the same! _ H/5-044ee

CHURCH PROPERTY.

BY JESSE STUTNMAN.

JUDGING from some of the articles in B. AT W., we conclude that somebody doubts the correctness of the Savior's assertions, and has come to the conclusion that the el of Jesus Christ is divided; but we are comfort ed with the thought that it never has been divided, and will venture the prophecy that it never will be divided. Our faith is found. ed upon the Savior's declaration—that a kingdom divided against itself cannot stand; and hence if the church of Jesus Christ, or the kingdom of God could be divided it would have to come to naught; which will never come to pass, because the Savior declared, upon this rock will I hadd my church, and the gates of hell shall not prevail against it." Hence, we conclude the church will stand a solid, immovable, undivided church until the end of time; because the Savior save beaven and earth shall pass away but my

It is true that Paul perceived that the were divisions among the Corinthians, but he did not say that the church was divided. but, that there was division of sentiment or purpose, which Paul proceeded to correct. Dear brethren, to you who read certain pe ricelicals whose columns are filled with reviling, misrepresentation and abuse, we re-

words shall never pass away."

30, and 2 Tim. 3rd chapter; then commit to memory 2 Thers. 2: 1-2, and 1 Cor. 15: 58; and we fondly hope we will see nothing more in our beloved B. AT W., about the church being divided, and "parties" baying and selling church property to each other. would also recommend a careful reading of 1 John 2nd chapter, giving special attention to the 19th verse. Certainly it is not strange that in this nineteenth century some pleased to go out from us, though we are sorry to see it, yet it is their privilege. as ever been the practice of the church to grant such their wish, and we never until recently, heard anything about ascertaining how much such persons had paid for church purposes, and refunding their money. consider that when we assist in building meeting-houses anywhere. St. Louis and Denmark included. that we give or dedicate it to the Lord, and hence hold no claim on it Therefore it is unreasonable to expect a refunding when we wish to leave the Brother There are a number of bonses in the Miami Valley, dedicated to the Lord, deeded to the German Baptist Church, and in the care of trustees properly appointed who are expected to keep those houses in readiness for the use of the Lord's people, for the advancement of his couse but we would consider these trustees very unfaithful servants if they would endeavor to sell or give away those houses, or open them contrary to ti decisions of A. M. of 1868, Art. 16, in which expelled preachers could burl their anothe We do not believe that there is any thought in the Brotherhood of sueing at the law to recover church property; but believe that it is the general mind of the brethren to

We are happy to say that in this Valley there is now no trouble in the church, such as is common to the people of God peace and harmony reign supreme. dark forebodings relative to this part of the vineyard, we kindly invite to take a tom among the churches here, feeling assured that you will learn more about the true state of affairs, then you will by reading the Uindicator and Progressive

be governed by the principle taught by Christ

in Matt. 5: 40.

We remember the maxim, "Never give advice unless asked for, theu sparingly," therefore will kindly entreat brethren not to close church and college property together, but let colleges remain a "private enterprise

TO OTIS D. LYON.

Beloved in the Lord:

Yours of November first is here. Pro-Great word in a world of temptation and last and appetite and passion. a thunder word from the White Thre Eternal Holiness. It spells death, and it spells life, and it spells love. That it spells death is patout to the sin-loving, but that it means life and love is hid from their even by the god of this world. Prohibition is the bateful word to our fast Brothron They want a long rein for the flesh, and a cross of ork with a well-wadded silk cushion the hoels of passion and unnatural last influened by the devil-manufactured beverage

But you refer to the prohibition of the lisor traffic by law.

Does intoxicating drink kill a larger as her than false morality, unphysiological die tetics, and conjugal debauchery? Exce alimentation and amativeness lay millions in the grave annually. We need a Son of than der, a very plenipotent of Almighty God, to preach the Divine judgments on violated or ganic law. Conventionalism and habit are two ugly devils. They once were angels light, now fallen, dragging millions to hell Prohibition, when pronounced by the mouth of God, is a word of prodigious sweep, reaches to our nentries and dormitories ess than to our distilleries and hotels and ons and hells of revelry. If we look at the Divine Ideal of life in the Incarnation, we soon discover that we are gravely deflecti and grossly licentions in many things. Then is much uncleanness and self-serving in the host of Israel. Conventionalism is our stand host of Irent. Curventionalism irenarizates and in social deposition, and in social deposition, and in matter a particular deposition of the proposition and private, how many, also, have no fallow the proposition of the pr mend that you frequently read Acts 20: 29-

sions and appetites! What a shame. Paul wept over such. Philipp. 3: 18, 19. God was incarnate in order to elevate the buman conousness into a lively sense of kinship with the Divine, and make such a life natural, easy, permanent. But the sin of intemperance, in its popular

signification, is indeed appalling. It heast

inlizes and turns the soul into a shrine of Be

lisl, the foulest god of debased humanity

The Brotherhood is not half awake to its tre a evils and the responsibility which the Divine incarnation imposes on all Chris tinns in relation to this monster iniquity. many things we are culpably indifferent, winking at the application of the highest work of lod, and taking the devil's victories as matters of course. I am often amazed how little sympathy is manifested with Christ in the sublime and gracious and philanthropic purose of his incarnation. Did we even sensi bly approximate his end in relation to the purposed exaltation of human nature in vital anion with His Divinity, we would not s pipe or quid in all Israel, and our table would become sacramental boards, and our conjugal relations would be a hallowed typ of regeneration and bridal fellowship with Jehovah-Jesus. If we would know how misstably degraded human nature is, and what idea God has of its possibilities, let ns "look anto Jesus", and study His Incornation That will open a field wide enough to employ all our powers through Eternity. That will tell as how to treat our stomachs, what to do with lips and tongue, eyes and ears, hands and feet, body and soul. This great truth is foreibly enjoined in 1 Cor. 6: 19, 12. In relation to drunkenness our Brotherhood is strongely remiss. What multitudes go reeling and blaspheming into hell, and it herdly produces a ripple in the popular feeling. Think of an army of besotted, God-cursing devil-enshrined immortalities, thirty thousand in number, annually merching over the blood of Christ into the lake of fire! And this in the United States alone! What are we doing to stay this mighty tide of temporal and eternal death? Can we pray and work for its arrest, while we includge in gross exc other forms? Do we even pray in real car est that the Cross of Christ may prevail? What are we doing to keep the young out of this maelstrom of double damnation? How often does the Ambassador of Christ lannal the anathema of Almighty God against the demon of intemperance? Some brethren even think it is a desecration of the sacred office to preach temperance or hygiene. Christ lived this virtue, and what he lived we are to preach and practice. This land, like other across the Atlantic, swelters under the curs of drunkenness. God is defied, the church is maligned, the Sabbath is broken, th of bright, peaceful homes are turned into deus of cruelty and vestibules of hell. Mill ions of hearts are broken, and buried alive and bleeding in the graves of ruined fathers husbands and brothers. Marriage vows are annulled, faithful, loving, prayerful, self-sac rificing hearts are ruthlessly trampled under

It is highly discreditable to our Christian status that we show so little interest in the eradication of this gigantic evil. God will not stretch forth His arm and violently and arbitrarily plack these smoking brands, these

perdition. Parents, children, wives,

strong drink. Is not this a fact over

a brother, and not a river of life. And

such members can be found, who do not s

ful chorus of damustion.

honor, body, soul, God, heaven-all ave sacri-

the world the intense love that is burning in his heart for the slaves of sin Prohibition. Vote the devilout of dem

acs into swine, or the deep, as well as pray "thy kingdom come." I am no voter in men ly political conteste; but when it means mor al principle, amelioration of human crime and suffering, wresting the weapons of dumnation out of the hands of Beelzebub, and saving onle from eternal horrors, I believe in the hallot-box as well as the closet and the s tuary. Down with the Red Dragon in the name of Jesus by any and every means no intrinsically wrong. Hell is gathering in victims by millions. Let us gather as many iewels for Emmanuel as we

C. H. BALSBAUGS HISTORY OF SUNDAY-SCHOOLS

[EXTRACT from a lecture delivered before the Greeni Chin. Sen Sanday-school Convention, at Island Park, Incl. Aspect, 1, 1984, by J. M. Atmeer, of Chrysland, O., and published in the "Chrysland Standard". IT is quite a common opinion that Sunday ls were originated by Robert Raikes,

Gloncester, England, in the year 1780, this be correct, the history which we are

sketch will be very brief, covering a space of

only a hundred years. But Robert Raiks

though deserving of great praise among the

nany benefactors of the poor and ignor

can not be considered the inventor or crisis ntor of Sunday-schools, for the reason that lay-schools were established in chard es fully 1600 years before the time of in-schools, even if we take no account of simile schools among the Jews. But did not Rob. ert Raikes establish the first Sunday-school of modern times, the first since the night of the Dark Ages? No; there was a St school in Pennsylvania forly years before those of Raikes; there were such in Italy two hundred years before his tix and there were several in Germany two law dred and fifty-three years before he begu his. But is it not true, at least, that h tablished the first Sunday-schools in Eng land? No; there were such schools in Eug land more than a hundred years before th of Raikes. But, once more, is it not true that he was the first to establish such schools as we now understand by the term Sunday schools? No; that is even a greater mistak than the others, for the schools which he es tablished were not at all such as we mean b Sunday-schools," but simply churity school taught on Sunday. His work was a beness work of great importance, but it was wholly unlike what we now mean by Sunda

In order that we may see how my little his Sunday-schools resembled ours, let us analyze the Sunday-school idea, as we not understand it. It is a complex idea: what are its elements? We may name them in the following order, beginning with those which are most fundamental: first, a Sunday-schot is a school of religion; second, it is a school on Sunday; third, it is a school whose teach ers give their services freely, making the work a labor of love; fourth, the school is lo all classes of pupils, and not for the ragged or poor alone; fifth, it is a school for studying the Bible; sixth, it is a school of the ch sustained by the church, and having for on of its sims to strengthen the church; sevent it is a system of schools having one unifor set of lessons for all the schools. Now of a these seven elements of the Sunday-scho idea, as we now understand it, how many de Raikes have? The answer is, only one, viz ficed to gratify the hell-whetted appetite for the idea of a school on Sunday. devils may well chuckle and angels weep? of his schools was to give to the evry and neglected children, who worked all the week in factories, some of the opportunities Do we ween also? Is there any brother who reads this that would have the hardibood to which other children had on sec sell his grain to a distiller, knowing that it first of all, opportunities to learn to read as write. He also had them attend church and will be converted into the liquid witcheraft of the devil? This would be far from say the catechism. His schools lasted from fulfilling John 7:38. A river of death is such eight in the morning till five at night. And he never changed the character of his school us long as he lived. It is plain, then, the he did not *originate* Sunday-schools in say sense whatever; although he did do a grad ple, for filthy lucre, to line their pockets with the blood of souls, and help to swell the aw. and benevolent work, which had far-re

day-schools, we must go back almost to the beginning of the Christiau era. It seems st to divide this space of time in three pe

1527 to the present time

THE EARLY PERIOR. A. D. 180 to the 6th century A. D. Tetallian, as quoted by Dr. Schaff, in his galory of the Christian Church, shows that mailar schools were established among the ches as early as the year 180 A. D. They re known in history as the catechamenical state, or the schools of the catechamens, as schools had the same object as our Sunschools, and they had so nearly the same

actor that they may rightfully

and Sunday schools. pr. Schaff says that even before the estab ment of such church schools, in the year there was similar instruction given the not exactly in the form of schools. So the substance of the work done, we trace such schooling for children and

We meet with two kinds of schools in c dion with the churches during the es paries of the Christian era, catechetical ing public religious trackers, and the some general resemblance to the theo seminaries, or to the colleges of the ide, of these times. Several such blished in the East during this early The most famous one was that at ndria, from the second to the fifth cer The other kind of schools, calechuols), established in each church. The ralier Bunsen, in his work, Christianity, Mankind, as quoted by Dr. Schaff, gives steresting account of these early Sun Buusen draws his information fro in use among Christians of the early aturies called the Church and House Book From the similarity between the name silichumen and our modern word calechism which is, indeed, derived from the same verb), it is easy to adopt the opinion hat those schools took their name from the that those schools were founded upon echism and were devoted to the study But there appears to be no ground for The name catechism is a modsuch a view. rd and was not in use in those times t could not therefore, have given name t

To get the true meaning of the name give. to those achools, it is necessary to go back to the original meaning of our word codechism This word, as we now generally use it, sig-tifies a special form of teaching in which the the papil commits to memory both question us pape commits to memory out questions and their answers. But this is a late mean-ing of the word. The original meaning of the word catechism was simply instruction. The verb from which it was derived signified struct. And the word catechumen, de d from the same verb, signified simply papel, or one receiving instruction. The abschumenical schools, which are so often portioned in the bistory of the early church s, were therefore simply schools of instrucliss, or schools for pupils. But are not all schools for that purpose, and for that class of persons? Certainly they are. But some schools are for special classes of pupils, others for pupils in general. Thus we have ordinary and normal schools; schools for schol us, and schools for teachers. Precisely such chools, catechelical and cutcehume they were schools for teachers and school for scholars. And yet it is possible that their Sanday-schools were never called "catechumer menical schools" until the word catechumer ad become a technical name.

In regard to the form of instruction in those schools, Prof. R. D. Hiteboock claims but they had in use what or would call cate But he says they did not give the

The writer whom we have already quoted than once, Dr. Schaff, says, that the sore than once, Dr. Schan, says, that the priod of instruction, or the culterlowneathe, as it was called, was the "preparation for hap-tien," until the time of "the general intro-duction of infant haptism." But from the account which he gives of it, it is clear that was not a "preparation for baptism" in any ther sense than that in which all our preach Sunday-school teaching to the unthere were several grades, or classes, of cate relumens (according to Schaff, three classes but, according to the Encyclopedia Britannica there were four;); and of these classes, only

pri to A. D. 1527; the modern period extends two were even applicants for haptism. As early as the third century, the church to have been made a sort of secret society.

The administration of its ordinances was veited from outside observers. It is quite po ble that there was in this an imitation of the so-called "suysteries" of heathen worship, "the Eleusinian mysteries," etc. And there was circle within circle, in this vailing of the worship of the church. The four classes of catechamens were, inquirentes, audients, genoffeelentes and competentes; the imquirers, the hearers, the kneelers, and the elect. Inquirrs were informally instructed outside of church gatherings, hearers (audicules) were admitted to the first part of the services, including the sermon (neither of these cla cluding the sermon (neither of these classes had applied for baptism); kacelers (genuflex testes), persons who had applied for baptism hat were not yet accepted, were admitted to the further worship of the church, the pray

> and were waiting for Easter or Christmas, the only times when baptism was administered in that age of the church. All these four classes of catechumens, pupils, were instructed, mostly, in groups or sees, sometimes by the pastor, and some times by other teachers. At one time a reg ular period of three years, was fixed, as the time of such instruction, and this period, as said above, was called the catechamenate. This system of things continued until some-

ers, etc.; the compeleutes (the elect) were ar

plicants for baptism who had been approv

time in the sixth century. THE MIDDLE PERIOR

From the sixth century, A. D. to 1527. This corresponds, in general, to the peri It is generally called the Dark Ages. It is not easy to define with exactness, the limits of the Dark Ages but it is generally agreed that the period tended for fully a thousand years. It has sometimes been called "the night of the durt ges." And certainly, when we consider the onderful intellectual activity of the centu ries which immediately preceded, and of those which immediately followed, the coming of Christ, and the at least, equal, intellectual ac tivity of the present age, and when we con trast with both these, the utter sluggishnes or the uuman mind for the thousand years which lie between, it really seems as if that middle period was one long night hetween

The great historian Hullam the seventh century, "the padir of the humar intellect." In some respects, it would seen that the tenth century was lower than the sev enth. Here then was the midnight of this

wo millenniel days.

ng sleep of the race.

During the entire Middle Period, then

ere no Sunday-schools among the churches. The great system of the schools of the cutchamens had disappeared. They were, rse, not shandoned all at once. deed, after the general break-down of the sys tem, repeated efforts were made to re-establish ach schools, but the efforts were in vi There was not life enough in the sluggish world to sustain them. This state of things ontinued for nearly, or quite, nine bundre years. Appleton's Cyclopedia, in its earlier form, "The New American," stated that the catechumenical schools continued "at least to the eighth century"; but in the "American Cyplopedia" they correct the former stateand say that such schools continued till ome time is "the sixth century".

During this period there was one sig intellectual life which deserves mention in this brief sketch of history. Calechisms make their appearance in the eighth century There is record of one prepared by Kero, of St. Gall. A little later one was prepared by Otfried. At a little later time, catechisms seem to have been chiefly used by those small scattered sects which opposed the hierarchy. viz, the Waldenses, the Albigenses, the Wick liftites and above all, the Bohemian Beeth But they do not appear to have used these catechisms in anything like a school on Sunday, or connected with the church. They were chiefly of a controversial character, has ing it for their aim to expose the errors of

From A. D. 1527 to the present tir This period naturally divides itself into two and divisions; 1st, the period of spasmodic ef-forbs at Sunday-schools, and 2nd, the period of regular growth and development.

least seven different countries of Europe, and at four points in the United States. all these cases the history of the work was

The history of modern Sunday-schools be-gins with the history oy the Reformation. They took their rise in the same country, and owe their origin to the same man. The first Sunday-schools of which we can find any ac-count since the Dark Ages, were established rount since the Darit Age, were estimated by Martin LUTHER. These schools were much like those of Robert Raikes, between two and three hundred years later. They were not, properly, schools of religion nor of the Bible, and yet they had distinctly artigions aim. They were, like those of Raikes, for those who were too poor to attend schoo during the week, and their declared object was to teach such children to read, "that they might read the Holy Scriptures eral of these schools were thus established in This was in 1527, only ten years Germany. after the first gun was fired in the great war of the Reformation, and 253 years before the mous work of Robert Raikes. Thirty-three years later, in 1560, John

and since at last A. M. it was pror ex established some Sunday-schools in Scotland. Twenty years after that, in 1580 two centuries before Raikes, Cardinal Borroo established a Sunday-school in the cath dral of Milas, and several others at other points in Italy. About the same time such schools were taught also in France and in the Netherlands. In Eegland, during the 17th century, some of the clergy of the Establishol Church habitually gathered the youth their parishes on Sunday, as well as holidays and instructed them in the church catechism This had been made their duty by the rule of the church a hundred years before, almost from the time of the Reformation; but it seems not to have been actually done until the 17th century, and even then only by a s number of the estire body of clergy

In 1668 Joseph Alleine opened a Sunday chool in England. In 1674 there was a Sun school in England. In 1674 there was a Sun-day-school at Roxbury, Mass.; and in 1680 there was one at Plymouth, Mass. This was just a hundred years in advance of Raikes work in England. John Wesley is said to have had Sunday-schools in Savannah, Ga., in 1737. In 1740 Ludwig Hecker began a Sunday-school at Ephrata, Lancaster Co., Pa. He continued this school for a long time. 1770 there were Sunday-schools in County Down, Ireland. This was ten years before the work of Raikes began. And this ends the first subdivision of the modern period the time of spasmodic efforts to establish Sunday-schools.

QUAINT, BUT CAPITAL. A workingme whom God has greatly blessed in preaching Christ, came to hold a series of services at the West London Tubernacle. Among numy good things he said, the following is worth repeating: "My friends, we are hear-ing a good deal said about backshiding. Now I ain't going to say that there are not son who do really depart for a time from the living God; for we are solemnly warned conc ing this; but I'll tell you what, my friends, I believe a good many of 'em havn't front-slid Truly our good brother was right

There are numbers who have lightly as the name of Christ. An exciting meeting, an unintelligent expression of faith in Chriwhich costs neither the back turned from sir to God, nor the intelligent acts of haptism and union with the Lord's people, is the sum total of their religious experience. we may say, from what did they backslide?

There are many temptations for a m do wrong. Our perverted nature rebels against indignities from time to time spirit of retaliation is often difficult to re press. How hard it is to do unto others as we would have them do unto us. By degrees one comes into the fullness and sweetness of the Christian religion. A full-grown Christian is not made in the twinkling of an eye One does not get the mastery over self in a few hours, but it often takes months and years to accomplish this result. Under God me can concurre self

Is you want to make the world better do The period of spinsmulic efforts extends your level best to s from A.D. 1527 to 1790. During this time Sun-day-schools were temporarily established in at | louder than words. your level best to show other people how to live a model life. Actions speak a great deal

EDUCATIONAL.

BY S. Z. SHADD

ALL the schools under the care of Brethren are steadily improving. The autlook

A good method of improving ourselves in iguage is to note the mistakes of others. and evoid them

THE Harvard faculty has forbidden any student after this year to row in any cre naless able to swim.

COLUMBIA College has an endowment fund of \$5,300,000 and an annual income of \$281, 000 with 208 students in atterdance, giving \$1,350 to each student. We would be willing to teach eight times as many students for the As Sunday-school instruction is an import t work of education affecting our church

more Sunday-schools would be established in the West, we would be pleased to have some one report to us what success has been med with in that direction Miss Flora Grant and Bro. L. H. Eby, t of our graduates, paid the college a pleasant visit last week. The former has just completed a successful term of school and

latter was on his way home from an extended tour through the East. We are always glad to see our old students pay as a visit It is stated Williams College will come in-to 8400,090 by the will of the late Edward Clark, of Cooperstown, N. Y., the president of the Singer Sewing Machine Company.

This is a good way of disposing of wealth When a man makes a will he can place his means where it will do good for ages to come. Go then and do likewise

Ir is an undeniable fact that no truly edu eated person is proud on account of his knowledge. The higher anyone rises in the knowledge. scale of intollectual attainments, the better e sees his own deficiency, and the more it humbles him when he comes in contact with those better educated than himself or v he sees the vast ocean of facts of which he knows so little.

WOMEN are now eligible to school offices in Illinois, Iowa, Kansas, Virginia, Massachu-setts, Michigan, Minnesota, Pennsylvania, Vermont, Wyoming and to any office in Wis consin except State Superintendent sissippi has a State Board of which includes the Governor, Lientenant Governor and eight other persons, one of

In the present condition of affairs in the United States it would be as vain trying prevent educational progress, as it would be trying to dam up the Nile with bulrushes Only a few years and then the young men now, will have the management of both hurch and State, and as we have educated them, so will they manage the affairs entrustod to them.

NOTHING is more whimsical than the lar notion of Arsthetics, or the science of the beautiful, as held by fushionable society Forms that are estimated beautiful to-day are judged unbearable a year hence, and in ten years are again the style. All this is contrary to a law of nature as well as to common seuse. Beautiful thoughts, sounds, and acts are always such. Beauty of the intelleet and the heart never feel

Christian temperance was warraly discussed in the student's prayer-meeting. After read-ing and quoting suitable Scripture, and a few appropriate remarks by the leader, sister Lizzie Miller, the subject was warmly discussed by the students and others. Of course speaking was all on one side since that ques-tion less but one right side. Bro. Evans, who was present gave the meaning of the wo temperance as used in the Scripture as self-control, but does not always imply moderate use, since some things dare not be indulged

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R. H. MILLER. J. H. MOORE, . .

SPECIAL CONTRIBUTORS

TOTE PAPER

There are twenty congregations of Breth Moopy, the evangelist, is reported quite ill

Sxow, several inches deep, fell in Georgia on Monday of last week

VENNOR Says we are to have pleuty of snov

NEXT week. Bro. Enoch Eby will tell us what he thinks of Colorado. Four recently made the good confession

and united with the church at South Fork Bro. Abram Molsbee has been elected as a

sember of the Standing Committee from Bro. W. C. Teeter spent a few minutes in this office last Moudsy. He was in the Mount

over Sunday. Michael Keller, of Pennsylvania rites that two were lately baptized in the

Hopewell Church. THERE are now one hundred and twenty tembers living in the city of Waynesboro,

Pa. Four of them are ministers THE Chinese Sanday-school which was

started in Boston six years ago, by one zeal ous Christian lady, now has 115 pupils.

THANKS for the names of members received from Tennessee. We hope all receiving this number will consent to become subscribers

Six were lately added to the Round Moun-tain Church, Ark., the place where they are trying to raise money to build a meeting-

New York's total church expenses foot up about \$6,500,000 each year. This is not a very large sum, considering the millions that are

Bao. Caleb Fogle, of Richland county, Wis. called on us last Friday morning. He wa on his way to the West and may settle in Missouri or Kansas

The missionaries driven out of Egypt by the late war, have returned to their posts and taken up their duties where they left them

Buo. Daniel Hays is at his home, Moore' Store, Va., working on the Minutes. ors the topic plan, grouping and condensing things of the same class

HARRISON, the "boy preacher," has been holding revival meetings at Grand Rapids Mich., for several weeks. Three persons have been driven to insanity by the excite

ONE of our exchanges speaks of enforcing the mandatory uniformity set. There is o such an act on legal record kn There is, however, an advisory uniformity de cision or act, which the B. AT W. both endors

A FAMOUS North Country elergyman, whilst preaching, a few Sandays since, from the text, "He giveth his beloved sleep," stopped in the middle of the discourse, gazed upon

his slumbering congregation, ar "Brethren, it is hard to realize the un-bounded love which the Lord appears to have for a large portion of my auditory."

BRO. Austin, of Burr Oak, Kansas, writes that his colts were not stolen, but strayed off. and found the next day Tue large, well attended Sunday-school in

the College seems to be growing in inte We assure our readers that the Bible is well taught there.

Dr. Talmage wants to know where the making a frail profe carry a big string of D. D., LL. D., F. R. S. S. T. P., X. Y. Z." etc.

Ture District Monting of Tennessee advises ers not to read or encourage period that are working to stir up strife and conten tion among the members

I. H. JONES, of Jamestown, Mo., for four ears an Odd-fellow, and occupying the high est office in a subordinate lodge, has lately secoded forever from the order

Deacon Iohabed Steddard, of Perry, Me last week took into his family an orphon, which is the thirtieth child be has adopted. Not many men bave so good a r that

BRETHREN G. C. Howman and T. W. Dov are the Brethren Evangelists in Tennessee We are informed that they are excellent men and will doubtless do a good work as mission

So that his work progresses, the d willing to be hid. It would be a gain to the world if all Christian and temperance work-ers were as careless of the "credit" they reseive for their efforts as be Buo. Levi Eby, of Leus, Ill., on his way

from Penn., stopped a short time with us He reports a pleasant trip, and says he found the churches generally in a good condition where he stopped during his travels. Miss Emma Bond, the victim of the horri

ble outrage in the Christian county schoolouse last June, and whose life was for sev eral months despuired of, has somewhat re covered, and is now able to travel some THERE is in the county juil, in Philadel-

phia, a tramp who lives on green grass, roots and milk. He has long, claw-like nails. He must be a modern Nebuchadnezzar. He is exciting considerable curiosity among the THOSE who have ordered Alm

please he a little patient. The Almanacs are printed at the Primilive Christian office, Huntingdon, Pa., and will be shipped here They have not yet arrived, though we are looking for them every day.

THOSE who labored in the districts in Indis during the famine and helped to gather in the thousands of adherents who voluntari ly renounced heathenism for Christianity bave been surprised at the smallness of number who have lapsed into the old religio When talking of the church,

mean the different elements. The church of Jesus Christ is not divided. Those who de part, or are expelled legally, do not belong to the church; they belong to another body, or may be a body of themselves, distinct from

In small things, says Spurgeon, lie the rucibles and the touchst Any hypocrite will come to the Sabbath worship, it is not every hypocrite that will attend prayer-meetings, or read the Bible in secret or speak privately of the things of God to

THE churches in Tennesce have just taken a good step in the interest of missionary work in that State. That is right Brothron; som out good men to preach the Gospel in the for-saken places. That is just what every District in the Brotherhood ought to be at. hope the Brethren will keep us posted on their work. We are always glad to receive and publish good church n

Most of us would prefer to go on "flow heds of case," and strut in the glamour of the senses, and worship in the letter and the flesh rather than in the spirit and in truth. Heav n-towering steeples and stained windows, ar corresponding demonsor and personal ap-pearance, are hard to reconcile with the mind of God as expressed in the cross. When lust and pride take the reins, the devil is charioteer

SUBSCRIBE NOW All new subscribers to the Brethren at Work, for one year, will receive the Paper FREE to the end of the present

Bao. Philip Workman, of Linn, Orego writes that for five weeks they bave h mmease amount of rain, and on the 30th of October, a snow fell about two inches deep, something they have not had for years

Iowa has 416 Baptist churches, 275 of which have regular paetors. Their Sunday-schools number 531, have 2,517 officers and teachers, 19,182 scholars, and the average attendence 13,398. The total contributions to the churches last year were \$157,688.60.

THE Palestine Colonization and Christi Missionary Association was incorporated at Boston, Oct. 30. It is formed for the purpose of colonizing Palestine with indust and energetic Christiaus, and restoring it to its former grandeur. A veny large congregation ass the College Chapel, Sunday evening, Nov. 19,

to hear Bro. Sharp's sermon on the "Civil Oath." The discourse was well received, and we hope it will do some good. We expect to print the sermon in the B. at W. next week. HENRY Ward Beecher has looked over several Sunday-school libraries, and it is l

did opinion that nine books out of every ton are too boshy for any intelligent child to read. This is another argument in favor of more carefully prepared Sunday-school liter-IT would be well if each housekeeper would make an effort to get a good religion newspaper into every family under his charge Good religious reading, especial church news, tends to strengthen the mem

pers and gives them more weal for the caus of Christianity. THE Germans in this country number 5, 000,000, of whom one-third are Catholics, one third are Lutherans, and the remainder are iofidel. The Scandinavians number 1,500 They have 120 Baptist churches, with mbership of 6,500. There are in the Unit-

ed States about 8,000,000 of foreign people. expect many notes of travels and much church news, and of course we want to give every one of you a chance to be heard, hence sk you to make your articles as brief r nossible cossible. The shorter you make them, the setter they will suit our readers, for every-

book likes brevity

Ix the report of the District Meeting of mn., elsewhere in this issue, is something a little new to us for a District Meeting, never theless such a thing in a meeting of that kind might be edifying in some instances. Among us asked and answered, was one about Melchisedec. Better to talk about the "king of peace," than the king of conten-

THE way most of the popular churches are preparing for their worldly Christmas tree reises, strongly suggests the truthfulne of the following, clipped from the New York Independent:

Independent:

One protor, auxously praying and planning for reviral naterediage, is so impressed with the pressure of amore ments, fairs, etc., upon his people as to declare: "The dead has a mortgage on as till Christman, and then he will not be a fair for the fair.

THERE is something startling in the fig which indicate the cost to the country of the use of alcoholic liquors. If Great Britain, for instance, should stop using alcholic be ages for one year, and put the cost of the enormous amount of \$600,000,000, the annu-al interest of which, at five per cent. per an-num, would be \$30,000,000 for all time.

J. M. ATWATER'S lecture on the history of Sunday-schools, on the second page of this issue, deserves a careful reading. The hisissue, deserves a careful reading. The his-torical part is as good as could be made in so brief a space, and is sufficient to carry conviction to the minds of all those wh on history. Thus Sunday-schools are traced to the immediate successors of those who lived in the apostolic age. But it is never theless strunge that these men will accept history in defense of Sunday-schools, and then reject it when brought forward in de fense of trine immersion.

Some of these Southern preachers an rather pointed in their manner of Hear is an instance:

There is in instance:

"I case loaned a cart and or to some boys to an a camp-meeting. They find a raphbe of tent to the about 10 the campaign of the campaign

AT the late District meeting in Tenn., p W. Dove was Moderator; Abram Molshes Clerk; J. S. Good, Assistant Clerk; and John Brubaker, Reading Clerk. The meeting The meeting is ing of the kind ever held in the State are glad to hear that these Brethren are fire for the Gospel order of the church. THERE is some advantage in understanding

the German language that the English rear er cannot always baye. er cannot always bave. This week Bio Sharp, in his article on first page, finds Chris on the Sabbath in a Jewish Scriptures were taught. Take this German evidence in connection with the historical ideace, given in the lecture, on the second page, and we have a pretty clear case Bno. John J. Emmert, of Mt. Carrell. III has been quite sick with the diphtheria and lung complaint. He was well enough last Wednesday to write a card, from which as

glean the following:
I read the B. AT W. as my strength adm think this No. is most excellent among the best yes buy yet issued. Queny.—Since the A. M. is to easily as the yet issued. Queny.—Since the A. M. is to easily as the libbo of May, will our Dostrick Meeting be no used, fixed works before that time? If will be eather early for II, Perhaps it will be all right.

ELD. John Wise and wife are now at Well ington, Summer Co., Kan. where they have Bro. Wise expects to hunt up the men bers in that county and presch for then Within a few weeks, your office of father-in-law, E. Bishop, of Urbana, Ill., will his family (four members) will move to his new farm, ten miles to the North-west of Wellington. Hope brother Wise will visit

Moony and Sankey appear to have been very successful in their meetings in Pans On one Monday evening Mr. Moody spokels interpreter in the largest Protestant church in Paris, the Oratoire, and it was crowds with French of all ranks and with America and English. Mr. Sankey's singing gare great pleasure to the French part of the atdience. Canon Wilberforce sp oke same word of sympathy and approval of the meetingsal

THERE was an earthquake shock in South rn Illiuois week before last. At Greenville Vandalia, Salem, Centralia and Pana, the vi hrations were distinctly felt, and in some in stances were accompanied by brilliant electric discharges. The same evening a seven storm of electricity raged over the country. extending from Omaha to New York, realer ing fourteen out of tifteen wires, from Chica go to New York, useless for a time. Switch boards were set on fire, and keys, of instru

THE Free Methodists have taken a stant on the liquor and tobacco question the would make the members of other churches wince if the same standard were applied to them. At their Conference in Burlington, Is, lately, the Free Methodists declare that " manufacture of wines and cider, the brevin of beer to be used as a beverage, or trafficing in the same, the raising and selling of hope for brewing purposes, and the growing using or trafficing in tobacco for commercial pur-poses or common use. is a sin against Gol poses or common use, is a sin against Gol and our neighbor, and that persons guilty of any of the above practices are not worthy of membership in a Christian church."

JOHN PIERPONT said; "I am deeply convir ed that the evils of intemperance can never cease till the virtuous in society shall units in pronouncing the man who attempts to s cumulate wealth by dealing out poison and death to his neighbor, as infamous." Ir rumsellers must be supported, exempt from work or laker of any useful kind, better provide them houses, food and clothing, at nce, out of the general subscriptions of people. If their business were entirely stop ped, so as to save all the cost of pauporisa and crime it creates, we could, at less individ und expense than now, support every man of them, and their families, and have money

Some one has written the Lord's prayer on giece of glass not larger than the head of a ghich can be easily read through a mi-Upon reading this triumph of mejeal skill, a wicked sceular paper feel d upon to say: "We don't helieve it will long-felt want. The thousands of peoa long-felt want. in this country who won't read the L enyer when it is printed in small picatype, sy tackle kindly to the microscopical dense, but we doubt it."

NEARLY every day the papers are telling of age and young men who are led astray and books and newspapers—in all styles and g perverted and their imaginations impropexcited, they start upon a career of crit at prepares them for the penitentiaries and In former times evil companionre the great cause of youthful inju these days had reading is worse

Ww. C. THURMAN is out with another pa g, called The Word of the Lord. He is galed to know, how in keeping with the spel, he is to charge for a religious paper of he knows that the printer must be paid His leaving the church in Virginia some ors ago, caused quite a stir, and many But the gap long since closed of now in Virginia, where most of that tro vas, the members pay no attention to oths who may be trying the same game.

The will of the late Mrs Seval, F. Atkin o of Memphis, Tenn., bequenthes her late sidence and two other houses in that city olned at \$50,000, and a lot of bank stock ad other valuables, to Bishops McTyeire, Paine, Pierce, Kavanaugh, Keener, Granber Wilson, and Parker, of the Methodist Episconal Church South, in trus by the use and benefit of the Theological ent of Vanderbilt University. ristees are empowered to sell the property ific legacies are paid.

Occasionally we see an article stating that all the Minutes of the A. M. were andstory at the late Arnold's Grove Confer Persons who so write have been mis shere they stood, before the meeting in Ind-There was no change made whateve as HEREAFTER most have for their port the plain "thus saith the Lord," or spirit of the Gospel and he manda-We hope none of our readers will be mislead by these incorrect statements refer-

By reading Bro. Eby's communication of be first page of this issue, it will be seen list be is in full sympathy with the West in by efforts to build up the cause there. reglad that Bro. E. is spending some time thoughthe churches in the West. It will he agreat belt to the churches to have him freach among them, then it will do him good have the churches to have him freach among them, then it will do him good to be among them, and realize their wants case good there. We hope there will be a mitted effort this Winter upon the part on many able ministers to help preach the Gos el among the poor and needy in the West

Some parents allow their children to the very rude and numannerly habit of breaking in upon their conversation and those cider persons with questions and remark d their own. It is very uncivil to allow then b do so. So even among their own brother sisters and school mates of their own ave et them speak without interrupting. If on oll n story or a bit of news, teach them to let him finish it; and if he makes mishakes that ought to be corrected, do it tterwards. Don't allow them to acquire the whit of being interrupters. Most of those llow their own children this disagre ble habit, will be exceedingly unnoyed at the

THE transit of Venus will occur on the 6th of December, Venus is the most brilliant concenner, venus is the most britism it things, and the people will always be standard all the stars. When it ries shefor the to read what you have to say. This is the 'on' it is called the morning star; when it secret-we wanted to full, and it is one worth she after the san it is called the overing star. Innoving. This is a day of brevity, when he staritte nearly as large set the earth, and it is overything must be condensed.

revolves around the sun in about 225 days Its mean distance from the sun is about 66 millions of miles, or nearly 30 millions less than the earth. Occasionally Venus pass seen as a small-black spot slowly ere

directly between the earth and the sun and by looking through smoked glass it may be the sun's disc. This is what is called the transit. The event will be very important to astronomers for two reasons. The exact distance of the earth from the sun may then be more fully determined by proper measure ments with astronomical instruments, etc. There will not be another transit of the kind for 122 years, or June 7th A. D. 2004, hence the astronomers desire to make the best pos sible use of the occasion. Shortly before o'clock, Dec. 6th, a tiny spot will cut sharply into the sun's horder, move slowly over his disc, end, after a passage of nearly six hours will suddenly disappear. This is all that will be perceptible to the naked-eye observer. But to the astronomer and the telescopist the event is full of the deepest significance.

THE GOOD SIDE. IT may be all right for our readers to keep

as posted in regard to certain classes church troubles, but we think it not advisable to publish them. Publishing church trouble tends to create a thirst for that class of read ing matter, which in the end will prove rain ous to true vital piety in any Christian Community. We are much inclined to partake of the nature of that which we read. As a gen-eral thing those who take delight in telling troubles abroad always tell the had and omit the good, thus leaving the good to die while the evil is steadily strengthened by being carefully cultivated. Our aim is to publish the good and leave the evil to die for the want of attention. The process is a slow one, but it is sure. In Phil. 4: 8 Paul has well said: "Finally, hrethren, whatsoever things are true, whatsoever things are honest, whatso ever things are just, whatsoever things are pure, whatsoever things are lovely, whatso ever things are of good report; if there be any virtue, and if there be any praise, think on these things." We make it a rule to read as little of these church troubles as possible Our relation to the public and the pres makes it necessary that we keep somewhat posted, but for true enjoyment give us the papers and books that are full of "good re ports," things that are levely, honest and pure. The more we think of these things the more we partake of that nature.

A SECRET

We have been in the publishing business quite a while and therefore know something of the art of running a newspaper. Wh we first commenced writing for the press w endeavored to make our articles as long as possible, thinking that long, well prepared articles were more convincing. But there was something else we soon learned. We were told that not one-half of our readers would take the time to read such lengthy We did not like to write a productions. thing that the people would not read, so now we try to make our articles as short as possi ble, and write more of them. By so doing we find that we can place as many as seventy items and articles on the editorial pages, and as a general thing they are read before any other part of the paper is looked at. Our contributors would like to have their productions read by everybody who takes the maper, and there is just one way that they un have that done, and that is to write short interesting articles. It would be best if no article in the paper would exceed one and a half columns. And if you want to be certain of baying the article read make it still short er. Say the very best things you have to say. and let that be as brief as possible to read well. Church news and notes of travel should he shorter yet. Toll only the most interest-ing points, and tell them briefly. Do these things, and the people will always be any

THE SOUTH Sourawann will be the motto for the tray-

ing public this Winter. It may not be long ill that old saying will be changed, and we till t will write "Southward the star of empire takes its flight," The West is rapidly filling up with an energetic class that would prov blessing to any land. But there is still greater opening in the Southern States, es pecially for our own people, against whom there is no prejudice. We took no part the late war, we never meddle with politics, but labor to build up the country and improve the morals of the people. In the South, land is cheap, and there is plenty of timber; health generally good, land fertile, fruit abundant and the finest climate on the continent. But somehow our people have made no move in that direction. All of our efforts have been toward the West. We would like to see nove towards the South. In some localities we are getting too numerous: too many preachers for the amount of work to be done Perhaps these things may be the cause of ome of our troubles. We need to scatter out sany are going West; let others go South and thus keep the work moving, till have many large congregations in every State and Territory in the Union. This is the way to do missionery work that will have som lasting effect It seems to us that it would be a good ide if some experienced brother or two

take a trin through all the Southern States this Winter, and write up their advantages and disadvantages, and in that way get our people to thinking over these things. Let em go everywhere, preaching the Gospel. We do not want our people in the West to hink that we are trying to keep any body from going West. Our object is to do mis sionary work by spreading the Gosnel and the preachers, as well as all others who feel ike niding in the good cause.

RESTORED TO LIFE.

A REMARKABLE transformation from death to life is reported from Fort Wayne, Ind. Mrs. W. I. Pottit wife of the teller of the First National Bank of Fort Wayne, apparently died, and the undertaker took charge of the hody. Arrangements were making for the funeral and watchers sitting with the suppos ed corpse. At 10 o'clock at night a faint sigh was heard coming from the body. The watch ers started to their feet with alarm, steppe to her side, found her eyes were wide open, while in a voice that was scarcely an au whisper, she recognized them and asked for her husband. For a moment the attendants were speechless with wonder at the resurred tion of the dead; then, with the revulsion of feeling, they almost screamed with excitement The husband came in haste and with joy unspeakable clasped again his living wife in his arms. The doctor was sent for, and he was ch astonished as the rest of the hous hold at beholding living what in his exact modical science he had declared dead administered the proper restoratives and the patient rapidly improved, and will probably recover. Had her friends been in as much baste about her burial as people are in many instances, this woman would have suffered untold tortures in the grave. There is ah ant proof to show that thousands have been buried alive and awoke in their graves. would be hard to think of a more distres condition. It is a wonder that more caution is not taken against such accidents make too much baste in burying our dead especially in justances of andden death There ought to be some way of testing the certainty of death, a mothod that even the un learned could apply. We give the following: there may be others

Just before hurying hold a clear mirror over the mouth of the corpse several minutes. there is breath on the glass life is not yet extinct. Hold a lighted candle to the great to If the skin forms a blister there is yet life in the body. Wrap cord tightly are and the fore-linger. If it turns red or purple at the end, it shows that blood is still circulating, and life has not yet denorted.

SATURDAY NIGHT.

A Parable.

Many years ago there lived a well-to-do family, whose members dwelt together peace and unity. They were noted for their honesty, frugality and general Christian de portment. They were highly respected by their neighbors, and their name became pro verbial for piety and bonesty.

Finally there came into the family two boys who grew to be quite troublesome to the mother and the other members of the family They were constantly quarreling with each other, talked much about each other, and could not, under any circumstances, live gether in peace. What would please one would always displease the other. They were constantly hurting each others' feelings, and disturbing the peace of the family generally. Otherwise they were good hoys to work, and also hore a good reputation among their neighbors. Their hrothers and sisters reasoned with them much, trying to heal the wounds and have them labor together as two brothers of the same family ought to, but the older they grew the more hostile they became to ward each other. Finally the older hoy said he would stand

it no longer, and left home to seek his fortune elsewhere. The younger boy grew more troublesome and was still the cause of constent ill feelings in the family. As a last resort his mother told him plainly, that he must either reform or leave home. He refused to amend his ways, bence the door was closed against him, shutting him out in the cold, cold world. He and his older brother immedistely became good friends, snoke kindly to each other, though before they were all of the time quarreling. Instead of going out into the world, and trying to gather up something for themselves, they lingered around the old home, abusing their old mother, saying hard repreachful things of her, and trying to get the other children to be disobedient to the home rule, that they may be turned away from the good old fireside too. They even wanted the troubled mother to divide the property with them, claiming part of it

The care-worn mother, by these troublesome brothers, is sorely perplexed. It pained ber to think they made so much trouble and could not live together in peace, but had to leave home. But it is still more painful for her to see them trying to make yet more trouble by getting others to leave, and by persecuting her so severely. She would gladly open the door and let them in, but she knows that if she does they will be quarreling all of the time just as they were before. While out in the cold world they seem to be good friends, but will not promise to come into the house and live peaceably. The mother is daily look ing for her husband, and expects to go with him to the goodly land beyond the great ocean. These troublesome boys are preparing to go along, but if they could not live together here, how can they dwell together in rmony over youder! It pains the mother to see them out in the cold, exposed kinds of evil, but what can she do? It will not do to have constant trouble in the family She can only pray the Lord to forgive then for they know not what they do.

IT is said that Lycurgus, in ancient Greeextirpated every vine and rooted out all the vineyards; and that 700 years ago the Emper or of Chiun did the like in his dominions is said, also, that under Romulus a woman who tasted wine was punished by death.

One could almost wish that some powerful sovereign should arise to do as thorough a

Ir a friend should come to your house, and spend his time talking about the evil acts and dispositions of his neighbors, all the while justifying himself—placing his neighbors in the fault in every instance; what would you think of that man? You would say, the man needs watching. Very well; what have you to say about papers that do little else save finding fault? No one but a fault-find or makes it a business of finding fault. Is not this as true us Gospel?

Mome and Family.

ABOUT the only force some people

have is the force of habit. Berren receive a hundred hursh and unkied words than to utter a

Userut knowledge has no ene mics except the ignorant; it cherish-es youth, delights the aged, is an ment in prosperity, and yields comfort in adversity. CHRISTIANITY is compreh

nough for all trath. It is as liberal as the light of day: as benificent as the warmth of the sun, and it nes as a blessing and a benefaction to universal man. CHILDREN, do not form the habit

of making excuses. If you have me wrong, he willing to confess it. Do not try to hide it, or to throw the blane on another. A person who is quick at making excuses, is not likely to be good at anything else, or to be loved and honored.

Speak Pleasantly

THE habit of speaking in plea tones to the sensitive hearts within our care, is of the utmost importance we would have them learn ak gently and kindly to all, we must teach by precept and example in their early years, while their minds are so elastic as to be led to pattern after the influence which

I will relate a little incident of my own experience. I was unusually busy one morning preparing for company for dinner. My little son of four years was amusing himself with his playthings about the room. He, hard at work, building bridges, block-houses, and churches He was continually coming tome and asking me questions, and requiring After a little time I noticed he had left his play, and was under the table, sobbing as though his heart would break.

I said, "Georgie, dear, what is

When I repeated the question

the answer came between broken sobs, "You didn't speak pleasant to "Well," said I, "don't cry; co

and tell me about it."

So he came to me; I took him upon my lap and asked him to tell me just what I said. Years have pass ed since then and I have forgotten all but the impression it made. A few pleasant words, the tears kissed away, and he was comforted and happy, and soon at play again, but I had learned a lesson pover to be

He is now grown up, and I would no more think of speaking unpleas antly or unkindly to him than I would to company who might be visiting me. On the other hand, a rude, selfish, or unkind word neve passes his lips. His attentions to ward me are always most respect ful, kind and loving. If we would gain respect and esteem from our children, we must also speak to them in a kind and courte As we teach, so they will learn.

The Bag of Pearls.

An Arab once lost his way in a desert. His provisions were soon exhausted. For two days and two nights he had not a morsel to est He began to fear that he should die of hunger. He looked eagerly, but in vain, along the level sand for some caravan of travellers from whom he might beg some bread. At last he came to a place where

there was a little water in a well and around the well's mouth marks of an encampment. Some people had lately pitched their tents ere, and had gathered them up and gone away again. The starving Arab looked around is hope of find

Arab looked around in hope of find-ing some food that the travellers might have left behind. After searching a while, he came upon a little bag, tied at the mouth, and full of something that felt hard and full of something that felt hard and round. He opened the hag with great joy, thinking it contained either dates or nuts, and expecting that with them he should be able to satisfy his hunger. But as a he saw what it contained, he threw it on the ground and cried out in It is only pearls." lay down in the desert to die

Pearls are very precious. If the an had been at home, this bagfu of pearls would have made his forhane. He would have received a large sum of money for them, and would have been a rich man. But pearls could not feed him when he was hungry. Although you had your house full of pearls, if you have not bread you will die. The Arab knew the value of the pearls that he found; but he would have gives them all at that moment for one morsel of bread-would have given them, but could not, for there was no bread within his reach. So. dthough he was very rich, he was left to die of want.

Pearls and gold cannot pre the life of the body, far less can they satisfy the soul. Bread is more precious to a hungry man than pearls; and the bread of life is more precious still. Christ has expressly said, "I am the bread of life." foolish it is to spend ourselves in gathering things that cannot feed us if we are hungry, and cannot save us from our sin! "Seek first the kiugdom of God and his righteous ness," and keep other things in lower place. The chief thing for each of us is to gain Christ the life of our souls forever; and then we may gladly accept whatever good things in this life God may be pleased to give us. "What is a man profited, if he gain the whole world, and lose his own soul? He who is rich when he c

die but is still without Christ for his soul, is like the Arah in the desert, with his bag full of pearls, but perishing for want of bread.

Matrimonial.

GAUBY-MERKEY -At the pridence of the officiating manister in Washington Kan, Nov. 11th, 1882, by M. M. Esbel man, Bro. John H. Gauby to sister Leal M. Merkey, all of Washington Co., Kan-DUELL-SNYDER -In Decaiur, 18., Nov Supder, daughter of Bro. A. B. Snyder bath of Cerro Gordo, Ill. J. V. Ellen. FOLGER-KEIM-Nov. 7th, at the resi dence of the bride's parents. S males south of Creston, by the andersgned, Bro. W W. Folger, of Clarke Co., and Miss Emmi

B. Keim, of Union Co., Iowa

Fallen Asleep.

BURRIS.-Nov. 11th, near Puntra, Iowa, Elizabeth F., wife of James Burris and daughter of Bro. Joriah and sister Samit Long. She braves a bashand and three malt children to moura her naturely de Funeral services by Buo. J. W. Dield

J. D. HAUSBYRELIN.

WILSON.—Near Penora, Iowa, Nov. 9th, Murtin Poarl, youngest child of Mrs. Ion-ma Wilson, and granddaughter of Bro. John K. Brown, who died but Angust. Decase, diphtheria. Funeral by the write J. D. Haudurgann.

FRAN IV.-Sept. 29, at her brother-in-law's mear Holmswille, Neb., autor Smah S., wife of Bro. Michael J. Frants, aged 32 years and 7 months.

Ber remains were brought back to the and the remaind was preached in the theory of the three second was preached in the three second was proposed to the sec nois, and her funeral was pacached in the Cerro Gordo church, Oct. 2, by Bro. David Troxel from Matt. 24: 44. She leaves a husand, four small children, a mother and tw

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Correspondence.

dem Church, Marion Co., Ill.-

Oca Love-feast came off Oct. 28th and and we enjoyed it well. It was a feast will long be remembered. One reason, Feast will long be remembered, is this strange minister was here to as there are only two ministers in this ch and one of them is young in the min I was wondering where all our minis-g brethren were who favor the idea of ing isolated churches? Were they so enof that they could not come, or were they ther feasts, where there are ten to fifstrange ministers? I tried wherever I and promise except Bro. John Wise the day before our meeting I received a sage that he could not come, his wife be rly. The congregation on the night the 28th was not very large on account of nt weather. Next day the hou tell of attentive listeners, but no strange nister to do the preaching. We did the two could, but hope our ministering brett sill remember us in our isolated condiand pay us a visit occasionally; we are ty-five miles from the nearest church

From Ash Ridge, Wis.-Nov. 12

Avenue Venne

The following amounts have been reand for Bro. Patten, for which the brother very thankful: on, Ill . . . Morris, Ill. 23 25 10 50 mrk, Ill.....

J. M. FRUIT. Our Eastern Trip

Dear Brethren

Ox Oct. 15th, at 9 P. M., Bro. Joh mold and sister Arnold, his wife, my wife of I, hoarded the train at Milford Junction, nd for Washington, D. C., where we are d Oct. 16th, twenty-four hours later, durwhich time we traveled over seven hun-The scenery on the mountains the most picturesque that we ever saw to foliage of many of the trees were the st with the evergreens with which they e interspersed. And then the grand, old ifs piled up almost to the sky, were quite aining to a back-woods hoosier,

In Washington, there are many things to seen that are entertaining, instructive and ble, a few of which we will here We will begin with the market. About wthing that is good for food is on exhibibere, in the very best condition. If the hingtonines do not have that which is sent to the taste, it is no fault of those ttend them with provisions.

er saw a mountain before.

The National Museum is another point of berest, where all kinds of fishes, birds and s, together with the works of art, from sathen god to the finest work of the bet skilled artist are to be seen. The Smithsonian Institute is also a pla

st should not be passed without a

The Agricultural Department is also a plac interest, where all kinds of grain, fruits, ers, etc., are on exhibition. In the Botan-iardens are to be seen plants from overy c, from the most insignificant myrtle to e great palm.
The Treasury Department is another pla

st. Here they print green-back Gonal bank-notes, government bonds, in-mal revenue stamps for whisky, beer, put-st medicines, matches, etc. Over eleven dred persons are engaged here, the greatort of whom are females. Some of thomat with almost incredible rapidity and ac-One lady was pointed out to us who 1000 bills in four minutes. She has in this employment 15 years and in all time, has never made a single miscount.
vill pay any person visiting this city to

At the Navy Yard are to be seen the huge

ome forcibly to our mind.

The White House is a very ordinary building for the chief magistracy of our great nation; it is undergoing repairs. Its lawns, gardens, groves and fountains are all that could be desired. The Treesary Buildings re very large; many hundred clerks are e ployed here in receiving mutilated money, deetroying it, issuing new in its stead and sending it out on the sea of exchange.

The post-office department is also a place of interest. We were first shown into the dead-letter office, where we found 107 per-sons engaged in straightening out crooked directions, sending letters back from whence

We visited Postmaster Gen eral Howe; found him to be quite sociable. After congratulating him on the managing of his large family, we re-

The Patent Office is another place of interst, where a person can spend a few h among the thousands of models that have been patented, from a common rule to the nost powerful engine, and then realize that

ented is very vague.

The Capitol building is also worthy of note. You enter the great retunds from the
East. It is circular in form, minety feet in
diameter and 185 feet in height. From the Waynestov, Penn, prenched at 7 F. M. rotunds you enter the Senste chamber, the chamber occupied by the lower house, lobbyrooms, cancus rooms, com We visited the Supreme Court, heard a of the pleadings. The bench was full, with Chief Justice Waite presiding. We scanned them closely but must confess they look about as much like other men, as any class

We climbed to the top of the dome of the Capitol, a height of about three hundred feet and took a hird's-eve-view of the city. but the height was so great that we confe

of men we ever saw. we did not enjoy it.

The Art Gallery is also a place of interest. Here are to be seen some of the very finest works of art, both ancient and modern. One would judge by the busts and paintings or exhibition that the ancients were about as skilled in the fine arts as the people of the present age. Many of the pointings on ex-hibition here, are among the finest in the

world. There are many other places of interest here, such as museums, parks, gardens, foun-tains, etc. After spending three days in the city, we boarded the train for Baltimore, where we spent one day, and then bidding Bro, and sister Arnold farewell, wife and I went out among the Brothren, which we will next describe.

Oct. 21st we attended a Love-feast in th Brush Creek congregation, Md. It is under the charge of Bro. Jacob Trostle, assisted in the ministry by Bro. Jesse Roop and others

At this meeting we met brethren Jacob Hedrick of Va., Adam Reelman, John C. Johnon and Nicely, of Penn's. Had an excellent ting, much love being manifested. From here we were taken to Benyer De

ct day, when we assisted in holding the first public services in the Brothron's new see of worship, which will stand as a mon this congregation. The rivenmstances under which this house was built, were peculiar. They had an old hous which was still very good and answered ever purpose as a place of worship. A number of the congregation went with the old Orderites, took possession of the old church, and for-bade the Brethren the use of it. After worshiping for about two years in school-house and burns, they built this commodious bo It stands shout twenty rods from the old house, with the city of the dead between. What would the fathers and mothers say, who sleep there, could they rise up and speak?

The course pursued by the brethren 1 is much better than to have gone to law shout the old property. This congregation is under the care of Bro. Solomou Stoner. We preached at 7 P. M. in Union Bridge

to a large congregation. Bro. E. Stoner He is a very active minister. Oct. 24 we attended a Love-feast in Sam's reek church-house, which is one of six ouses belonging to the Pipe Creek congrehouses belonging to the 1-pe view, congress party. I have since tearners use as suring spectrum. Here we also met a large number of ling some to the field by baptism, and some by tifful food's children. Had a season of refreshing, letter.

Please tell in through the B. Av W., what it a morning for devotional exercises, after which las become of the church at Business Comdute.

mousters of death. "What would the Prince we boarded the train at New Windsor for er, Monroe Co, Lowa, as I don't see any cor of Peace do with these if he were here?" Double Fipe Creek. But an few the adult to the principle of the control of the we bedweet the train as New Windler for et allowers (Norme e. 2007), so a unit see far our brouble Fipe force. Fut ap for the night respondence from that charch. I cancel with Eld. D. P. Saylor. Found him edge-, among that people and would still like to ing good bealth, vigcrous in body and mind, hear from them through the paper. I will and uncompromisingly devoted to the wor- close lest I become westrisome. ship of God as understood and practiced by the Brethren.

Oct. 26th, we went to Rocky Ridge, to at tend a Love-feast in the Monocacy congre-gation. This congregation is under the care of Eld. D. P. Saylor, is in good condition, as are all the congregations visited by us. Two A number of persons united with the church here by haptism. A number of persons have united with this congregation recently some

of them persons of note.

Oct. 27, after morning preaching, we board-Oct 27, attermorning proceding, we nown-ed the train at Rocky Ridge for Panmar, a point on the boundary line between Penn-sylvania and Maryland, as the abbreviated compound name denotes. Here in company with D. P. Saylor and wife, my wife and others, we took stage to the "High Rock." Or the top of this rock is an observatory, two thousand feet above the sea. It is said, on a clear day a person can see seventy-live miles as of the immensity of the articles pat is very vague. States,—Pennsylvania, Maryland and Vir. Capitol building is also worthy of ginin. The scenery below is very grand.—

> Oct. 29th went to meeting at Wetty's church-house at 10 A. M. Communion at night. The weather being damp, the crowd was not so large as at some of the other meetings, but we had a pleasant season. Here we met for the first time, Bro. W. A. Gaunt, of W. Va., an active laborer in the vineyard of the Lord. This congregation is under the care of Eld. Jacob Oller, and is in good work-ing order. Bro. Hedrick of Va., was also with us here, Oct. 29th. Met at the church at 10 A. M. for public worship. We preached again in Waynesboro to a very large con

Oct. 31st, returned to Beaver Dam to at tend Love-feast; had an excellent meeting.

This being the last of a series of Communi meetings in this part of the Brotherhood, we heard many "Farewells" uttered with emo-tions of grief, for having met so frequently in so short a time, an intimacy peculiar t God's children alone, had grown upon us and we felt sad to have to part with " so kind." The churches here retain much of the plainness, peculiar to our fraternity. a result souls are being "added to them One of the greatest mistakes made by of our fraternity is, that, if we would com-promise more with the world on the subjec-

of dress and in our mode of worship, more would join the church. Such at least has not been the result of our observation Men and women of good sense, when looking for a home in which to worship God, want something higher and more noble than flows, feathers and ribbons.

We arrived at home Nov. 3rd; found all well, for which we thank the Lord. W. R. DESTER

From Walla Walla, W. T .- Oct. 31

Thorn Bucklings.

I WILL once more give you a few item

from our far-west country. We are still without a shepherd of any denomination in this cality, although there are many preci ouls here. It seems to me that this would e a very good field for some Christian people to labor in, and a very good chance to ob-sin desirable homes with a small amount of means to begin with. We think this country s healthy, productive, and has a very line climate. The grain crops were fair this year fruit very plenty; times good; very nice weather, and much grain sown. Being informed of Eld. David Brower coming this way, on his missionary tour. I mot him at Walla Walla; conveyed him to my place, and had an appointment for him at our school-house the same night. Also the next night at the same place. He preached to very good audiences with good attention, and I think left quite an impression on the minds We were loth to part with him, but his mission called him on to Eastern Wash-ington Territory and Western Idaho Territory. I have since learned that he is bring-

O W HARTNESS

From Orienns, Neb.-Nev. 14.

Dear Brothron

WHEN I last wrote before harvest,] stated we had plenty of rain; but about that time it ceased raining and got very dry and is so yet. Health is good. We have our Sun-day-school regularly and think of having it to all Winter; for we don't often have presching. We have social meetings on Sunday evenings. We enjoy ourselves as best we can in our isolated condition; in the service of our Master. When we read in the B. AT W. of the preaching and good meetings in other parts, we long and pray that our time or turn may come when some of our preach ers will remember us in their travels. W. live on the B. & M. R. R.; if any of our preachers travel on this road, drop us a care at Orleans and say you will come and preach for us. We will gladly meet you and cenvey you to our home. We are gli the church is becoming so united again. Our prayer and sympathy is for the general Brotherhood. We have never found one case where the general Brotherhood debarred one member from serving God to the full extent of his ability. What, then is the trouble? The lust of the flesh, the lust of the eye and the pride of life has perhaps something to do with all troubles. I. P. Nofezigen.

From Woodland, III.-Nov. 14.

Dear Brethren: THE Feast held at Astoria church is

smoog the things of the past, but will be long remembered. The Word spoken was ef fectual in bringing a mother and daughter to Christ. On the 12th inst., a sister was bap-tized and received by the Woodland church. May God help these young converts to hold out faithful, is the ardent desire of your ser-EMERY ESHELMAN.

From Wayneshore Pa

Dear Reethron -The Love-feast of the Antietam church held at Welty's meeting-house is now in the past. It was truly a feast of love. The dear brethren and sisters of this church who just emerged from beneath a cloud of trouble and sorrow, rejoice together in one of the most enjoyable feasts held in the church for a numher of years. Our meeting was well represented; the house filled with those sharing in the feast. It was said it was the most The raised seats and aisles were well packed with anxious listeners. Good imbressions were made. One dear sister joined in with the people of God by making good confession and being baptized. We had excellent preaching by the ministering brethexcellent preaching by the ministering breth-ren who were present,—Eld. D. P. Saylor, of Maryland; Eld. W. R. Deeter, Milfold, Ind.; Eld. W. A. Gaunt, W. Ya.; Jacob Hedrick, Va., and other ministering brethren. Eld. Deeter did most of the preaching and official ed. He came to our city and preached two

sermons which were highly appreciated by the citizens. We have now a membership in the city of one hundred and twenty-three members; four ministers living in the place Preaching every Subbath evening; Subbath-school every Subbath at 2 P. M. We have a very good school under the superintendency a. J. H. Gehr, who is a live worker in Subbath-school cause, with other officials and teachers of the school. What a blessed, year happy privilege it is that brothren and si can meet together, bring our own children and the children of others, as many parents do not give religion a thought, who do not teach their children the fear of God, let ti run wild, grow up in ignorance without any roligious training. Oh, who will be resp hie? The parents of these children not alone but you and I who have the fear of God be It is our duty to gother them in and teach them the blessed news of re-deming grace. Point out to them the beau-tiful story of the Cross. Show them the love of God. Tell them what Jeans did for us and them. Thus we can discharge our

Very little is said by our brethren of our of the papers. creasing slowly, holding our own in numbers, trusting also in piety and holiness. Those who are wavering are becoming more fully es tablished in love and union of the church. In conclusion I am pleased to see that ou ar brethren editors do not heed the hard sayings that are now hurled at the church and individual brethren. No, dear brethren, beed it not, but let nothing come into your papers, but that which is edifying and structive to your many readers. Let us ; or our fallen brethren, that God may inc their hearts to the right. God is with his people. Stand fast in the faith. Look to yourselves, that we lose not those things which we have wrought (or gained) but that we receive a full reward.

From Stanton Love, Nov. 14th and shortly after, commenced to hole meetings every two weeks, which have been

Dogu Brothron WE landed here on the 16th of March

well attended, and on the 2nd day of Sept. we organized with ten members in full Commun-We named our new church, Pleasant Ridge congregation. On last Sunday we had the pleasure of bantizing Bro. H. Shellenbar. ger and wife, a class-leader and Sunday-school Supt of the Evangelical Congregation. Con-siderable commotion in the camp, but the of the Lord moves on. Prospects are ood for a strong working church in the nea future. May the good Lord bless our new members as well as our whole Brotherhood with the spirit of pieace, love, good-will to all No one need be afraid to come here not reception on the basis of the Gosp We have beautiful fertile rolling country Soil of the very best, ranging in price from twenty to fifty dollars per acre, according to location and improvements. Splendid coun try for corn and grass. Pretty fair for small grain; very fine for fruit of almost all kinds. Climate mild and healthy, plenty of good water; and coal within twelve to fifteen miles. Markets are as good as at other places. Red Stanton, and Valisca are our market towns on the Chicago, Burlington & Quincy In conclusion we invite Brethren and riends to come and see us. Any further information wanted, will be cheerfully given by addressing the undersigned at Stauton, Mout ISAAC BARTO.

The Tennessee District-Meeting

Our Tennessee District Conference is among the things of the past, and a more harmonious meeting of the kind we never at tended, and one of more love we never saw and hope this may be said of all future con-I will give you a synopsis conference, and you can publish all or as much as you want.

seting was held at Cedar Gr church, Hawkins Co., Tenn., Nov. 3 and 4.— Meeting opened by exhortation, singing and prayer, and the meeting organized by electing F. W. Dove, Moderator; Abr. Molabee, Clerk; John Brubaker, Reading Clerk and I. S.

The fifteenth chapter of Acts being r the letters of correspondence were called for, read and the business disposed of in order.

Twenty churches belong to our district; w d a good representation of delegates and and a good turnout of members. The

hest of order prevailed. On motion it was passed that e should be limited to two speeches on any one subject,—fifteen minutes for the first speech and five for the second.

OUERIE An admonition to mi

speaking on examination at our Love-feasts Discussed and then tabled. In regard to disorganizing and organ-

ixing churches.

Will the District-meeting of Tenne and Western North Carolins of 1882, petition A. M. of 1883 to so modify the latter clause query 5 of 1882, as to where there is ne rect "thus sayeth the Lord," to make i meet thus sayen the horn, to make it read advisory only, as former decisions of A. M. have said. Also, strike out the word "mandatory" and never let it come on our minutes unless God commands it.

Avs.-We endorse the decision of A. M. 4. In record to sisters breaking bread at our Communion.

Tabled. Regarding an interval between the

Lord's Supper and the Communion? Table 6. A Request.—As there are some periodi

als published by expelled members, and such odicals are detrimental to the prosperity of the church; and as there is a great demand for religious literature, we request that conference urge bretbren, not to take such namers as will cender strife but we recommend that the Brethren read such papers promote peace, love and unio

We endurae the above request $A \times \approx$ A Request.-We request this confer nce to reconsider the evangelist syst last conference and to re-adopt the plan 1878, and to give it a more liberal support.

System reconsidered and the plan 1878 re-adopted, which is as follows: "We the Committee appointed by the Tennesse District-meeting, now in session, bave pray-erfully considered the subject submitted to us and have adopted the following plan for the preaching of the Gospel: 1st, we desire that ng appoint two brethren, well que billed and in the order of the Brethren, to travel and preach on the outskirts of the ormized congregations. 2nd, that the expens s of said evangelist should be defrayed by the churches of this district. 3rd, we believe church ought to have a pian of som kind, so that each member may give as the Lord bath prospered them, and that they should lay by in store the same, the first day of the week 4th, that this District-meeting elect a District Treasurer, and all dopation for the evangelists, whether by any church individual should be sent to him (the Trensurer), and he give a receipt to said shurel, for the said amount received, and that the Treasurer keep a true account of all vangelists, and that a true report of all be nade to the next District-meeting by the Treasurer. 5th, that these evangeli keep an account of their travels and their expenses: how much received from the Treas urer; the number of meetings held by them how many accessions, or how many they re ceived during the year by baptism, and re port to next District-meeting. 6th; we desir that this meeting, (elders and delegates) electhese two evangelists (their applifications be ing as described above in proposition 1st) and also their alternates, and that the two brethren who receive the greatest number of vote shall be the evangelists, and the two that re ceive the next largest majority shall be th alternates. 7th, that these traveling evangel ists travel as much as convenient together but let them make their own orrangements as they may, in their own judgment, think would be best for the good of the church. Com.: Elders Henry Swadley, Henry Garst Jos. Wine, F. W. Dove, G. C. Bowman, John Brubaker and Abr. Molsbec.

8. Explanation wanted on Luke 16: 16: 17 Ans. Fulfilled in Christ

9. Who was Mechisedec? Ans. King of Salem

10. A Petition.-We, the church of the Brothren have always been opposed to the manufacture and sale of liquors, and b more forcibly impressed with its baneful in fluence mum society, and its soul and hody destroying power, we, the petitioners (in Ar nual Conference) do pray the Chief Magis trate of our State, and the legislative body of our State to do away with the manufacture and sale or importation of distilled liquors of very kind, and we do pray God and your Honorable Body, to pass the constitutions mendment with the probibitional law as the

State of Kansas and Iowa have already done Ass. We, assembled in Conference, de unitedly send up the above petition, and do pray for our request to be granted. 11. Brethren G. C. Bowman and F. W.

Dove were elected evangelists and San Molsbee and A. Molsbee alternates. 12. Passed that we should be repres

by delegates in Annual Meeting. Abr. Mols-bee was elected on the Standing Committee and G. C. Bowman, delegate. 13, 14, 15 -were requests for committee Request for next District Conference

The Lord willing we will hold our next Con ference with the Pleasant Hill church, Sullin Co., Tenn., commencing on Friday before the first Sunday in Nov. 1883,

Agreed to bave our Minutes printed. 18. On motion meeting adjourned by sing ing and prayer. hus closed one of the most pleasa meetings ever held in our District,—one long to be remembered by all who attended. Permit me yet to tell you, that we had most exrence, of night

cellent preaching during conference, of night and on the Sabbath. Preaching at some for different places during the meeting. T otherest piaces curing the meeting. Two baptized and two more applicants, who were baptized yesterday (12tt). This makes nice added to our charch by baptism since our Love-feast, (Sept. 10). To the Lord be all the glory! ASR. MOLSBEE. Abun Well, Tenn. Nov. 13.

*Note.—The meeting made a mistake by elective delegate," for delegates seat by Dutret Meetings mow done way with. They can send their regularited a number of members on the Stunding Committed a number of members on the Stunding Committed and delegates must be sent direct from the individual property of the sent of th

We shive that there he no change in the ming the Shinding Commutee, but no chier ted to serve on Standing Commutee mose: 2 We further deci embership of 200 or

Congregations of over 200 members may ser bringates thus sent with the Standing Com-ompose the voting power of A. M. All members present shall have the right to putte in the discussion of all one-tions before the most ate in the discusses of all questions become me meson and in case any query or queries cannot pass by our most score, the Defractes and Standing Committed decide then by a two third unjointy. We make mention of this here, that other district actions may not make a simular mistake.

Notes of Travel

Deere Brethren

Wife and I left home on the 18th of Nov. for the "land of Goshen." At night ated meeting at the Brethren church west of Goshen. Bro. H. J. Worst addressed congregation. Meeting again the day follow ing at the same place. The writer tried to speak to the people from the text, man?" D. B. Stutsman and Andrew Bigles are the elders in this congregation. Burns, Daniel Riggle and Lovi Hoke arministers to assist. Bro. Statsman is feeble and blind, and not able to do much The Lord bless him in his old age.

In the afternoon the Sabhath-school cle for the senson. I truly enjoyed myself bent ing the sweet voices of children singing unto the Lord, "making melody in their Two essays were read by sister Elfa Buzze and Lydia Bigler. Such essays should find their way into our periodicals. There were 5.15 more es committed to memory. The aver age attendance was good and by appearan the sebool was a success. Brethren present were called upon to give addresses, an the closing remarks of some, and especially the Superintendent, were onite interesting and

On Sunday night attended preaching the M. E. church in Gosben. Mr. Norris the pastor, interested us much from the text "Come and see." The subject was well bandled, and the reasoning good and logical. At the close of the services, two made application for church membership and were tized by applying a little water on the head. This made the writer wonder, how man of intelligence and education could a understand the Scriptures, and so teach and call sinners to "come and see" and then over look the plain command of going "down int the water," as Philip and the cunuch did, and conclude a few drops of water will do, while in the apostles' time they would go where there was much water The city of Goshen is one of the fines

unty-seats in Northern Indiana. The place is improving much; about 200 houses built last year. It has a population of near-ly 6,600 inhabitants. It has four schoolbuildings with 14 rooms and 18 teachers; th expenses for these, amount to about 89,000 per annum. J. H. Miller.

Our Visit to Cass Co., III,

Dear Reethvon

Myself and Bro. John Y. Snavely red on the 10th day of November to visit our brothren and sisters in the Ashland elureli Caus Co. III. Got there the same In the evening Bro. John Fitz also met us there. We all not in the evening at the house of Bro. A. S. Robinson, where a few neighbors assembled for social meeting. stand till the evening of the 19th. Held lif-teen meetings in all, preaching at night in influence of a good example

school-houses, and social meetings during the day at the houses of the members and friends must say that I enjoyed myself very much with the brethren and sisters of the Ashle church. Among the number we might name are sister Combs and sister Wiggies, more familiarly known as Aunt Rachel, and Aust Betsy. They are nearing the further shore their battles are about fought, yet full of 250 for the Master's cause, they stand, firm good soldiers. I cannot forget to mentigood soldiers. I cannot torbe-the bonsehold of A. S. Robinson, whose is the bonsehold of A. S. Robinson, whose influer is fast declining also, but whose influence like the rising san, is felt all around, whose family we cannot forget; no never. Thomas

the oldest, is their minister, a promis young brother, who is doing all that he to isoprove his mind by reading and exercis his office. The ministering brether should not fail to visit and help build up th cause in Asbland

cause in Asbland.

The children (four in unmber) of the
above-mentioned family, all came to the
church very young: a sister, 11 years old,
letely came, and, lastly, a little angel girl, the very picture of innocence (but seven years old) is asking for admittance into the church I have seen her looking through her tears in time of preaching, with that augelië expres sion, that to describe, would be impossible. never expect to see a more perfectly divi human being than little Lucy. We do feel concerned for several that we left behind us in Ashland. We hope, however, the good work will go on.

The time came finally, to say, "Farewell! O how significant the word! The last day, we met our beloved hrethren Chestle and Meshmaker; would like to have been longe with them. Arrived bome on the eve of the Found all well except sister Lyon wh is still a sufferer. T. D. Lyoy

From Edinburg, Ill.-Nov. 17

Dear Brethren:

This church, (South Fork, Ill.) was or ed in Feb. last, by electing Bro. Ch Cullenberger to the ministry, and Bro. These Matthews to the office of deacon. There were fourteen members when the church was organized. Since then we have been having regular meeting once a month, and sometime

Oct, 7th, we had our first Comput of the best meetings I ever attended. Mis-isters present were, A. S. Leer, of Morrison-ville, Ill.: Menno Stauffer, of Cerro Gordo. Ill.; Javan Gibson, of Stump Grove, El.; and Isaac Neff, of Auburn. These brethrended out the Bread of Life to us with power and in demonstration of the Spirit. After th Communion one soul made application to b received into the church. All the minister being ready to start home, Bro. Leer agree o remain until next morning and administer nee of baptism.

On Friday evening last, Bro. Leer again ande his appearance in our midst. Council accting yesterday. Business passed off ver pleasantly. Preaching at night and to-day leven. Three young women made the good onfession and have just been taptized. oloven. Prenching again this evening, after which Bro Leer will again return to his home Quite a good interest prevads, and, I think if we could keep up the meeting a few days longer, more, who are now counting the comake the good confession. church, at present, is under the care of elder Abroham Peters and A. S. Leer of the Best Creek church, Christian Co., Ill. BENJ. F. OVERTON

From Burr Oak, Kan,-Notice.

Dear Brethren

By request, and for the benefit of all rued, we state that on account of a misunderstanding, and for the lack of timely set tice to all the churches, the North-wester district of Kansas and Colorado were no represented at the meeting, preparatory to Annual Meeting, but would here say, we ard from live churches, including our and, as far as heard from, they are willing the Annual Meeting should be held at Bismark Grove, Kan., provided they do not hav to meet any very heavy expenses. The mos of the churches are small, and don't feel shi to bear very heavy burdens yet. There were two volunteers, to help, in the Dorzanicharch, if needed. C. J. Gisu.

No dequaciation is so eloquent as the first

fin Brethren at Work,

Brethren AT Work.

"Set for the Bosense of the Gospel"-Philippines 1: 17.

(Single Copies

Brethren at Work.

OA YOUNG FRIEND IN HASTINGS,

Per Annum)

VOL. VII.

the valer are you wenty?

A your list seem dark and dreat?

Your nothing left to cheer you?

thoug that your heart holds deat?

Your home seem dark with trouble

your home.

Oh! think of that bles-ed Master, What a life on earth he led;

know not why our troubles o

far they draw your thoughts from earth, by those mansions in the skets. Lar your cares upon the Saxior,

EARNEST WORK.

BY SITO D. NOTL

WHEN we commence a day's work, in the erning, much depends on the state of our ainds as to how much we will accomplish ugh the day, and on the interest we have is the work to be peformed, also. If we fel good, and are anxions to go to work, thing passes along smoothly, and cre are aware of the fact, our day's work is due, while if we are loth to begin work, are bay, time drags, the work is only half done, and is poorly done.

It is to a great extent the same way with or Christian work. When we make a start the Christian work, with the view of a alary at the end, we are in curned and feel like we could accomplish a great of work for our Muster. So we can we remain in that state of mind. And deal of work for our Muster. were it not for the "Torty days in the wilder methinks twould be an easy work. But while here on earth, we must needs be bupted, and right here is the place for urarst and faithful work, that we may overome these temptations. If we resist not the first temptation, no matter under what disguise it comes, the second will be sure to compaer us also. I believe all professed Christian people will agree with me in this The more temptations we over one, the ensier will it be to ovorcome them sol the less temptations we do overcome, the harder will it be to overcome them. "Resist the devil and he will flee from you," should be our first thought when we are tempted This, with a silent, carnest prayer for stree to God, will prove a panacen against all the emptations that Satan will ever be able to bring before the people of God.

What we need most in order to be earness burkers in God's vineyard, is to feel our depredence in God. Whenever we get a selfufficient feeling about us, the devil will surely be around to give his aid in the same di-The devil has accomplished considerable in his favor, when he can get a fol-lower of Christ to believe himself self-reliant. Brethren, let us go to work in earnest, and if some new work and richly "monostyon, belog after importance to the work, honce every who uniformly forgets to cheer his through one process of the process of the contract of

MT MORRIS, ILL, DECEMBER 5, 1882. NO. 48.

"full grown" brothren are too careless in vote, elect brothren to the Standing Committee. If you are strong, your burden easy, you should certainly be willing to help some of the weaker ones, and I know (judging others by myself), of no better way to help the erring or the weak, than to frequent ly talk kindly to them. Many times when feeling weak, have the kind words, or even a smile from an older brother or sister, built me up, encouraged new resolutions, and more determined efforts for right. I claim, that to some extent, the missteps of the lambs of the flock, are due to neglect. We need more than simply hearing preaching on Sunday. We need kind words, good advice and contions, from the "full grown" is Christ. Talk to us often, every time you see us; it does us good, and we then feel that you love us. Our best friends are those who are free to tell us our faults, in a kind, Chris

Let each one of us try to improve in som way, every day of our lives, and help our-selves and each other to do better work, nobler work, and earnest Christian work, so that at the end of the Christian race, we may receive the promised salary-ETERNAL LIFE

CHIES PROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

Among the worked material may be found the true wife. She not only has the confidence and esteem of her husband, but also a knowledge of his financial standing and business, that she may help him eco to share his life ork, and to have his confidence and esteem in return. He enjoys the blessings of tact and tastes, without realizing how they An occasional word of praise for her efforts to make home happy and agreeable wonderfully lightens her heart, strengthens her nerves, and makes the wheels of house hold duties run more swiftly, and easily Ungrateful, indeed, must be the busband who ils to break the alabaster box of little acts of kindness and words of comfort, and help. while she lives to enjoy them. How misera-bly cruel, hard-hearted, selfish, and blind to his own interests, is the husband who is gretf, and unkindly to her, or sits around in way, and fills the room with poisonous tobacmoke for her and the children to breathe, and the spittoon with tolsacco filth, for the wife of his bosom, with aching heart and tired nerves, to clean. How different this from the treatment she received from him before marriage. How much better to throw tobacco to the dogs, and by little acts of kindness and words of comfort, lighten his own heart and hers, lighten her burdens, lessen her cures, and increase the enjoyment of both. Thoughtless husbands, please remember that after a while there may be a new grave, aching hearts, and a sad recollection of the trinis, cares and burdens, which you might have made much lighter if only you would have been more thoughtful. Virden, Ill., Nov. 25.

SENDING DELEGATES.

I may: frequently been impressed with the importance of making proper selections for delegates in our local churches, as well as those sent from the district to Annual Meet ing, and more especially since our last meet-The delegates sent from each local church are now authorized to decide all ques tions except those possing by unanimous consent. They can, by a two-thirds majority, ratify or veto any measure that may be pre-sented. This, in my mind, attaches consider

It is then of the greatest importance to send brethren who are sound to the faith, and who are united with the church in her principles. and are in sympathy with her general order We do not by any means desire such for delegates who take issue with the church, by endeavoring to establish their customs, independent of the general Brotherhood. I feel it my duty to invite the special attention of every local church to this point My dear brethren, the good old ship he ed through many storms, but has lately passed over the roughest part of the sea to which she has ever been exposed. This should be sufficient to arouse a much greater interest in us, to acquaint ourselves with, and to find out the sentiments of those whom we send to help steer the ship. There are certain clouds which always indicate the coming storm, and I tell you it is the business of church to keep a sharp lookout, and send faithful meu; brethren who are humble, and honest at heart; who seek not their own, or a local interest, but the interest of the church, and the interest of the general Brotherhood.

We need not think that such only, will do to send, who are good talkers. It does not matter so much about their talking, but if their sentiments are right, they will act just I speak as unto wise men; judge ye what

Girard III.

A WORD TO PREACHERS.

Our people are not the only ones who are very deficient in their manner Thomas Munuell, who attended the Disciple Convention, held at Kentucky a short time ago, delivers the following lecture, that may

So much has been said and so well said as to the excellence of the late General Convention, that one would scarcely be pardoned for taking any exception to any part of the But as I have already spoken o freely in its praise I venture to meution a few small points that we can improve upon the next time. They relate chiefly to the

 Some preachers get old too soon—old in their ways and lose their fire. More than 1. Some presenters get our two some-odd grosser forms of sholdary came lader in the intelligence of the country. Transpared so of the one of the speakers seemed to be entirely too texts in the possession of Maspere, hithered more in the speakers seemed to be entirely too texts in the possession of Maspere, hithered more allogether too easy, and make the in-pression of the start that they have no error of hote trainings and too the commending or works to speak. No make the inspeaker of the commentation of the commentat the people have to keep on a strain to hear Spurgeon's first word is heard to the uttermost part of the room as distinctly as his last one, and so with every really good speaker Don't be too meek and pulseless before a large andience at the beginning of your discourses, and don't be so gentle us to be un-beard. Too much meckness runs into tome-

2. When you rise and approach the and ience to begin your sermon, don't come too slowly and indifferently, but come to the front somewhat promptly as if you meant business, and so the people will feel that mething is to be done. To see a good min ister rise so slowly and saunter to the Bible stand so leisurely, and there stand awhile and then read in such an indifferent tone with a voice so subdued and meek that only half the audience can hear it, is unworthy of the demands of such an hour. One of Goo O. Barnes' virtues is his prompt and energe ic reading of the Scriptures. little noise in the house is overcome by his clear, prompt, strong reading, and everybody feels that he is in cornest and that he mean

3. Occasionally a good preacher is four who uniformly forgets to clear his throat

before that. One brother cleared his throat all the way through his sermon. How often be did it during the fifty minutes of his otherwise excellent discourse, I don't know, but I counted thirty-sir times in live minutes which, at the same rate, would make eighteen hundred times during the sermon. I know young men as well as old ones have a bad cold sometimes, but when you hear them talking for hours before preaching without that habit, and then begin as soon stand up to preach, you conclude that it is a 4. Another intolerable habit, in some

otherwise good speakers, is the dropping their voices on the last word or two of many sentenees where the sense depends almost entirely upon those very words. Two of the speakers in the late Convention were con-spicuous for this rhetorical vice. In several instances when not two rods from the speak er, I could not hear his sub-tones or whi to himself. It shows a lack of culture and indicates that the speaker has never had any regular training as a speaker. One of the best preachers in Illinois to-day, preaching for one of our largest churches, is addicted to this vice, so unpardonable in a preacher. It manifests itself also when in convention. Speakers rise and address the chair and those immediately around, regardless whether the whole audience hears or not. No speaking can be called good unless it is easily heard in all its syllables, and no one can be sure that he is so heard unless be look to the extreme auditors and speak so as to gain their attention and hold it. Now if any one feels that this or any part of it applies to himself, and will promise "not to do so any more," I'll say no more about it.

EARLY EGYPTIAN ADVANCEMENT

Evolutionany philosophy has received a severe blow in some of the recently discovery ed Egyptian manuscripts. Those containing the histories of the fifth and sixth dynasties taken from the pyramids at Sakkara las-Spring by M. Maspero, and about to be published in Paris, are said to establish the fact that the oldest religion of the Egyptians was the most nearly monotheistic, and that the grosser forms of idolatry came later in the Egyptologists that the earliest Egyptian civ ilization we know of, is the highest, and that all we know of is its decadence. The oldest pyramid is the largest and best built; the oldest temple, that beside the sphynx at Gizeh, shows mesomy since unapproached; the oldest papyrus, though as yet hardly understood, is the wisest; and the tombs and the temples of the Theban period are filled with extracts from the ancient books not yet found complete. Three or four of these books farnish five-sixths of the texts of the tombs of the kings." Interio

Municipals need not fear that their vocation is losing ground in a material and m They have only to magnify helieving age. worthy of it, and it will now, as of old, prove to be the wisdom of God and the 'power of

Br. not too free to reliake the brother or sister whom you may consider over zealou.
When the lame man at the beautiful gate was healed, he loaped for joy in his praise to God. Peter might have thought that a little too great a demonstration, but he did not re-

Gop loves our faults with penitonee more

Religious Essays.

THANKSGIVING WITHOUT PAPA.

My Papa went to Heaven to live,

About a month ngo.

I wish God hadn't taken him,
Because we miss him so.

Thunkspiving when it came:
Because, with Papa gone away,
It wouldn't been the same.

So I n-ked Marama what she thought, When I was going to bed, Last might. The tears came to her eyes But then she similed and suid:

Was Papa all we thanked God for My ducting child, last year? Have we not many blessings still

We had when he was h And then she said: "You shall decide What we had better do.

'That we have now or we have had Within the present year,
To bless us and to make us glad;
And then decide, my dear,

"If there's enough to make it see Helitting every way That we with very grateful hearts Should keep Thankogiving Day.

And so this morning I began

To do as she had said;
And oh! how fast thanksgiving things
Did come into my head.

I wondered I had never thought Of all of them before: I don't believe I ever could Forget them any more.

There's Mamma—Papa's good away But Mamma's with us still; And there is darling sister May, And little brother Phil.

And little baby brother, to: Ho's worth his weight in gold; And there is Grandens—I don't think She ever will grow old.

And there is Aunty, and besides, The other folks I love; I'm thankful that no more of them Have gone to Heaven above.

Then I am glad that we can see; I've heard my Manson say

That there are children who are blind I'm glad we're not that way

And I am very thunkful, too That we are well and strong My Mamma knew a lady once Was sick the whole year lon

And I have beard of children, too, Who could not run or walk: And Manona says that there are some Who cannot bear or talk.

And then I thought, through all the year,
What pleasant times we've had,
And how to many things have come
To make ut very glad.

And all the Summer, everywhere Such lovely things to ree; And trees and birds and flowers, that look So beautiful to me.

Dear Papa always loved the flowe So much when he was here; I'm sure I'll always think of him

But Mamma rays that up in Heaven

And that they bleom there all the time, l nm so gind, for Papa'll be

So happy then, I know, I'd like to thank God just for that, And I told Mamma so.

If we didn't keep Thankegiving Day, And that, if Papa know, Be'd like it better if we did. She and she thought so, too.

and then she cried a liftle hit, Then wiped her eyes and smiled; She look an lovely when she smile And then she said. "Dear child,

You've helped me more than you can know It shall be as you say:

Though Papa is away from us, We'll keep Phank-giving Day."

And held me very tight,
And kiesed me very fundly twice,
Just as she do s at night.
New Hacen, Conn

A SERMON BY S. Z. SHARP.

"But above all things my brethren swear not, neithe

by Heaven, neither by earth, neither by any other eath, hat let you yea be yea; and your nay, nay, lead; ye fall into condemnation."—Jouen 5: 12. "Again, ye have heard that it halb been said by them of old trace, then shalt not forswear threelf, but shalt one there, non-small fact forward (nyach, not see from unto the Lord thine oaths. "But I say unto you, swear not at all; neither by aven, for st is God's throne."—Matt. 5: 33, 34.

WITH common profanity our subject h

nothing to do. All respectable people, whether bristians or not, will conderen that, and even the majority of those who indulge in it when in company with those of their own kind, will refrain from it when in the preseuce of a better class, thus virtually condemn-ing themselves. Neither are we concerned about the oath, sanctioned and used under the Mosaic dispensation, but entirely prehibited by Christ under His dispensation as polyguny and other practices of a morn barbarous age, but incompatible with the spirit and doctrine of Christ! No one denies that God allowed a race that was inclined to superstition and idulatry to employ a civil eath. God also allowed that same race t practice higamy and grant divorces to satisfy the hardness of their hearts, but all these

In the third place we are not discussing the lawfulness of swearing by those who testify in courts or enter upon the daties of any civil office, provided such do not profess to belong to the church of Christ or to be governed by his law. It would be unreasonable to ask anyone to observe this one saying of Christ and discard all the rest of God's commands; se we direct our remarks to those who profess to obey the commands of the Savior, and also to those who expect to become his followers and heirs of salv

The Savier sava: "Swear not at all!" The

things have been abrogated by Christ.

command of God to Adam and Eve not to est of the forbidden fruit in the Garden of Eden was no more positive than this. But as Satan could offer some plausible arguments to our first parents to induce them to disobey God's commands then, it is reasonable to es pect he would now offer plausible arguments to Adam's children for the same purpose, and indeed, we find very similar arguments in favor of disobeving Christ's command not ur, as in God's command to Adam not to eat of the forbidden fruit, but before examine these arguments we must first ex-

Oath.—1. "A careless or blasphen of the name of the Divine Being."—1 _ IV-shotos This kind of oath refers to common swearing

"A solemn declaration or affire

2. "A solemn accuration or aurimonomia with an appeal to God for the truth of what is affirmed." Wrbster. This declaration is closed with the words "So help me God," if the oath is written and signed by the party swearing, or "So help you God," if the oath is administered by another person Since there are those who have con

tions scraples against taking an oath, the law allows them to make a simple affirmation. This affirmation is defined by Webster a "A solemn declaration made under the penalties of perjury, by persons who con-

ntiously decline taking an oath. We now proceed to examine the arguments in favor of oaths and the scriptures

quoted by those who take them I. It is argued that inasmuch as the Lord swore by himself and confirmed his promise unto Abraham with an oath, Gen. 22: 17

erefore man may also swear. We reply that no act of God can be sin, however sinfu the same act would be in man. God may take the lives of all the innocent men in the world in a moment and commit no sin, but this would be no argument that men could do

this would be no argument sunt men count of the same and be guiltless. The fallacy in this argament lies in this, that men may pre-sume to make themselves equal with God in taking an oath, but since man cannot assume me prerogative God takes, this argument fulls to the ground.

2. It is claimed that swearing by the living God is sanctioned by the Jowish law, Dont. 6: 13, 19 and 20. We answer that Christians are not under the Jewish law. "We are not under the law but under grace." Rum. 6: 14. The offering of sacrifices, circumcision, keeping the law of Moses, he also abrogated that law swear not," neither by Heaven nor by earth and the law that regulated oaths with the Hence the Christians have no loage rest. nything to do with the Jewish law of onths any more than with their law of circs

It is argued that the Son of God was trial before the high priest and the latter adjured Christ to tell whether he was the Sor of God, that Christ responded; hence it is imed that Christ sanctioned the oath. Christ was then before a Jewish tribuna governed by Jewish laws, which were in force until Christ died on the cross; so, that if this adjuration was really an oath, it took place under on old law the same as the circu on of Christ which was also administered by Jewish officers under the Jowish law, an none of these things concern Christianity But was this really an oath? This term wa employed by Joshus when he cursed thos who would build up Jeriche again. Josh 2: 26. It was used by the priest when a wo man was on trial for incontinence, and if tested by the bitter water and found guilty, this word meant a curse should fall upon her

Tested by all the examples in the Old Testament, we find this adjuration by the high priest had no resemblance either to the onth as administered to a witness by th Jews or as administerd by the courts now This word occurs six times in the New Tes tament and in not a single instance has it th form of a civil oath or of any other kind but mesas to lay a burden upon or to com but means to key a nurvien upon or to com-mand. Mark. 9: 25; I Thess. 9: 27; I Tim I: 3 and 5: 21, etc. As these instances are those quoted in favor of Christians taking the civil oath, we need not notice them any further, since they mean only to charge cer tain ones with a duty, as we deliver a charge to a minister when we install him in office or place a gift in the hand of a friend for his safe keeping. And when Paul says, "God is my record, etc.," Phil. 1, 8, it is no more as onth than if he had said something else was his record. Such arguments are too flimsy to waste time any longer upon them, and to say that not a single court of justice wo recognize such expressions as an outh, nor would those who argue in their favor regard them as such, when used at court.

Since there can be no valid argument drawn from Scripture in favor of Christians taking an oath, let us now see what the argu ments are against Christians taking the oath L A simple affirmation by a Christian is

it satisfies the hearers, it satisfies the Gospe of Christ. There is no doubt on this point tion. The language of the Gospel is agains

it. The very least that can be said in its favor is, that it is of doubtful expediences. and when there is acknowledged safety on the one hand and doubt on the other, p dence would dictate that we pursue the ourse that has no doubt. 2. It is claimed that a Christian should in

variably tell the truth on every other occasion as much as when testifying in court, and when he takes the prescribed civil oath, admits that there must be a reason for his to do so. He admits that in this instance his simple yea, yea, or nay, nay, would not answer, and thus he virtually lowers his character for veracity. If taking an oath take it. If a Christian cannot be trusted of cannot tell the truth without taking an oath.

3. The command of Christ, not what vallowed under the Jewish law. That 1 That law forbade profanity and allowed the civil oath, but the law of Christ expressly forbids what that law allowed. Matt. 5: 33. 4. The law against swearing is one of the

strongest, clearest and most peremptory to b found in the New Testament. Were anyon to ask the Son of God, as he now sits on the right hand of God, whether he might an oath at a civil court or in taking an office ould have no response from Heaven but if he were to open his Bible he would find the answer of the same Son of God recorded in Matt. 5: 34, "Swear not at all." But may 1 not swear at court? The same response, and the only one there is, answers gain, "Swear not at all."

When we have learned that we must not The offermigot sacrinece, cremucisson, keeping When we neve terrines unaw we mass now the seventh day, enting the passover on a stock for kills, not ever false witness, so concertain night, were all sanctioned and commerciate the control of the control of the day of the control of the contr and then to cast off every shadow of claim swearing, he says, "nor by any other eath,

OUR WESTERN TRIP,

NUMBER T. In concluding our report of our Western

trip, we feel like acknowledging the kindness and hospitality of the friends, brethren and generally. Wherever we went, found the people in the West kind, hospitable and sociable, and especially must we say this of the brethren and sisters of our own frater nity. We have frequently heard it said the the people in the West are not as sociable as the Eastern people. This may be the case in ome localities, but so far as our experience goes, we must say that the people in the West are rather more sociable than these in the East. But no doubt as the West here more generally settled, and wealth is acquired there will be corresponding change also i this respect, as wealth naturally brings on different ranks and grades of society. however, that the people in the West will al. ways be noted for the general sociability of all classes, whether they are rich or poor, learned or unlearned

PROSPECTS FOR BUILDING UP CHURCHES IN THE WEST. The prospects for building up churches in

the West are certainly better than in the East For the last ten years the extending of church territory in the East, has been very little, in deed, compared to the West. It is true, that the churches in the East have been prosper ing all along, and a number of very large churches can be found there, but where one church has been established in the East in the last ten years, dozens have been founded in the West. It was the case some years ago, that the States of Pennsylvania, Maryland, Virgia is and Ohio, constituted the bulk of the Brethren Church. It is not so now, and is ten years the State of Kansas itself, will have as many, if not more, charches established than are now to be found in the State of Pena sylvania, where our Brethren first held forth the truth as it is in Joses Now, while we are willing to admit that

great many of our people from the East have emigrated to Kausas and other Western States, and thus churches were organized of members who had come from some already organized churches, yet the fact, nevertle less, must become evident to anyone who should happen to travel through the churches in the West, that there are, at the very lowest rate, five additions by baptism west of the Ohio river to one east of it-that is, taking church for church. Just why this is so, we we will not now venture to say. There is no doubt, a cause for it, just as in the case of one shurch prospering, and another seemingly but holding its own. Successful as our brethren have been in

tablishing charches in the West, thus building up the cause of the Redeemer's Kingdom yet we are convinced of the fact that not on tenth is being done for the cause of Christ by our brethren in general for the people in the West, that should and can be done. frequent calls that are made through the pe riodicals of our church and otherwise to have brethren come and preach here and there through the West, and the success with which our brothren have already met there, are re sons sufficient to make more of an effort than we are making for the saving of souls, and the building up of churches in the West. We would not, for a moment, have any one think that we consider the presching of the Gospel more necessary in the West than in the East or elsewhere, but the prospects for building up churches in the West are such that we as a church,should do more than we are d in heralding the good news of salvation to dying world. May the Lord hasten the day when we, as a church, will come up to the work of the Master manfully, do less fault-finding and quarreling among ourselves, and labor more for love and harmony in the church and

the salvation of poor, famishing soids The West is a great country, and its vast sources are fast being developed. From almost every civilized country on the plobe

age is a constant emigration to this great outry, where thousands of seres of land the best quality to be found anywhere, are r the plowman. PRICE OF LAND.

en land varies in price according t quality and improvements. mirie land can be hought for \$10 and up ols, and improved land from \$30 to \$60 pe In the last few years the land in the West has gone up considerably, and many the hought their land four or five years ago old now sell at double the price they paid more Were we to make our living taming, we certainly would not work an like some people do in the East, grubbing bumps and picking stones. In the la of Horace Greely, we would say,

But the West, like the East, h atages, yet, on the whole, we think the king a good and easy livelihood h better in the West than in the East or of parties in eastern Kansas whe forms, unimproved, of course, fo on hundred dollars and upwards, whos at crops aloue this year, will more that sy for the land, not saying anything of the

nd other things raised besides. A FREQUENT MISTAGE MADE

But people going West to secure them frequently make a very big mistake either huying too much land for the m they have, and then going heavily in deb essary improvements, the which commands a high rate of inter by going too far west, where drouth t winds will affect the first settlers too People with but \$1000, or \$2000, has nture too far west, or invest to in land, and then depend on horrow for building and other improve Going too far West in the first place d buying too much land for the m nand, and then going in deht for the rest res having no means to fall back on in case

the failure of crops for a year or two, are ons in our estimation, for the me the West gets from some people Missouri, Kansas and Nebraska, grand States, and one who goes ther with his eyes open, knows how to me nd is willing to work, cannot well fail rake both ends meet, and make money. The same may be said of Illinois and other west em States. Kansas and Nebraska, in most respects, however, would be our preference CLIMATE. Illinois and Iowa are two great grain g

by States, but the Winter is rather long and This is about the only objection lave to these two States. The climate in Kansos and Nebraska, so far as our experience goes, is mild and healthful. We expechange in the atmosphere the very ent, almost, that we got into those States the air being so bracing and exhibitating.
We spent about six weeks in these two States. and although our health, generally, is pretty good, yet it was especially good, and even im proved, in our short sojourn in Kansas and The Winters are short and mild, Summer sesson there is an almost at breeze, which comes very good on bot days in Summer-time, when the sun, often times, is almost unendurable. THE WATER

owhere in the West we found to good to our taste as in the East, but then scornes used to the peculiar taste o the water. And we found, too, that the peble in the West like their water about as is we do our water in the East. It has b our experience, too, that the water tasted bet Sr to us when we left the West than when we first and there

The School system in the West is equ huny respects, to that in the East. The school terms are generally from seven to ninonths long, and the teachers get about a good pay as in the East.

MORALS OF THE PEGPLE

The morals of the people in the West ar out as we generally find them elsewhere Sabbath is not quite as strictly red, generally speaking, as in the East And in one very important respect, we consid-

er the West very much shead of the East, viz, in the progress it is making in abolishing the nefarious liquor traffle, now infesting or land and sending its thousa nds of unfortunat victims to ac untimely grave. Ic all of our three months travels in the West, we did not see a single case of drunkenness. Surely, in this respect, the West has whereof to beast. When can it be said of the East, too, "the de mon, liquor, is conquered?" God hail the izer of society shall be chained and cast into the bottomiess pit forever! Let all of God's people awake to duty and the work can be e. Awful words these, "No drunkend shall inherit the Kingdom of Heaven." And yet the epitaph, "died a drunkard," could be written over millions of graves in our land. Oh! the number of doomed souls in the day of judgment! Sad, indeed, is the thought t contemplate. If ever there was a time duty calls loudly, it is now. Let us heed the All over this fair land of ours there is enll un effort made to conquer the wily for Let all join the noble army of Christian work ers and help to win the battle. In the name of the God of heaven, king Alcohol can b

clain with a torrible cloughter In taking a retrospective view of our to the West, we feel that we have gained much in more than one way. We might yet fill pag after page of a general character in regard to the West, but our report has already grow musually lengthy. We formed attachment ia our sojoura among friends, whose kindness and memory we will cherish as long as w live, and while we may never again meet is this life we are not without hope that w shall meet when

"We will rest in the fair and happy land, Just across on the evergreen shoer. Sing the song of Moses and the Lamb, And dwell with Jesus evermore."

God grant it may be so. "Be thou faithful ed I will give thee a crown of life." Upon these words pivots our happiness here horsefter God has great things in store His people, even eye has not seen, or ear heard, but they are only given to us on condition that we continue faithful. Let us then "pres forward," in the language of the apostle ward the mark for the prize of our high calling in Christ Jesus J T MEYERS

> COVERING IN PRAYER. BY C. H. BALSBAUGH

Reply to an Anonymous Letter. An, my sister, you are plying me with hard

questions. I am not enough of a Casuist to preser them and I am glad your salvation depends not on any reply I may give. In my article in No. 42, I went as far as I intend to go, as far as I dare go. What the covering was in Paul's time for devotional purposes Neither are we wise enough to enter felly into his reasons for any o ing at all. This is not essential to faith and to speculate and to theorize too much about it is a sure way of destroying faith and involving us in perplexing doubts. The con oction between the headship of man and the covering of woman is hidden in a large m ure from our comprehens

Why the Headship of Christ over man hould require a bare head when he wor ships, and the same relation of man to we an require a covering in her approach to God, was no doubt clear to the spostle; but he did not deem it needful to our faith, or he would mrely not have left us in the dark. We h only fact and obligation and command, but not philosophy of the whole or reason of de tails. Intrinsically it is immaterial whether the covering is an apron, or shawl, or ker chief or suck-cloth, or cup, only so that it is an set of faith in the Divine Goodness, and fidelity to the Divine Authority. I believe with you that the number in the Brotherlood who cover in prayer from motives begotten directly by the Divine Mandate, is small-This is not only true of the covering, but of dinest all that is external. Human nature is prone to lose itself in Conventionalism, and rest content with Compliance with standard

the very essence of religion. The Cap has objectivity, while its import enters but little into faith or experience. Half the sisters ! meet have the sacred article hanging so far back as not even to touch the organ of vener sting; and the eiddiness and titter and vols tile deportment of many of them, sadly dis ounts their piety. I do not say that the ma iority of Brethren are a whit better. But I would want a covering for the whole er waiting for no further explanation than the revelation of the Divine Mind as to its pro priety. Whether it be this or that fabric of texture leve to Jesus and faith in his injune tion and promise, should impelevery sister t cover her head in praner, and not only on half or one third of it. I am not ashamed t say that I would feel nearer to the Crucified ere I of the other sex, in having a rug my head in devotion, than the apology for overing found on some sisters. The inj tion is, corer, the promise, power, and such power, and for such reason: the very power of Ged, and because of the Augels. again we are at a halt. We can proceed no further. Need we? Is not this enough for

faith and love and peace? When man goes covered without rebuke go thou uncovered without scruple. God ha revealed just enough. Why should fancy and faith and couscience go further? Well for us if we go as far as God bids. Woman msy cover, and man uncover, in prayor, and vet neither pray, and the male be o the female uncovered. To pray and cover or uncover according to the Divine intent, is to he as God would have us-one with Him in wind, heart, and life

In one point you are evidently in error, as are many others who write to me on this subect. You think the dishonoring of the wo an's head by prayer without cover, means dis onoring the man because he is her head This is of a piece with the argument that be cause the hair is given her for a covering therefore it must of necessity be the prayer covering. It follows not the man is dishon ared by her defection, any more than that men. She dishonors the head she fails to cover, and hence the dishonored head is to b haven, and not the man. Paul plays a hop-and-step-and jump after so old a fashio io an argument plain enough for self-elucid So simple is this commandment, and so easy this duty, to those who receive the Kingdom of God as a little child; and yet how easily does it become a bone of conten tion and a switch to perdition. If we will not obey God until we understand all the relations and implications of his command ments, we will never make a fair beginning Better like a child suck the milk in trust a grow thereby, than starve in waiting for s solution of its chemical components. Such a Gospel is the wisdom of God, and such reception is our wisdom

OUR SCHOOL. DV P A OPP I CALL this "Our School," for I feel that it is such in a high degree. All the brethren who attend the school, I believe, feel that Yet it is not in the least is "our school." sectarian. All are welcome, and can feel at Still they seem to concede to the church the right to control the school in accordance with her time-honored principles. sive letters asking me if the school be for the good of the church, or against it Many good brothren have fears as to the nteome of our colleges. They have most fours that it will in some unknown miure the church. This is untural. It is only the effect of its nowness. New move neuts must always overcome such oppositi I can say that I can see no reason why on colleges can hart the church, any more than the common selted can. That some may get the big-head," or be "stuck up with ride," cannot be denied. But whether the college breeds more "fools" than the farm or the work-shop, is yot to be proven, and the customs, without that direct dealing with the barden of proof rests upon the opposers of the portion. May God continue blood and Mediatorship of Jesus, which is clucation. My experience has been that by his church.

there is more conceit and bigotry among un educated, than educated people. The fool is right in his own eyes, because he has not yet vered that there are other eyes beside his. The educated man sees with of all the good who have gone before i and hence is the more likely to see himself and others as he ought. When he does that he has not much room left in his heart for pride or bigotry. Why not stop making rails, because some man will brag and "blow about making more rails than anybody else Every field of labor has its braggarts. might argue that therefore all vocations of nen have a tendency to "puff up," and her that they ought at once to be stopped. How do you like the logic? Yet just such is the logic continually used against high schools

Now I do not mean to say our schools perfect. You could doubtless find bere that you do not like, but you can find mch things in the church. What then shall we do? Endure for the time, and work the better

I want to say that the Mt. Morris College is run on high moral and religious principles. It is a nursery of all that is good in human You need not fear to send your sons itv and daughters here. The church privileges are good. Have preaching in college chapel every Lord's Day, also prayer-meeting every Thursday night. The students, as a rule, are kind and courteous in their conduct toward each other. The instruction is very thorough The object of the school- seems not to simply to give diplomas, but the thorough preparation of the student for life's work The tuition is reasonable, and all nut together I think makes "our school" one worthy of respect and patronage.

ELECTION OF CHURCH OFFICERS

I have sometimes been asked the questions Why do the Brethren elect their church officers by ballot? Why not by drawing lot as Mutthias was elected to fill the number of the twelve? Why not as the Mennonites, let all vote, and then as many as secure votes will have to draw lots, and the one on whom the lot falls, is elected or chosen?" consulted the Word of God, and find our practice therein. Christ says, "And, behold I send the promise of my Father upon you but tarry ye in the city of Jerusalem, until be endued with power from on high."-Lul 24: 49. But before that promise was fulfilled. the eleven apostles and disciples were to gether. They tarried in Jerusalem, and they after the saying of Peter, appointed two Barnabas and Matthias; and then they prayed the Lord to show "whether of these two thou hast choseu,"-Acts 1:24. Mark thes two words: "appointed," (Ger. bestellen), and "chosen," (Ger. erwahlen). After this still find them at Jerusalem until they wer endued with that power from on high

We will now turn to the next place, wh officers were chosen, which you find in Acts chap. 6, where the daily ministrations were neglected. The twelve called the multitude together, and said, "Wherefore, brethren look ye out from among you seven men of honest report, full of the Holy Ghost and risdom, whom we may appoint over this "And the saying pleased the multitude, and they chose Stephen," etc. Now if you compare these two, you find that before the apostles and disciples had received the Holy Ghost, they appointed, and the Lord chase. Afterwards, when they had recthat gift from on High, the multitude and th brothren, both appointed and chose officers, and they chose such as were ple in the sight of God. Stephen was the first and by faith he did great wonder. and miracles. Even in our time, if the nower is in the church, there is no mistake made: but if the church loses that power, it had better draw by lot, and lot the appoint. There is then no need for people say, we have itching ears-choose to please No this is the pray for such as will fulfill His will good, st administrators, who give to each their

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R. H. MILLER, JOSEPH AMICK, . - - Editor

T II WOODE Office Pelitor

SPECIAL CONTRIBUTORS

YOUR PAPER

SFND Us Your Coupons for 1883, NOW. Two were baptized at Pine Creek, Ill.

IF you have not already renewed, please de

Bro. Sharp's Educational department will be found on the last page this week THE Primitive Christian and BRETHREN

WORK will be sent to the same address for \$2.50 per annum. Bso. John Zuck, of Clarence, Iowa, says

there is much need of a minister in Musca tine county, that State, THERE has been considerable sickness in the vicinity of Rossville, Ind. Bro. Jacob Reiff has buried two of his children.

OSE who outlive their income by splen

dor in dress, etc., resemble a town which shines by that which destroys it. Buo. D. Province writes that the Black

Water Congregation, Saline Co., Mo., commence a series of meetings, Dec. 17th. ONE of the Primitive readers wants now who "More Anon" is, that writes

many articles. He is "the coming man IF Bro. Vaniman continues to make his ar

ticles short and spicy, everybody who takes the paper will be almost certain to read them The price of the Microcosm, in its enla ed form, is \$1.00 per annum. Or, it and B.

THE Primitive reports a pleasant Love-ast in the Huntingdon Normal Chapel,

Nov. 11th. There were more present than The New York Independent—Thanksgiv-ing number, comes to us this week in a neatly

printed cover. It is one of the best papers SUNDAY morning. November 26th, about three inches of snow fell in this part of the Farther South it was much deeper

The weather still remains cool. BRO. STEPHEN SHIVELY reports health ge erally good in and around Cerro Gordo,

excepting come cases of diphtheria among the children. Four deaths have occurred. My will, not thine be done, turned Paradia into a desert. Thy will not mine be done turned the desert into a Parelise and made Gethremane the gate of Heaven.

PHILADELPHIA has a clergyman who car preach exactly thirty-eight minutes every Sunday, without a watch to time him. In six Sumlays he did not vary forty seconds

SUNDAY morning, Nov. 26th, Bro. Edmund Forney preached ir the College Chapel for us. Bro Sharp preached at Westfeld the same day. It might be well to hold a series of meetings at that pla

CONSTANTINGELD is celebrating the 1300th year of the Mohammedan calendar, and busi ness is forsuken for participation in process sions and religious festivals. The astrologen have assured the Sultan that he is the new prophet of Islam predicted to make his ap-

Bro. I. J. Rosenberger's address is still at Gilbon, Ohio. He will not move to Covington till February

Bno. Joel Sherfy, of Tenn., is now on his way to California and Oregon. He did some cceptable preaching in K Typhoid fever is epidemic at Provide

R. L There are between 1,200 and 1,500 cases in that city, and great uneasiness pre-vails. BRO. SHARP preached an excellent Th

giving sermon in the College Chapel last Thursday morning. The attendance was JUDGE Theyer, of Philadelphia, has de-cided that the law of 1794, inflicting a peoal ty for engaging in worldly employment on

Sunday is still valid

Bro. Enoch Eby is preaching every night near Newton, Kan. He reports the interest good. Until further notice his address will be Washington, Kansas

WE are pleased to learn that the church Lanark is getting along quite smoothly in her work. The meetings are well attended, and the interest seems good.

From the money contributed to the Sw of Michigan for the relief of the sufferers fire in the barned district last year, twelchurches have been sided in vel WE trust that our agents and fri

pushing the work on every hand, and gather ing in subscribers as fast as possible.
hope to see a united effort along the line In our last issue we had intended to s gest that at their Thank-giving meetings, each congregation should take up a collection for

ome needy person or persons, I s, but we pro In the last paragraph of Bro. Balabaugh' article this week, is the following:

To most of our readers this will be a nev dea; nevertheless it may be correct IN TH article published in the Primitive Bro. Balsbaugh says: "Over my

no church shall ever rule, but it is my busi ness to know where I get my conscience from in the particular phase where it comes inte conflict with the general life It is estimated that the number of schools

at present connected with the various foreign missions exceeds 12,000. The Bible has b translated into 235 languages and dialects while its circulation during the past 80 year. has reached an aggregate of 148,000,000 copies.

THE prayer-meeting on Thursday evening was highly interesting. Sister Sharp, who is so modest and unpretending, presided or led the meeting with an ability and grace that was quite encouraging. We think these meet ings are doing much good to the young mem

Last Tuesday ovening your office editor again visited Lanark to perform a contring ceremony. This time it was at the pleasant home of Bro. Joseph Dubbel. His daughter, Sister Mary E., and Mr. Truman Eckman were the happy couple. The occasion was

Bao. Benjamin Fryfogle writes that the Sunfield Church, Eaton Co., Mich., is in a healthy working condition. Six by haptism and letter have been added to the church during the Summer. Their new me will soon be completed, and, if not too they may yet hold a feast in it this Fall.

Baptists are often charged with holding that baptism is essential to salvation; but a n writer in the Baptist Mensenger tersels puts it, they hold that "salvation is e To this agree the words of on "He that believeth and is saved, shall be baptized." Christian Evangelist.

that, wherever you hold a series of meetings make an effort to have a copy of the Burra-REN AT WORK placed in the family in the congregation, especially who there are new converts. The paper will tend to interest them, while the church nors, from all parts of the Bratherhood, will greatly strengthen their faith and confidence in the church and her work.

There is a sermon in the fact that Stanley, African explorer, has won the confidence of the antives so completely that the white men at the posts he has established do not arry weapons any longer.

ELIZABETH MINNICH, of Painter Creek, Darke Co., O., would like to know the address of Dr. Josiah Baker, a botanic Dr., formerly of Greenville, O. Any one sending her his address will be paid for their trouble

Boston Commercial Bullelin: Two hun dred thousand people are asked to contribute a nickel spiece to build a church in Texas It should be called the Church of St. Nickel-us and when it is in operation it is to be hoped that old Nickel will have less to do in Te CLUBBING RATES -THE BRETHERS

AT WORK and Primitive Christian, to the same address, \$2.50. B. AT W., or Primitive. Disciple, \$1.85; or the three papers, \$3.00. To get the benefit of these clubbing rates all the papers should be or-dered from the same office. NG from Manatee, Florida, sister W.

B. Woodard says, the weather there is yet quite warm. Her husband was not very well. hey think some of buying at that place The sister says she will write more co ing the country when they get settled and arn more about it. WE have just examined some of the bind-

ing done at the Primitive office, for the Cassel Library, and Bro. D. L. Miller. The work is not only nest, but it is good; better than is done by our binders here in the West. Those wishing books bound in the most substantial manner, should give the Primitive office a

Bno. Evans preached twice in the West Branch Church on Sanday, Nov. 26, to good congregations The evening meeting wa cially well attended. The West Brane Church seems to be in love and union, and it is to be boped that they will now work together for the cause that should be so dear to

THOSE who expect to get the B. at W. and Primitive for \$2.50 must send to the same office for both papers. If you desire both papers, send your name and the money (\$2.50) to this office. Do not send one name here and the other to the Primitive office: or if you wish to, you may send names for both papers to the Primitire

Our readers are sware that we have been pusiderable expense to improve the paper, oth in appearance and contents. We now both in appearance and contents. have good new type, good paper, and are do-ing what we can to make the contents still better. For our success in keeping up and enlarging our circulation, we must depend almost wholly upon our agents and friends and we hope they will do their utmost to put the paper into every family of members in the Brotherhood. With a little effort our circulation might be easily doubled. Subscribers are coming in oncouragingly, but the effort must still be continued

BUTLER and Ames will always be a popu lar ticket with the Congregationalists of Easton, Mass. Prior to election Mr. Ames told a committee of the village society were soliciting funds for the rebuilding of their church edifice that if elected Lieutant-Governor, he would give them \$2,500 Gen. Butler, having heard of Mr. Ames' offer sent the committee word, that if elected Governor, he, also, would send them \$2,500. Both were elected, and consequently the Congregational Society of Easton, gets the sung little sum of \$5,000. At any rate, this is the story told by the Breeton Guardie.

SISTER Evans writes thus from Ontario "There was a beautiful auroral display or the 17th. I never saw anything like it before the whole heavens were brilliantly lighted up Sometimes it looked like blood. Some thind it is an omen of war. It seems astronomers are much perplexed about the comet. Its motions are so rapid, that it is expected soon to return again. It will probably fall into the sun, creating great heat, so as to harn every thing up. Still people are walking in the d way and cry ponce and sefety, until sudden destruction comes upon them, and the time may not be far distant; therefore let u watch and pray, and have our lamps trimmed and burning, so that that day shall not overtako us unawares

Tax old maxim, "think twice and span but once," is based upon the fact that we as provided with two eyes, two ears, and buttongue. Reversing the order is the so of much of the trouble with which we Reversing the order is the soun compelled to meet.

The following from D. Hodgden, of Hung ingdon, Ind., may seem a little new to see of our readers, but it is just right; only would like to see more of it:

The Brethren of Clear Creek Church having but

sinuter, and be in line ced the apostle's inju heed the apone.

the property of the property

THE long nights are here, and we bep of those who are so apt with the pen will e ploy some of the evenings, preparing go s for the B. at W. Take vonr time and do your best. Give only your best prand make them clear. Do not write long ticles. The shorter the better. Short cles and more of them, will make the p for more interesting. Six hundred wor a very good length for an article. Try plan and see what an improvement it An important question is agitated in 71

World's Crisis-namely, the probable clim of the prophesied new earth for which Second Advent friends are so patiently ing. That paper informs us that, as not enter the new earth in our mortal st

is not necessary that the Lord sho change the carth's diurnal or annual n as to give the earth a climate neither nor torrid. "Who would apprehend, tinently asks, "that an angel would s a cold Winter day, if sent with a mes Greenland? Or suffer, if sent on a hotel South America?" God, it thinks, is likely to change us to fit the climate the change the climate to fit us

SISTER EVANS IS NOW IN Outario v er parents and relatives. She spent s her parents and relatives. One speak of time in Waterloo, a large village in Onta While there she heard a Memonite units preach, and be was making quite a stir. reached three times a day. his zeal, and hope that in new fields our sionaries will be equally zealous. friends treat her with great kindnes think ber dress, bonnet, cap, etc., rath Some people think we are too partice observing the letter of the precepts of J They think that they observe them. They observe the spirit of feing, but not the letter. Would it Would it not safer to observe both the letter and spirit

DELEGATES TO NEXT ANNUAL MEETING.

On the first page of this issue Broth John Harshbarger calls our attention to av important question, one that ought to be understood, and adhered to with wisd might be well to add to the qualificati ressly mentioned at least one more. All de egates, if possible, should have a good ke edge of the Scriptures, for hereafter questions must be decided by the "thus s the Lord," or "according to the spirit meaning of the Scriptures." The mandat decision on that subject, passed by the l Annual Meeting, reads as follows:

Hereuter all queriessent to A, M, for decision shall cause he decided according to the Scriptures, where to anything direct, (Thus south the Lovel,) applying the spootton. And tall questions to which three almost expressed Scripture applying, shall be the according to the splitt and meaning of the And that decisions shall be mendatory to all coording to the chief of the mandatory to fair one awing such cases as the decision covers. And all shall not to herd and observe it, shall be held a fourtree for the chief of the chief o

From the reading of this decision it w be seen that the Bible, and the Bible only. the standard for all future decision This is re-affirming the original posi-occupied by our ancient Brothren more one hundred years ago. And since the Bild is to be the sole standard or guide for: decisions, hence the importance of havindologates who understand the Bible. Further more, these decisions are to be mandator hence the importance of their being strice Scriptural in every particular, for nothing can be manufatory that is not Scripture

size delegates should be men who have enough about them to vote with the of the Scripture if it makes the Heav-

to remark, that some who are writing inst the mandatory decision, as quoted seem to have never read it, for they ayor to make it appear that it is intended my with the Gospel as our rule of and practice, when in fact the decision just the reverse. Anyone, knowing hing at all about language, can see that decision recognizes the Bible as the only land by which questions are to be de-Who is it that wants it different? It the very thing that is believed by writing against it. Strange anot understand the meaning Some of them are fighting their ory and do not seem to know it look again. The decision reads all It proposes that all questions must ded according to the Scriptures when anything direct. If there is nothing April, then the spirit and meaning of th scripture must be adhered to. If this is not trine we would like to know what

CHANGES IN SCIENCE.

WHEN scientific men undertake to acc er life and human existence on a purely basis, paying no attention whatever hat the Bible says about the origin of d living creatures, it is hard telling they may stop. A writer in the 's Companion presents some of these Micidties in a way that places some brilliant is in an awkward light.

The great leaders in science need to be in claiming that their proposition uncing that they have made a new dis Professor Huxley gained for a rilliant reputation by announcing that had discovered protoplasm to be the source But soon after Dr. Lie all organic life. le, the great English microscopist, denied truth of Professor Huxley's theory, and ted that bioplasm must be put in the

logies over Dr. Darwin's grave an They lifted him to a place among mmortals, for his wonderful discovery ress in creation by the law of natura

is been studying with the best naturalists and biologists of Europe, and announces that is not due to protoplasm, but to ator ges of electricity conducted into the sys m by the oxygen of respiration. Variation says, are caused not by natural selection but by the action of electricity on reproductive germs. Mr. Towne holds to the theory of evolution, but not to the form which gav world-wide reputation to Mr. Darwin. famous Prof. Helmholtz, one of the highest authorities in Europe, is said to agree with

It may not be the point to ask who shall decide when scientists disagree. But it is certailly pertinent to say that such disagree-ments should make philosophers modest and

IN REHALF OF THE PREACHERS.

THE time for holding protracted meetings is here, and, in behalf of traveling ministers we offer a few remarks and suggestions. Most of our ministers are hard-working

men, accustomed to much exercise, and at bome live on plain, simply prepared food. When they come among you to preach the Word, set before them plain, healthy food. Most of our good sisters, Murths-like in this respect, are inclined to do their very ng when the minister comes, and like all ther men, he is easily tempted to take too much. This he might stand well enough for a few meals, but taking him from house to house, the same style of high living and feasting is kept up. The man soon gets a dull headache, gradually grows worse, and at the end of ten days goes home sick. The good byethren and sisters pity him, of course but do not seem to realize that it was the tempting food prepared by the kind sisters

that had most to do with his condition. At home, on plain food, he will soon get well, and be ready for another round. If the minister has judgment enough to refuse supper, do not insist on him eating. Right here is made. a most tempting supper just because the

where some of the greatest mistakes are The good-natured woman will prepare ister is present. If he does not eat she feels hurt; if he does eat he is not fit to preach Rather than be the cause of the woman feeling bad he cats a little something, which proves to be a good, round supper. The there is a dull preacher, a dull meeting, and everybody feels dull, yet no one wishes to make more bad feelings by saying that the good sister was the cause of it. The simple remedy is this: When a minister, who is to preach in the evening, stops with you, you might ask him if he is in the habit of eating supper when he preaches. If he says no, let that be the end of it. If he says yes, give him the plainest food you have in the house Some sisters are kind-hearted enough to stay at home from meeting to prepare a good sup per for the sensible minister eat before going to church. Now please do not do that. A bowl of mush and milk is good enough for any preacher after services But there is another sad mistake frequently

in rooms that are usually kept closed and dark, and do not got to see the sun more than once or twice a year. The beds not being used, are cold and sometimes damp. Sleep ing in a bed of that kind will give most any one a severe cold, saying nothing about the uncomfortableness of the thing. want to open the blinds, throw up the win dows and let pure air and sunshine into their bed rooms that they may be kept in a purcondition Mr Air and Mr. Sunshine are two of the best doctors we have in this coun try. If convenient let the minister sleep in hed that has been used, if not put him in one that has had the benefit of plenty of pure air

sade. Most families keep a spare bed or two

We do not know what kind of a Gospel of readers may call the above, but in our estimetion it is the Gospel of good, common

CARE OF THE YOUNG

THE number of new accessions to the church, reported from nearly every part of the Brotherhood, is not only encoura this particular period of our church history. but suggests the propriety of additional efforts upon the part of the older members in the church especially upon the part of the officials, and still more especially upon the part of the housekeepers to whose charge the young converts have been committed. Most of these converts are young, inexperienced and need special training and ence from the members. It is a grave error to neglect young people who thus enter the church. Out in the wicked world they had warm and intimate friends, who treated them with the atmost care and courtesy. They will miss that company, and long for other associates in the Christian fuith. They will expect to find in the church a warm reception, and receive courteous treatment from all the members. This they have a right to expect. As babes in Christ they must be fed upon the sincere milk of the Word, that is, avo Sie plain Word preached to them in Christian simplicity. Points or questions of doubtful disputation and propriety should be avoided as far as possible. Give them the plain Word and they will enjoy it. As lambs of the flock, the elder will find it necessary to give them special care and Christian attention. He should watch over them, not to find fault, for he may find pleuty of that as older ones, but for the purpose of gently aid ing them in the newly begun work. They will need his sympathetic care and fatherly regards. He should remember that they are

but lambs, and they may have their innocent

ways, as the very nature of lambs dietates

he cannot compel them to act like old sheet

that have long been in the flock, but h

should make all needful efforts to keep them

advance in years and experience, they will as same the different degrees of gravity and oberness for which their Maker has fitted them. If they make mistakes do not rebuk them, for that may hurt their feelings and drive them from the flock, but gently monish them in the kindest spirit possible There is much power in kindness, and young neople are much inclined to respect it. Rebukes are intended only for those who will not heed admonitions.

A POOR PEND

The Evangelist says: "We know a man not rich, who kept a Poor Fund of his own, imounting to 850. He refused to give a cor of this money, but loaned it in small s sufficient security, for short periods without interest. It was in constant demand. It as sisted poor women to pay their rent when they had been mable to collect their dues and to buy shoes, when to go without would have caused cold and sickness. It started a lame boy in a peanut stall, and another in a paper stand. And it brought him in constan friendly relations with the poor, whose c dence he gained, and whom he was able to help by wise counsel. It is obvious that such a method of helping the poor must be vastly superior to the giving of alms

THE MISSIONARY BOAT.

THE Northwestern is responsible for the statement that a steamer whose bull and machinery weigh only six tons, has just been built for the British Baptist Society, who in tend it for services in the upper region of the Congo. Africa. It is appropriately named " a very good name, by the way. rould be well if the Baptists, and all other denominations, who take part in the war would thus name their vessels. Many ingen ous devices have been resorted to in its con struction, with a view to good speed, very light draught, and capability of being transported overland. The boat, built in sever mater tight, compartments, can be taken to nices, and the total number of nices, neithe of which will be too heavy for a man to carry. number 800. It will be sent to the mouth the Congo, and there the pieces will be carried by 800 men a distance of 300 miles up to Stanley pool, where the boat will be recon structed It is a gift to the Missionary Soci ety from Mr. Robert Arthington, of Leeds.

HUMAN

Proper should not be too ready to call verything human that happens to differ from their way of thinking. They ought to remember that they are but human thems and that they may also believe some that are very human. Then people of judg ment ought to know that there are s things that cannot be any other way but human. Take for instance the translating of the Scriptures. All translations must be human, and no man of judgment would con tend for any other kind. The rules that govern deliberative bodies must also be hu man. There is no Divine code of rules for that purpose, and the man who calls for then is certainly very deficient in information Some people claim to reject decisions of churches because they are human. We are lead to wonder if it would be possible to ren der a decision that is not human! We will give an instance: Is it Scriptural to advance a minister to what is called the second degree of the ministry? Would it be possible to render a decision on that subject that would not be human? Is it according to the Gos pel to hold annual accetings? says yes; the other says no. Is not one de sion just as human as the other? There is but one class of people on earth that believe that a super-human decision may be rendered and that almos holioves in the infallibility of the Pope. Whatever inspiration teaches is Divine, but what man says about that inspira tion is human

Gospel they are right, and the man who igfrom the evils of the world. Teach them to nores and roje shun evil and seek righteousness, and as they to the Gosuel. nores and rojects them stands in opposition

PRODUBITION IN 10WA

A JUDGE has been found in Davesport, In. who has decided that the prohibition amend ment was not adopted legally. The case in ourt was contrived by liquor-sellers, argued on both sides by liquor lawyers, and on this ex parte trial the judge decided, that, on the evidence before him, the amendment was not legally adopted. No one should consider this any settlement of the matter. When indee, lawyers and clients are all interested in one view of the case, the indement is a fore gone conclusion. The matter will be tried in the Supreme Court where both sides will be heard and the real facts brought forward in evidence. There is no doubt whatever that the amendment is the will of the people of Io wa, and the attempt to defeat it on a technical quibble is an effort to defy the popular will

A GRAND DISPLAY

THE Detroit Evening News has this para graph concerning the aurora of the night of "From many parts of the North west, it is reported as a prodigy; at St. Paul for instance, 'the Heavens were of a blood-red color, and the display was grand and fearful. This fervid description sounds by no means extravagant to those who watched the heav ens in this neighborhood last night From o'clock till almost dawn the display was indeed 'grand and fearful,' surpassing any nuroral phenomena witnessed here present generation. The whole firmament was affame with electrical bands of light stretching from the whole round of horizon to the zenith; appearing, disappearing, panding and contracting, flashing up to the zenith, retreating to the earth, whirling and palpitating, and making the firmament look like a vast tent made of ribbons of flame.

WHO SHALL PELE

THE Christian Evangelist says, there can be no doubt that it is the destiny of the Christian nations to rule the world, and of the Protestant nations to rule the Christian na tions. The United States predominate in the western continent, and our English kin rule all the South Sons and Southern Asia Ma hometanism is fast disappearing as a ruling power. There are now under governments professedly Roman Catholic, 181,000,000 of people; under the Greek church, 96,000,000; ander Protestant rule, 408,000,000. While France and Italy are professedly Catholic, the Papal hold is very feeble. The whole South ern world is filling up with a Protestant population, and the virtual possession that Britain has taken of Egypt, adds to the domain of Protestant rule. Several of the Catholic powers have ambitious projects, but they have met with no marked success in extending their sway over new populations

THE COMET AGAIN

Some superstitions people-and even so that are not superstitious—are becoming a little excited over the movements of the o at that has been visible the last few months Its rapid movements may puzzle some and also excite others. That it may yet go into the sun seems quite evident. Its orbit is fast contracting while its speed is increasing It cannot make many more revolutions and escape this result. We approhend no special danger from it. Some astronomers that such a great bulk of matter plunging into the sun, will so greatly increase its heat as to materially affect the condition of the earth's atmosphere, while others hold that the effect will be scarcely noticeable. There are fanatics in astronomy much the same as there are in rerigious prophecy. The good Master says watch and pray." This we can do without holioving every thing that may be proclaimed by persons who form such hasty conclusions Many strange things may yet happen our globe, but God will take care of his iewels.

THE December number of the Family Con mon will be mailed this week. panion with he manifed this week. It is succeeding admirably and rapidly increasing in circulation. If you have not yet seen the paper, send for a sample copy. Address J. H. Moore, Mt. Morris, Ill.

Home and Family.

Norming overcomes passion is

Most of our misery comes from our fearing and disliking things that never happened at all.

ANY work a man undertakes to do should have his honest effort to de the best he can at it. Anything less than that is less than thorough

LITTLE things sometimes can much trouble. A single spark may fire a whole building. a word may turn a kind friend into a bitter ene my, and a tongue may set a whole church in commotion

THERE is no danger of the truth dying out, though if it live it must be cared for by those to whom it is Faith in its continucommitted. ance should be associated with earnestness in setting it forth.

SOMEBODY'S heart must be touch ed before a great good can be done in connection with any moral interest. Mechanical effort is noisy and looks imposing, but it dies away in emptiness if it has not been filled with an earnest spirit.

GAMING is a kind of tacit confes sion that the company engaged there in do, in general exceed the bound of their respective fortunes, and therefore they east lots to determine upon whom the ruin shall at prese fall, that the rest may be saved a little longer.—Blucksto

THINGS should be employed se sonably, under the rule that there is time for everything under the sun. Happily, the great truths of the Gospel are always in son, so that if one receive them, no matter when, they will be adapted to some want of his life. Christ's Gospel call is never spoken out of

An agricultural contributor says One recruit backled for difficulties ahead is worth a dozen plowmen who look backward all the time for comfort and hope." The same may be said of the Christian life: for the Master has assured us that "he that has put his hand to the plow and looketh back is not fit for the kingdom of Heaven.

One of the things to see is a life that is joyless. It is so out of har-mony with the bright skies, the green fields, the laughing waters, the singing hirds and all the other joicing things among which it moves that it looks miserable by the con-He does himself and and him an injury who refuses to cultivate a rejoicing spirit.

What It Costs.

A GENTLEMAN was walking in Regent's Park, in London, and he me a man whose only home was in the poor-house. He had come out to take the air, and excited the gentleman's ed attention "Well, my friend," said the gea

tleman, gotting into conversation is a pity that a man like you should be situated where you are. Now may I ask how old you are?" The man said he was eighty years

"Had you any trade hefore you

came penniless?"
"Yes, I was a carponter." "Did you use intoxicating drink?"
"No, ob, no. I only took my ver anything stronger; noth

How much did your beer conn to a day?"

"Oh, a sixpence a day, I suppose.

"For how long a time "Well, I suppose for sixty years The gentleman had taken out his sote-book, and he continued figuring with his pencil while he went on

talking with the man. "Now, let me tell you," said he, as he finished his calculations, "how much that beer cost you, my man. You can go over the figures your-

self And the gentleman demon that the money, a sixpence a day for sixty years, expended in beer, would, if it had been saved and placed a interest, have yielded him nearly eight hundred dollars a year, or ar

come of fifteen dollars a week, for self-support. " Let me tell you how my lon of whisky cost," said a judge, af-tor trying a case. "One gallon of whisky made two men murd

made two wives widows, and made eight children orphans." Oh! it's a costly thing .- Dr. Rich. rd Newton.

Take Heed to the Little Ones,

CHILDREN are very troublesome i sking questions, and they should always be taught not to interrupt conversation in company; but this being understood, it is not desirable to refuse to answer questions which an active child must ask so often to be able to learn the whys and where fores of daily life. By giving du attention to these little troublesome questions of a child, truest education may be in process. To be sur there are parents who have solved these little mysteries, become indifferent to them, and cannot look up on the eager restlessness of their children with due consideration or mpathize with their desire to pe ctrate causes and trace effects. By paying heed to these "troublesome however, a child may learn many facts, for his education commences with his interest in what rou may consider too trifling for you to notice Be always patient and fancy what

it would be to you if you were to en-ter a foreign land where the language was not intelligible to you and there was no one willing to act the part of interpreter and teach what this, that, and the other thing meant.

Children hunger after new thing and new ideas. They will learn with pleasure facts of history or of science from the lips of parents or teachers, which would seem drudgary if learned by rote from books and they take great delight in lie toning to the conversation of intelligent people, therefore they should be allowed to remain in the drawing room or library, if they will not in terrupt the conversation, and have been taught to beliave themselve properly

Matrimonial.

idence of the bride's father, in Cass Co. III., Nov. 19th 1882, by the undersigned III., Nov. 19th 1882, by the unov.
John N. Ceawford to Sarub E. Robinson
Lee Case Co., 111. T. D. Lyon.

Sallen Asleep.

LANDIS. In the Coak Creek Co. Virginia, daughter of John and Suran Lap dis uged 5 years 2 months and 21 days JACOB HEDRICK

WILSON .- New Panora, In., of sliphther. Harry, only remaining child of Mrs. Euros Wilson. He was about 6 years old. Fu-preal by Bro. J. W. Dield.

This case calls on our sympathics in a spe-cial manner. A few yours ago this bereaved and strewing mother was left a young will ow with two small children. Last Sept., followed her father, (Bro. J. R. Brown,)

the grave; on the 10th inst. she buried her little grave.

We pray that these deep afflic work out for her a "a far more "a far more exceeding and oternal weight of glory."

J. D. HAUGHTELIN.

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THIS institution has enjoyed a success under its present mag-ise Fall Term of 1882 has a reattendance than any previous term. Much of its nuccess as due to g that it costs less to attend school here, the

\$120 per Year, In advance, pays for boarding, furn room and triften, and by plain disting much is saved to students. The teacher

Active, Energetic and Thereugh in their work, men who have had fro

> Nount Morris College MT. MORRIS



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ho shortest and best rente but wen ill points in Northern Illinois, Io Francia, Nebrucka, California, Utah, Colorado, Idaho, Montan

COUNCIL BLUFFS, OMAHA

North-Western Dining-Cor-

W H STENNET Geo. Past





Correspondence.

From Virginia.

THE INCRETINGS IN Virginia this season get a number of Communion meetings in Talley, and two in W. Va. The meetings all well attended, interest good, and brotherly love manifested. The motto Brethren seemed to he: The church between the subordinate to the and prosperity of the church.

tribution was made toward building the Louis and Arkansas meeting-hou for contributions will be solicited at our meeting. The Brethren h ave the n why not use them? DANIEL HAYS.

---From Green Co., La

per Brethren: Just returned from a short ministerial in Green Co., In., where I held a num of meetings-commencing with a fair atince, every meeting increasing to repacity of the house. The attention rery cold and rough, now it is very pleas-table farmers can plow if they wish.

J. D. HAUGHTELIN.

Revision of the Minute

vivo conferred with the chairman of nittee, and consulted, as far as practhe official brethren of the s of Va., I am now engaged in revis-Minutes of A. M., and for convenfor reference and system in form, I the topical method:—L. Faith and once. 2. Baptism. 3. Feet-washing. t's Supper. 5. Communion. 6. Hol-Ancieting the sick with oil in the of the Lord. 8. The Church. 9. Officials 10. Miscellaneous. All matter way related to the several topics to be of respectively, but not to be repeated i related to another subject in a less All local, and simply advisory matto be transferred to the revised name ons relating to the same subject as "Ardent Spirits,") to be combined if practicable, but, at the same time, to d that the points aimed at, and

ht for, may be reached. me and labor are necessary to complete ion satisfactorily, and the advice and tions of all our dear brethren are so , with their prayers, that the labors of mittees may be consummated to th tion, peace and prosperity of Zi-DANIEL HAYS.

From Rock Creek, Kan.

OUR Love-fenst, which came off Oct. 25th one of great enjoyment, Bro. Eshelman also several reclaimed; the church greatly strengthened, spiritually, by the rof love by Bro. Eshelman. May hi be lengthened and his strength, spirituand temporally, be built up, that he may out the bread of life to starving souls urches of Kansas are greatly in need his labor at present; call him, brethren. Swhen you give him the parting band, forget to drop something into his that he may be able to make the heart companion and children glad on his re may be able to meet their want bread and clothes

The weather is still fine; no snow or freez s weather worth mentio

ing. A. J. Perbler.

Magnire's Store, Ark .- Nov. 14, 1882.

Dear Brethren Ar our Feast, which came off on the 4th

and the church was much built up. The church on Round Mountain is in love and union, all firm for the order of the general Brotherhood. Expect to begin work on oar church-house as soon as there are enough means to get the material. Hope our dear

brethren will lend a helping hand. Dona-tions are coming in slowly. Our all-wise tions are coming in slowly. Our all-wise Master-huilder instructed His followers to first sit down and count the cost, to see if we are able, etc. We assure you, dear brothrer and sisters, that every dollar sent to us for that purpose will be thankfully received, and rightly applied. You will receive a reward of our Father in Heaven. Traveling minis-ters will receive a hearty welcome among us. Since our last report we have received the following Mineral Creek ch., - S. S. Mohler, . . . 8 4, 70 Bismark Council, - J. Whitmore, . . 8. 35

Joseph Gray, 2, 50 Previously reported, 13, 60 . 97. 55

From Gilbon, Ohio.

Dear Brethrens-

It was our pleasure to attend a number feasts this Fall in north-western Ohio. Among that number was the feast held Oct 21 and 22, with the brethren in Putanu Co. under the eldership of Bro. John Promont The people did not come riding in costly es, nor do they worship in finely fin ished houses, but the people came in large wagons, with a few spring wagons. The meeting was held in Bro. Promont's commedious barn. Although the country is a new, flat and heavy-timbered country, we were glad to find the cause with then flourishing. The meeting seemed of interest to all. Two were baptized during the meet ing, and seven were received during the Summer. The meeting closed with two more applicants for membership. The troubles of

I J ROSENBERGER

Notes From Northwestern Ohio HAVING promised our dear Brethren in parts of Wood, Henry and Hancock counties as early as last January to visit them this coming winter for the purpose of holding meetings, we accordingly proceeded to fulfil our promise by bearding the morning train Oct. 27th, at Plymouth, Ohio. We glided pleasantly over the B. & O. R. R.; the monotony of the trip was somewhat relieved at Chicago Junction by Bro. Wm. Keifer, of Wayne Co., coming into the coach. We had quite a pleasant conversation, as both were leaving family associations for the purpose we fondly trust, of holding forth Jesus Him crucified for the encouragement of saints and the warning of sinners, he going as he informed us, to Williams Co., Ohi Hence we had to part at Hoytsville, being met there by a dear brother; was conveyed to near place of meeting. In consequence of the inclement weather did not commence our meeting in Wood Co., but journeyed on to Henry Co., as we were informed the Brethrer were expecting us on Sunday to meet with them, which with joyful emotions we did. Arriving at a late hour we found a fair con-gregation assembled in their new church on Sandy Ridge. We tried to preach for then from John 2: 1, 12. We remained until Fri day; we were then compelled to fill appoint ments at the old Sugar Ridge meeting-house Saturday evening and Sunday following Then our programme said, begin meetings in Wood Co., but Sandy Ridge Brethren said, not so: we want more meetings in Henry, and to comply with their wishes, we finally promised to return during the coming week, which we did by horrowing two days from the Brethren A brother Fike, from Pa., was visiting rel

Wood Co., and they were two pleasan stives here, and we provailed upon his have meetings over Sunday, so we returned Monday; had meetings Monday evening Tuesday at 10 A. M. and in the evening, Me Wednesday at 9:30 A. M.; after preaching repaired to the water for baptism. The impres

The Feast was one long to be remembered, plished; so strong was this impression that we promised to return again this Winter if the Lord will. There are a good hand of brethren and sisters here, and much credit is due Bro. L J. Rosenberger and his co-work ers for their united efforts to build up the cause here in this new country.

Well, Wednesday evening we returned to Wood Co., remaining there until Sunday even-ing's labors were over, then we found our time not until we had left a promise to return this Winter. The result of our labors here and in Henry Co. was six applicants, two baptizes while I was there, the rest to be when I re turn again, in about six or eight weeks. I these western counties is found a good field to sow Gospel seed. Pioneer cabins are plenty and pride has not made its inroads The people are kind-hearted and when brought under the influence of our doctrine become worthy members, generally showing gospel simplicity in all the avenues of life.

R. F. Mallott.

Ganges, Ohio

From Weatherford, Texas.-Nov. 19. Dear Brethren -

WE left Girard, Ill., Nov. 7, and arrived at our destination, here in Texas, Nov. 9th Was met by my brother whom I had not seen for 14 years. We were welcomed by his family. All that I have yet seen of this country is high and dry, with good land, and pleaty of range for stock. Land is worth from 83 to SI5 per sore. Society as good as you will find in any new country. Hope that Brethren contemplating coming West will move to this place. We also have a fine climate; very little Winter. We are far from our Brethren, but hope they will come an preach to us. The people here are very anx ions to have the Brethren preach. I live four miles south-west of Weatherford, Parkes Co. J S BECKLY

What Do You Think of Colorado

I AM frequently asked the above question, hence will pen a short sketch of my views THE CLINATE

of Colorado, I think, cannot be excelled in the United States for health and happiness The atmosphere is pure, dry and bracing changes not so radical and do not affect the system as a damper atmosphere; it is very inviting to asthmatics and any lung disease in its first stages, also throat diseases.

PERTILITY of the soil is much better than the tourist first imagines. Grass does not grow very rank, especially on up-land, but is very nu-tritious. One pound of the cured grass is considered equal to one pound of outs, and the many herds of fat cattle feeding on nothing else but the grass on those seemingly there is not enough to support the innumer able multitude of prairie dogs, only goes to prove the correctness of the assertion. Gras cures well on the stalk, hence stock feed well on it all Winter, even if covered part of the time with snow. The soil in many place and especially the sub-soil, is sand and grave bence generally good roads, and, when irri gated, produces vegetables of all kinds in ahundance, also cereals, except corn, the nights being too cool for that. A small per cent of the low-lands contain too much alkali to produce anything at present.

FRUIT GROWING has been tested by a few of the earliest settlers and will no doubt be a success as soon as they discover the proper varieties Small fruits grow prolific, wild, and are being much cultivated, considering the age of the country. In the northern part of the State s are a failure SYREAMS

are flowing rapidly, with beautiful, clear water, which in the plains contains more alkeli than is desirable for use or health, and which is controlled at will by the husband man running it all over the country, some-times seemingly up hill and in flumes from ten to twenty feet in the air, thus utilizing the large supplies from the Rocky Mountains, which brings a good revenue for the capital invested and astonishes the tourist as

DEAUTIFUL SCENERY

Colorado cannot be surpassed by any state in the Union. The east side of the State is a large beautiful plaio with variegated knolls of rock, rising up from twenty to one hundred feet, especially between Cheyenne and Puchlo, and on the west side of the State stands the snowy range of the Rocky Mountains, whose beauty, magnificence and sublime grandear, hids defiance to the pen of the most exquisite artist to describe, with their towering and lofty peaks, reaching hundreds of feet into the air, robed in their white mantles of sr (while a short distance from their hase the thermometer may stand at from 90 to 95 degrees), and because of the pureness of the air can be seen from one to two hundred miles more distinctly than in the eastern or middle States thirty miles off. The ENTERPRISE

of the State, I would suppose, is rarely excelled anywhere judging from its many b tiful, large, wealthy cities and villages and ds leading into the large and extensive mining regions. We saw some of the most Herculean efforts in railroad engineering we ever witnessed before. The State is yet in its infancy.

SOCIETY meli improvement, hence Colorado is a field where missionary work is much needed. The average morals are considerably helow what it is in our country, caused, we suppose, to a great extent, by a large per cent, of the early settlers being of that class hese interests were wholly concentrated on mining and wealth, without any reference t religion, rest-day or even good morals, and as a natural result many of the later settlers have been more or less contaminated with the unhealthy moral afmosphere, especially have the young people been affected. But eased to learn the temperance is receiving considerable attention and in the near future may follow the example of her sister State, Kansas, on that point, and re move one of the most contaminating juffunces to society that now exists. BELIGIOS

evalent throughout the State, but mostly of such a character as to benefit society but little. It is no incentive to heliness of character. Its true character can be found in Jer. 23: 21, 22. Where the Word is not preached in its parity, but perhaps only a the testes and inclinations of the people, we can not expect a reformation but a mere pro-fession. "What is the chaff to the wheat? snith the Lord."—Jer. 23: 28.

Nickerson, Kansas.

From Wellington, Sumper Co., Kan.

Wife and I left home on Thursday the 16th inst, and on the 18th, at 11 A M., we landed at Wellington, Kansas, a distance of line of railroad we passed 588 miles by the Wife stood the journey well Hope the trip may improve her health. We found our son, Daniel Wise, and family all well and doing reasonably well. The surface of the country is rolling and inviting. The crops are fair. There are no members of the curch in this vicinity but our son and his wife. There are some members in Flint, some miles distant. I expect to knut them up and then can say more of the church prospects here. My address will be Wellington, Sumuer Co., Kansas, until the first of December. My correspondents will please address me accordingly

From Pyrmont, Indiana Dear Reefferen .

We are well, health is good in our neighborhood, and as far as I know our mem-bers are all in love and union. I do hope have much liked to have been with Bro. Enoch David Myers' wife is a sister of my wife, a sister-in-law to me. I would have traveled to the West this Fall, but my wife was not so well as common and her mother went back to Pennsylvania, so I will not go west till next First to walk in newness of life. One watership, and were lightly and the law properties of life. One watership and the result is a supplied to be any need with the problem of the law properties. The supplied has been proven to be a source of additional to be a supplied to be a source of life. One watership and we weigh believe with the fromble and hexaits who watership and a statisfied till I go, so think it to be not deal to be a source of life. One watership and the statisfied till I go, so think it to be not deal to be a source of the law properties. I have been source have been sourced by the law properties of the law properties. And that can keep look of the law properties of the law properties of the law properties. I have been sourced by the law properties of the law properties of the law properties. I have been sourced by the law properties of the law properties of the law properties. I have been sourced by the law properties of the law properties of the law properties of the law properties. I have been sourced by the law properties of the law properties of the law properties. I have properties of the law properties of the law properties of the law properties of the law properties. I have properties of the law properties of the law properties of the law properties. I have properties of the law properties. I have properties of the law properties of the law properties of the law properties of the law properties. I have properties of the law pr spring, if I live, and no preventing ProviFrom Newhaven Church, Mich,-Nov. 22.

Done Brotheon

THE good work is still going on in this part of God's vineyard. Four more precious souls made the good confession and were hantised on the 99th of October in the neigh borhood of Feunic Station, Montealm county also on the 5th of November, at the Nov Center school house, Gratiot county, an age same day. May the Lord help them, with us to live an examplary life and finally land s safely in the baven of eternal repose the Lord be praised. There are still pros Yours Fraternally,

ELEAZAR BOSSERMAN

From Rooms Ind -Nov 92

Dear Brethren I ATTENDED the Love-feest held with the aren near Roann, Wabash Co., Ind., Nov 23. The meeting was a good one. Although the weather was cold and stormy, there was ed at North Manchester, I met Bro. R. H. Miller and of meeting. The train on the Eal River Val-ley radroad kept gathering in members along its line until we arrived at Boann, and nearly 100 members stepped off and marched for th The Sanivrel Creek con lark clouds hanging over it, but a bright day nolesting the pence of that congregation The Lord does not approve of those wh amongst the followers of Christ Prov 6:19. Eld. R. H. Miller officiated and the next morning gave us a good doctrinal discourse on church government. ministers were present. We enjoyed the meeting much. J. H. Miller.

A Trip East.-Nov. 21st.

LEAVING home on the 25th of October myself and wife landed at Sangersville, Au gusta Co., Va., on the 28th and enjoyed Communion season with the Brethren. passed off on the 28th and 29th of October order prevailed during the meeting. thence we were taken to Shenandsak Co Visited the high-school in Bridgewater. I very well pleased with the school professor Flory, believing it to be worthy of natromage. We visited many kind friends while in the valley of Virginia. I saw on thing that made a good impression on my this motto in large letters hanging in a large room: "God bless of home." May He also bless our souls. W arrived home on the 11th of November and

From the South

Door Brothrows As I see accounts of Brethren gois and northwest to plant the standard of the Cross I appeal to some of them to com here. We are not destitute of preaching, for we have a zealous young brother who preaches every month, but we carnestly desire several families of the Brethren to move in and make their home with us. We have an inviting climate, a generous soil, and here in these mountains as delightful a place as earth affords, all things considered. I well-watered, well-timbered, healthy, and not be excelled for fruit and vegetables Cabbages and Irish potatoes are the leading truck," and apples the leading fruit for narket, and we have a railroad at our door to transport our surplus to the markets of the south. This is also a good steek country can be raised profitably and at little expense by sowing grass for pasturage on which they can graze all the time, except when the

Brethren, all, or some of you, who are de sirons to move, as many of you as can find homes here to suit you, please come and sec-our country before deciding to locate obse-

where Land is chean Several improved ould be bought with the money fo about \$10 per acre or less. There is a large body of woodland lying along the railroad be on Hendersonville and Flat Rock, c taining about 1,000 acres, now on the market valued at from 88 to 810 per acre and near the depot higher, say \$25 per acre and up wards. Some of this land at Hendersonville is laid off in town lots now. It is levelor slightly undulating. All this body of land is capable of being brought to a high state of cultivation and fertility. On the mountain, ody of speculation land, containing about 100 acres, valued at 82 per acre, title good and well adapted to fruit and regetables The far-famed fruit region of Chattanoogs Tennessee, cannot excel this, especially for annels. J. P. Hill. apples Flat Rock, Henderson Co., N. C.

From Roann, Ind. - Nov. 25.

Dear Reellows THIS church, like some others, has it dark clouds to pass through, caus disturbing element of the day. We met in council on the 4th day of Nov., and by the in aid of some of the adjoining elders the union brought about so much so that the unanimous consent of the members save one expressed themselves in favor of holding Communion on the 23d inst. which passed Some two hundred c nicants surrounded the table of the Lord; pretty fair turnout, considering the cole weather. Order good during services. multitude was well entertained by Bro R. H. Miller, of North Manchester, and others of the State. Brother R. H. Miller officiated. One precious soul was added to the fold by baptism on the 12th inst.

Special Notice.

Dear Reethren

Two children have gone out of the Orphan's Home, and are adopted into Bro. C. L. Strong's family at Homer, Champaign Co Ill., which leaves a vacancy in the Home for o more children, consequently this notice is given that if any of the members have children to put in the Home that they will immediately inform the Board of Trustees by

order of the Board of Trustees of the Brethren's Orphan's Home. STEPHEN SHIVELY

Pressurer and Corresponding Secretary

From Gilbon, Ohio, Nov 19.

Dear Brethren Permit me to say to my various corre

ents, through your columns, that where my mechanics have failed to have my expected, we propose to remain where we are until Feb. or March, next. They will pleas continue to address me at Gilbon, O. I. J. Rosenbergen

The Prayer-Cure.

[Pittchorer Tolorcom, to Chicago Times I THE details of the apparently miracule are by prayer of Richard Hoffman, a cripp of Bentleysville, Washington county, wh has already been briefly referred to, makes : wonderful story. Hoffman is 40 years old and was born where he now lives. He is a carpenter by trrde, and a very ingenious me-chanic. When 13 years old he sustained a fall which injured his spine. He sufferce more or less until about live years ago, who he was compelled to relinquish his trade and had to use crutches to assist him in walking As he grew weaker, his feet refused to sup-port him, and for about n year he walked or his knees. After that he traveled about in s wheeled chair operated with levers, but finally he became unable to sit up, even, and resorted to the use of a contri a combination of chair and lounge, in which he could sit erect or lie down as he felt able He designed both chair and loange himself year ago he was given up by his physi-n; he pronounced him incurable, and said

correspondence with them, and they con-firmed the statements he had read. Mrs. Ella Thompson and Mrs. Ward, of Eric. one of whom had been an invalid for eighteer years, both wrote him that they had been cured by prayer. It was a long time, be says, before he could bring himself to have faith that prayer could effect his cure, but eventually such faith inspired him, and after correspondence with the persons at Eric, it was mutually agreed that Thursday evening

the 9th inst., should be devoted by them to prover for his recovery. That night, be says prayer for ms recovery. A saw man, on his be crawled out in the dark and rain on his knees to the wagon-shed, where he prayed for two hours. He felt that the very door of Heaven's mercy was open, and that he could see Jesus stretching forth his band to lift him from his infirmities. When done praying he arose and walked up a hill some next up a flight of steps, nine in number, and orty feet across a porch and through a kitchen into the house, where he called his elatives to see his wonderful restoration. Ever since that day he has walked erect and unaided, and has been constantly growing in strength. The story of Hoffman's marvelous persons, among whom is Rev. Marquis, of the Pigeon Creek Presbyterian church, who says Hoffman has been for years a very relig Dr. Jesse G. Scott who attended Hoff man, was very much surprised to hear of his sudden recovery. He says Hoffman was af-flicted with hardening of the spinal cords, compressing the nervous fibers and breaking the connection by which sensations are trans-mitted to the brain. When he had exhausted every resource at his command, he took Hoff man before the Washington County Medical Society, which pronounced the case incurable. Hoffman has done something in the way of local preaching through Washington and Greene counties, telling nightly to great crowds the story of his miraculous resto to perfect health.

Washington, Pa., Nov. 22.—Less than two

weeks have passed since the apparently mir-aculous faith-cure of Richard Hoffman, of Bentleysville, a wretched cripple. Another case in this county is now to be recorded Miss Esams Rogers, an estimable lady, 22 years of age, who resides on a farm a few miles from town, has been for two years af-flicted in a like menner to Hoffman, with a pinal affection. During the time stated she has been unable to be out of bed, or even to raise her bead from the pillow. A year since she was taken to Philadelphia, where she was seen by prominent physicians of that city, but failed to obtain any relief. Richard Hoffman had been acquainted with the family, and several weeks ago stated to Miss Rogers that he was certain that through the nower of prayer God would yet restore them both to health and strength. Miss Rogers has been quite devout for some time, praying very much, and others have also prayed for her Yesterday she got no from her hed and when her father came home, he found his danghter sitting in a chair perfectly recovered. physician who was attending her is as much astonished in her case as was the doctor who had made a careful examination of Hoffman and pronounced him incurable. This second days has set the people to wondering if in deed miracles are not now being performed

as in the time of Christ. REMARKS We publish the above for two reasons: 1st

That our readers may see what is going the rounds of Western papers. 2d, That persons equainted with the parties may report whether the above statements are correct. Our readers would like to know the facts in the owe

THE transfer of Mohammedan countries into the hands of Christian rulers has gone on with remarkable rapidity during this con-The Moslem lesses thus for are Greece Algeria, Servia, Romumia, Bulgaria, Rosina Herzegovina, Thessaly, Epirus, Cyprus, the Caneasian provinces, Tanis, and Egypt. Ten years will probably see the end of the Turk Empire and the deliverance of Asia Minor, Syria, and Palestine from the alien

his death was only appeal on films. Alone with the death was only appeal on the death was only appeal on the death of the broad was in spirit which in foregonal His american markable curves of cripples near Eric pts.

A DESTRICT relined was in spirit we was presented as the property of the property of

EDUCATIONAL.

By 0 % SWARD

THE prospects for a large freshman class axt year are very good It is pleasant to see so many old student turn, as well as to form the acquaint

of the new ones.

LAST Saturday Prof. Sanford called on the ers of his geology and his zoology to read their essays on the subject, animals spring from a few simple forms.

The class had the library at their discount. and several months to prepare themse All acquitted themselves to their credit may present one of their essays to the reads of the B. at W., while we regret that we co not have the space to present all, as they all good.

the college. The Full term closed and exinstions closed with it on Taesday. examinations are conducted in writing wh insures thoroughness and treats all dents in the same class alike, though it a an immense amount of work for the profe ors who have large classes. After the eprovision had to be made for about sixty; ones who had to be sufficiently exa-be properly classified. THE VIRGINIA NORMAL,-Th the Virginia Normal, at Bridge

are such as to encourage the friends of enterprise. The attendance has steadily since the beginning of the term interest is still increasing, and everseems to point towards success. Moomaw visited the Normal a short ago. His daughter is now attending a and seems to be well pleased ... Done the College. Our country brethren as citizens of the town helped to fill the chapel completely. The respect show this general recognition of Ge is an indication of a healthy movel senti-The thanksgiving in the college dining was equally well attended. Bro. D. I ler, who is always on the lookout for students' welfare and comfort. pains to make this part of the the services a complete success, and even lat the previous night might have been se lecting the means for doing so. The se for prayer-meeting in the evening, was This we richest feast of all, as it gave us food that lasting. The room was crowded. A num of our country members were pre-

Last Monday morning after worship in chapel, the usual question was asked there any announcements to be made? of the s tudents came forward, one an armful of books beautifully bound other brought a handsome French clock bony case, and placed it beside the b the stand. A knowing smile spread over countenances of the students, of the vis present and of the professors, save fore he could collect his thoughts, Mr. hart, in behalf of the students, in a very and feeling little speech presented rof. Sanford, alluding to the fulness with which he had instructed th the high position of trust and responsil to which he had recently been call great regard the students of Mt. Morris C lege cherished for him; then, in like ma he prescuted the clock to Mrs. Sanford, was well as her husband, accepted the gift w appropriate remarks. The students played much wisdom in the selection of gifts, and the tears which flowed during

ment between pupils and teacher. On Fr when the professor reti with his wife from a little walk in th he found his parlor in possession of the professors, some of their wives, and a fi special friends. No sconer was he sent than he was again made the victim of such surprise by Bro. D. L. Miller presenting him, in behalf of the faculty, a set of Energy son's prose works. The professor enters once upon the duties of his affice as con-superintendent, and we trust to have

presentation, proved the sincerity of att

the Brethren at Work,

BRETHREN AT WORK.

MT. MORRIS, ILL., DECEMBER 12, 1882.

Per Angam.)

VOL. VII.

- Set for the Defease of the Gospel"-Philippines 1: 17.

(Strigte Copies

NO. 49

se chariot wheels are rolling. The King will come this wa Wake up, you sleepy virgi

Our brarts have grown so weary While wasting for our King!

What therepristill, and he draws near! Your lamps are burning low rouse, and quickly true the l The heavens begon to glow.

Sming low, swing low, O shining chariot, swing: Our hearts have grown to went While waiting for our King-The elecping virgins will not wake,

the steeping virgins will not water.
Their lamps have quite gone out.
Prinaps they hope to buy some oil,
After the angels shout.
Swing low, swing low,
O shiring charist, swing;
For Sharon's rose is shouming still
My soul has cause to sing. The cloudy door-ways of the sky,

Stand open for the King; And ranks of angels drift along. Like birds upon the wing Swing low, swing low. O shining chariot, swing: Our bearts have grown so wen While waiting for our King

The glory of thy golden hair, le floating on the breeze, The Iriumph-car drops lower still-

Sving low, swing low,
O sbining charist swing;
Drop down until you touch the earth,

And take me to the King. The course is the marries on the brown

O shining char-ot, swing; break the bands that hold me down and rise to meet the King.

PEET-WASHING A SACRED ORDI-NANCE,

BY JAS. EVANS.

THE origin of feet-washing as a sacred ance is the example and precept of the Those who practice infant-ru ruggle with the difficulty, that there ther example nor precept for it. Those oppose feet-washing caunot use its observance, for there is both preand example for it; on the contrary the to labor to explain away the force of cample and precept. That it was a d ordinance is clear from the penalty ounced against Peter if he refused to be Why should Peter be deprived of a with the Savior simply because he re-I to let Jesus wosh his feet? His hands re needed washing as well as his feet, it seems it was the feet only that Jesus ght to wash, thus investing the act with a

That feet-washing is a sacred ordinanrident from these words of Jesus: d, needeth not save to wash his He that is washed, or bathed, as the k word signifies, needs no further washaptism, which is only received once. The ing, which needs no repetition, cannot common washing, for good health deads that it be done frequently; therefore, feet-washing that we need, like bantism,

10 bive on the subject. "Ye ought to wash
one another's feet." "I have given you an
imple that ye should do as I have done

and keeps them, the same loves me, and shall be loved of my Father." How happy it is to

know and to obey. How essential is knowl-Jesus instructed his Apostles to teach the converted nations to observe all things whatsoever he commanded them,

ised to be with such to the end of the Gospel ge. The Apostles must have taught feet-rashing, otherwise they would have been disobedient. The primitive churches observed it as a We find its obser

such even as far down as the fourth century. Rome was the first to decline it on account of the multitude. There were men who apologized for Rome in the same style men do now. Ambrose was Bishop of Milan, in Italy, and wrote A. D. 374. He held the bishop and church in Rome in great respect, not as a Pope, for at that time the bishop of the church in Rome was only the equal of all other bishops. Still, as the metropolitan bishop, on account of Rome's rank among other cities, he was looked up to with great respect. When he lays aside apostolic practice, however, Ambrose remon-strates, and declares he will not follow Rome. Dr. John Henry Hopkins, a bishop of the Protestant church, wrote an excellent work in 1837, entitled, "The church of Rome in nitive purity, compared with Church of Rome of the present day." He proves, by copious quotations from the Apos as, the Apostolic constituti epistle of Clement, Irseneus, Tertullian, and all the Fathers down to Chrysostom, that not one of them ever recognized the universal supremacy of Rome, and they all explained the rock on which the church was built, as Peter's faith and not on his person. Speaking of Ambrose, above referred to

"In a discourse upon the sacred ceremony of washing feet, which was used in primitive days by many of the churches, and was greatly esteemed by Am-brose, he saith, 'We are not ignorant that the Church of Rome has not this custom; this m of washing feet she does not retain. Behold, therefore, perhaps she has declined on account of the multitude. There are some that this custom is not a sacred rife, but it is simply to be done to our guests as mark of But it is one thing to perform an act in token of lumility, and anoth to perform it in order to sanctification. ear, therefore, how we prove this to be a sacred rite, in order to sanctification: less I wash thy feet, thou hast no part with I do not thus speak that I may consure others, but that I may commend my office. I desire in all things (lawful) to follow the Roman church, but nevertheless we men have sense also, and, therefore, what is more correctly practiced elsewhere, we are more correct in practicing." "In this respect," con-tinues Ambrose, "we follow the Aposte Peter himself, we adhere to the example of times "amongs."

For himself, we allow to the example of both size of the himself, we allow to the example of the himself, we allow the form of the himself, and the himself, an my names and my next. Deficit in a tattit! unless the points are very strong and the ex-Ambrone on the Seeraments, book 3, dapa, 1, I truess both wide and great, but we do learn see, 5, vol. 2, p. 362-363. Dr. Hupkins thus comments: "Notwithstanding the attach-ment and develotion of Ambrone to the Roman! are forced to see the contrasted and contend-are forced to see the contrasted and contend-Church, (Romana ecclesia), he presumes to ing elements. control, command excellent, no presumes to my open-ments of my differ from her, to rebuit and practice at a data of it is is our once happy and peace-scored eventously which she had east away, to full Brutherland. Division has come, the argue against her openly in a public dis-square of contention is seen and fold. Peace course, to charge her with declining after the like those at Corintia, have arisen and the multitude, and to prefer his own judgment

can those churches who are so much opposed better than this. to Rome, and still follow her in declia-ing this sacred custom, say to this?" Rome first laid it aside, and the Reformers were to busy with other questions to restore the neglected ordinance. Luther wrote in its defease, but it was reserved for humbler mea to restore it.

THE SITUATION AND ITS BENEFITS.

BY LANDON WEST.

THE condition in which our beloved Broth hood is now placed, and which is being deplored by so many brethren and sisters, does, perhaps, have its advantages neverthele There is likely to come from it some good fruit, although we are slow to believe that good, in any small degree, can come from divisions and strife. And if we had no more to sustain this view than our opinion of the case, we might very properly be thought wild and extravagant in our consideration of it; but I am not alone in the matter, nor do I give my view of it without, as I think, a strong assertion in the Gospel to support n The reader is invited to look at and read the 11th chap of the 1st letter to the church at Corinth-the chapter always read for introduction at our Love-fenats and which every brother and sister is perhaps as familiar with as any other chapter in the Bible-in the 18th and 19th verses the apostle says: "I hear that there be divisions among you, and I partly believe it, for there must be also heresics among you, that they which are ap-proved may be made manifest among you."

Now, these at standards He tells what he hears and also what he be rets and then says that this condition the Corinthian church, while it may have been thought a deplorable one in many re spects, yet one good result would from even this divided and confused state, and that was, it would show unmistakably those who were right. It would easily show those who were wrong, and it would show, too, those who were right, and this last the Apostle seemed to regard as a good result, even of quarreling. It is plain from this that all of them did not manifest the same spirit—they were not all wrong Whilst they were divided into numerous parties, and their contentions hot and bitter and this feeling may have been kept up for a long while, yet there were even there and in their midst, some who did not manifest that spirit, but, like their Master, when they were reviled, reviled not again, when they suffered they threatened not; and this spir mission, of forbearance, and of love and patience, had the approval of both friend and garded by its enemies as was the weaknes and silence of Jesus when left to the fury of the mob, but afterwards, and perhaps

and the custom of other churches on a point of sacred order, which he regarded as a

contention is both sharp and bitter. And while this is the fact, and the questions over which the strife is had are small and foolist means of sanctification; opposing to the opin-ion of Rome, the Scripture, and significantly they bring out and to the light the different see year. We libraring remained to all who observed for the secretary and any observed the district members of the secretary and purpose could be seen in those in this respect if yellowing the secretary and the secretary and purpose could be seen in those in this respect if yellowing the secretary and the secretary and purpose could be seen in those in this respect if yellowing the secretary and the secretary anamed to be secretary and the secretary and the secretary and the

are shown, and as well those who lack it. Those with faith and those without it; those who have works, and those who have them not; those with zeal, and those without it; and those who show the spirit of the Master, and those who show it not. The only difficulty a yet met with in this display of our real condition, is, that all may not yet be known to all, as they really are; they may be condemned because not all the facts are known; and others may be approved as yet while only one side of the picture is seen, but time will give us all of the real picture, and the manifestation will be made not to the church alone, but to both the church and the

BY D. ROWLAND.

It seems natural for every prudent man to desire to add to his store of earthly posses-sions. Peter conceived the idea of a Christian being diligent and striving to add to store of spiritual possessions; and thoughtfullike as Peter was on all occasions, be laid down a rule of addition which may be fol-lowed during all time. He not only gives the rule, but tells what to add. Turning to 23 Peter 1: 4, we learn what to add and the order in which they are to be added. The same instructions are essential for us to heed to-day although givon years ago. Think of the Apostle coming among us to-day and finding us so negligent of our duties. We believe it every professor's duty to grow in these virtues. I am aware that many among us are quite willing to add. But it is generally to their honor or praise. And we sometimes find those who are seemingly striving to add all to the church that they can, so the may have the name of converting so great n number. We sometimes think their addi-tions are the "stony ground" on which the Word fell and endured only for a season. We are ever anxious to see additions to the flock, but let us give God the praise, and show by our actions that we are not doing it for the praise of men, else we have our re-

In Acts 2: 47, we read, "And the Lord addeth to the church daily such as should be Now let us got an idea here. Peter preached Christ, and him crucified. He did not preach science, literature, art or politics out Christ. The Lord did the rest of the work. Let us preach Christ, and not be over-per sussive, and the Spirit will attend to his part We notice this fact, on the day of Poutcost the Lord added to the church afterward the people were added to the Lord. Acts 11: 24, and 5: 14. This shows to us the fact that the Holy Spirit, that Comforter, is leading men into all truth. We have the same Spirit to-day which is not slack in doing Let us be as Paul, who was even ready on all occasions to preach Jesus, and leave the result with the Lord. In Gal. 2: 6, we learn that in Paul's day there were those who would be somewhat, but they added nothing to Paul, for God accepts no man's

Let our character be right, our mo tive good, and reputation will take cure of itself. Christ made himself of no reputation: Phil. 2: 7. Let us add to our faith, virtue religious virtue; to virtue, knowledge, knowledge of God's Word; to knowledge temper mee, temperance in God's work; to temper ance, patience, patient as to the result of our labor; to pationer, Godliness, Godly in deportment, not rash or honstful, but loving and forgiving; to Godliness, brotherly kindness

fortness. Col. 3: 14.

A current should be careful of its rep

tion just as a man is to be watchful of his. So soon as it loses in this respect it ceases to

Mogro.—We write near other things nate you, then what you tend or arknowledge; and I trust yo shall acknowledge even to the cod.—I. Cor. 1: 30

A NIGHT WATCH.

- Showny the silver twilight sailed
- Beyond the purple bars; And now the lonely takelet holds Its mirror to the stars. All round the wood-encompanied show
- No insect sone, no bicen No ripple on the glossny lake No margar in the trees.
- Far down the dim reflected heaven's Suffering atmosphere, Orion drops his fiery darks
- Along the darkly wooded cape iks rear their anticred tops
- Against the soleran sky, Above the quiet leafless boughs
- There reigns throughout the universe A stillness as of death;
- The world's great heart has censed to heat, Creation holds its breath.
- Swift orb, where passing leaves no wake. Whose axles never bern, How fast you eleave the trackless blue, Bow noiselessly they turn!
- By day, by night, through boundless space, The unresisting planet colls With all her occum, lands, and climes, And all her freight of scola.
- I listen till the silence year What is the sound I hear? thunder of the parted heavens The sushing of the ophere!
- Each moment from our place we speed
- Man has no fixed abiding place;
- Through pathless dreps we ream matrix soil, this steadfast earth, Is but a wandering home.
- vermore the whirling ball Along its orbit flirs,
- Still evermore the run leads or Even white I pause to pender it,
- With headlong, ment force, The orb has sped a thousand leagues
- O voyager on the driving ship, Where is the destined she

ON LUKEWARMNESS

SELECTED DY ENDORA B. AUSTIN

(From a Sermon of A. D. 1700 l. THE lukewarm are of two sorts. The fir

will speak against enormities, but plead for little sins-will go to church and sad but also to plays, races and shows; will read the Bible. and also romances and triffing books. They will have family worship, at least on Sundays, but after it unprofitable talk, evil speaking, and worldly conversation They plead for the church, yet leave it for a card party, a pot compani They think they are almost good enough, and they, who eim at being better, are (to be sure) hypocrites. They are under the pov of anger ovil desire and anxious care; but suppose all men are the same, and talk much of being saved by true repentance and doing all they can. They undervalue Christ, extol morality and good works, and do next to none They plead for old customs: they will do a fathers did; though ever so contrary t the Word of God: and whatever hath not cus tom to plead for it, though ever so m ended in Scripture, is accounted by

thom a heresy. They are greatly afraid of being ton good and making too much ado about their souls and eternity: they will be sober, but not enthusiasts. The Scriptures they quote most. >nd anderstand least are, "Br not righte over much." "God's mercies are over all i works." "There is a time for all things. They call themselves by the name of Ch but worship Baal. The second sort of luke warm narrows assent to all the whole Bible talk of repentance, faith and the new birth commend boliness, plend for religion, use the watch wid two chains do next he may have learn what Sabbath was referred to. If you 27. May cutward means, and profess to be and to do to pawn his coat for a brandy smash. I has will just turn to the Book, you will find the "see desure

more than others. But they yield to carelessness, self-indulgence, fear of man, dread of reproach and of loss, hatred of the cross, love of case, and the false pleasures of a vain im These say, do, and really suffer agination. any things: but rest short of the true change of heart, the one thing needful being still lacking. They are as the foolish virgins, without oil-as the man not having on the wedding garment

Of these the Lord hath said, he will spew them out of his month. But, why so sev

1. Christ will have a man hearty, and true to his principles; he looks for truth in the in ward parts. As a consistent character he

nded even the uninst steward. 2. Religion admits of no lukewarmness and it is by men of this character, that his name

is blasphemed. 3. A bad servant is worse than a e neighbor; and a traitor, in the guise of a friend, is more hateful and more dangerous than an pen enemy. Judas was more infamous than

4. The cold have nothing to trust to, and harlots and publicans enter into the kingdom of heaven, before moral or evangelical Phari-

sees, who, in different degrees, know their Master's will and do it not They shall be beaten with many strines. Burr Oak, Kan.

WORK OF ELDERS AND DEACONS.

In an organized congregation, where there are eithers, bishops and descons, and also ministers who hadron in word and descons, and also ministers who hadron in word and dectrine, who is charged to field, to overlook, to take care and the descons to settle all unpleasant matters that may occur among the members? Has not any member or right to settle any private matters that occur, without laying it over to go to the descons?

I. In a properly organized church, the eldes or hishops are the rulers and teachers See Acts 20: 17, 28; 1. Tim. 3: 2-5; Tit. 1: 9-11; 1. Pet. 5: 1-4; 1. Tim. 5: 17. It does not follow that they are to do all the teaching ves, but, being rulers as well as teach ers, any others who teach should do so at their suggestion. It is only when a church is not properly organized that it is proper fo?" celist, or minister of the Word outside of the eldership, to take charge of the teach-

2. It helongs to the elder or bishop to attend to the settlement of difficulties, and to the deacons only when the elders direct them to undertake it, or to assist in the task. to private matters between different memb of the church, the parties should have sense and grace enough to settle them between

themselves, without troubling the elders with their private and personal affairs. It is only after they have tried and failed, that they are authorized to call on others. They are then to call in the eid of two or three prudent and godly brethren to help them; and it is only after these have failed that they are allowed to tell it to the church through the elders. See Matt. 18: 15.17.—Christian Standard.

BROTHER GARDNER

As a general thing the colored neonle have very apt way of expressing their ideas. The following contains not only a good moral, but dan goodness?" asked Brother Gardner, as he opened the meeting. "It am not only to be more comfortable to be good but dar' am mo money in it in de cand. When a bank of 830,000, it looks as if he war' gettin' ahead powerful fast; but sich am not de case De first detective who cotelies him gots \$5,000 for not obertakin' him. Den he loses \$2,000 playing keerds wid a Chicago gambler. Den he am robbed of \$3,000 in an Omaha boarding-house. Den he invests \$10,000 in mines m' Denver, an' am scooped auter obery shillin'. Long 'bont dat time he am 'rested by de bank, and what the lawyers dosn git will be returned to de vanits. What has that enshier gained? It's de same wid a gambler. He may win 8500 to-night and lose 8700 tomorrow night. One day he may sport a

figgered up a dozen times oher, an it allus comes out the same way. De had man may make eighty per cent on his capital for a few hort years, but de fust thing he knows the skeleton han' of bankruptcy clutches him by de froat, an, whar' am he? Be good. Be good, eben if you donn make ober fo' per cent. at it. Oatside of all de m dar am a feelin' down under de vest dat beats a diamond ring all to pieces."-Sel.

THE PREPARATION DAY.

BY JOHN HARRIBARGED

THAT this was the day on which Christ as crucified and the day before the Sabbath is quite plain from the following Scripture We will briefly examine the statements of the four evangelists: "Now the next day," (that followed the day of the preparation) "the chief priests and Pharisees came together unto Pilate." Matt. 27: 62. "In the end of the Sabbath, as it began to dawn towards

the first day of the week, Mary Magdalene,

etc." Matt. 28: 1. "And now, when the

evening was come, beca se it was the prepar ation, that is, the day before the Sabhath." Mark 15: 42. "And when the Sabbath was past. Mary Magdalene, and Mary, the moth er of James," etc. "And very early in the morning, the first day of the week, they comunto the sepulchre at the rising of the sun Mark 16: 1, 2. And that day was the prepar ation and the Sabbath drew on." Luke 23 "Now upon the first day of the week, very early in the morning," etc. Luke 24: L 'And it was the preparation of the Passover, and about the fifth hour." "The Jews, there fore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath-day, (for that Sabbath-day an high day) be sought Pilate that their leg-might be brokes." John 19: 14; 31. The rea son that that Sabbath was termed a high day, was, that their weekly Sabbath would, every year, turn into their anniversary Easter festive week. Abih was the beginning of months to the Jews in Egypt. On the 14th of this month was their first Sabbath, which was the first day of the Feast, and then every

men days throughout the year. This gave

them two annual Sabbaths; one on the four

teenth and one on the twenty-first. This ar

rangement, of course, brought their regular

weekly Sabbath one day early in the seven

day annual feast, every year, so every sever

years, (if no discrepancy in phase of moon

gave two Sabbaths running together on the

first day of the feast, and also two on the

last day. It matters not whether it come or

the second or third, or any of the seven days

it was termed a high day; hence the prepara

tion of the Passover, was properly for the Sabbath, or this high day. It was not as ome suppose, the preparation for the Passover but of the Pessover John did baptize in the wilderness, and preached the baptism of repentance for the remission of sins. Mark 1: 4. He did not preach baptism FOR repentance but of the re-

There is not a particle of discrepancy in the statement of the four Evangelists in say ing that Christ was crucified on the prepara tion the day before the Subbath; and sleen when the Subbath was ended, early in the morning, the beginning of the first day of week, when Mary Magdalene and those we men come to the sepadehre, at the time of

Now, there seems to be a difficulty in the minds of many about the manner of the Jows' computing time. Upon this point 1 had asked for information through the B. AT ring no answer, I will now give the following items and points for the gener al bauafit of all

I can only find about two places in all the Bible that would give an inference that the Jews, in computing time, should begin the day in the evening. One of them you will find in Lev. 23: 32, "From even unto even shall ye colobrate your Sabbath.

The first thing to be observed here, is to

Lord, in that case commanded the observ of a day of atonement, which was to take place on the touth day of the seventh month It was to be an holy convocation, to afflict their souls, etc. In the 24th vers we have an account of a Sabbath, a memorial of blowing of trumpets, which was to place on the first day of this month. 34th and 35th verses we have an eccount of a feast of tabernacles and an holy convocation to take place on the 15th day. Hence there was a Sabhath on the first, the tenth, and the fifteenth of the seventh mouth. In the 389 verse he says, "Besides the Sabbaths of the Lord." Notice, the word "Sabbaths" in the plural. We believe this one, connected with this feast or day of atonement, is the only one that was commanded to be celebrated that way, "from even unto even;" at least we feel sure that the one connected with the feast at the time of Christ's resurrection, ended in the morning, and of course began in the moing. In Ex. 12: 18, you will find a similar expression: "In the first month, on the four teenth day of the month, at even, ye shall eat unleaven bread, until the one and twentieth at even." That, however, would not prove that the Jews in their manner of computing time, should begin their twenty-form hour day in the evening. If it does, will some one please inform us, when and where this change took place, and those twelve hour dropped, or were lost from, the morning of the creation. "Evening and morning the first day," and "evening and morning the see and day," etc. The last feast above referred to, was the Passover feast, and the lamb was to be slain in the evening, and the eating of unleaven bread, this seven-day feast, was also to begin the same evening, and will just count even meals; the last meal in the seven day feast, was eaten in the evening, which was the last meal in the twenty-four hour day, which hegan in the morning. evening meal was the last meal in their twenty-four hour day, though it was frequestly eaten after dark, or after six o'clock. It was by no means the first meal in the twenty, four hour day, which would necessarily be the case, if the day began at six in the even-Girard. III.

HOW MANY? BY DELIA E. BOLIN

Dean brethren and sisters, how many of as

really desire to see Jesus? In these hours of trial and darkness and misunderstandings, have we not almost forgotten to look for him; almost forgotten his loveliness, and sweetness and grace? Have we not forgotten to sit at his feet, and to know the transforming power of his redeem

Do we desire to be transformed into His dear likeness? Are we willing that the "divine man and man divine" shall have unlimited rule over us, soul and body? Do we ignore the sacrifice of Jesus? Have we forgotten Gethsemane and Calvary?

ing love?

Oh! the hitter agony in the garden! Our sins laid upon Him, the sinless one. Can w remember this and say we love Him and desire to be like Him, and yet revel in carnality and flesh-pleasing?

Let us remember the Pretorium, the spit tings and scoffs and smiting and reviling and wagging of heads, the mocking crown of thorns, the ascent of Calvary, the ruthless cross and the bleeding, sinless sacrifice

Oh! blessed heart of Jesus! Have we say desire to be like thee? With his dying brest He prayed for his enemies, and shall we cherish malice or ill-will towards any?

Shall our lips say that we love Him, and our hearts he sighing for the "flesh-pots of Egypt," the "Golden Wedge" or "Babylonish garment," and hating the Cross and the sacrifice which we must make before we can ear with heart and coul and life "Re it unto me according to thy Word?"

Oh! let us "hind the snerifice with cords, The first thing to be observed here, is to even unto the horns of the altar." Ps. II8:
learn what Sabbath was referred to. If you 27. May God show us light and may we all

ARE WE TRUE CHRISTIANS? BY R PTTER

Tgis is a hard question to decide. It is reach individual to know and not for oth-Judge not. Every tree is known by its We are to let our light shine before nen, that they may see our good works; and I we are true, we will certainly let our light Our Father knows what we are. an great cross to be truly good Christians. will have to gird ourselves with that cavenly armor, and fight manfully to keep soon beneath our feet. "Put on the whole wainst the wiles of the devil." Eph. 6: 11. We should be very careful how we speak, for or will have to give an account for every idle "But I say unto you that gery idle word that men shall speak, they shall give account thereof in the day of judgent; for by thy words thou shalt be justiged, and by thy words thou shalt be con-demned." Matt. 12: 36, 37. Let us ever be goar guard, how we live and act. Sinnerale notice of all of our actions. We cannot be true, or live as near the Lord as we should when we speak so much vanity, for out of the bundance of the heart the mouth speaketh. Often think of this passage of Scripture, and specially that chapter. When we see peras, who profess to be Christians, talking so many idle things, we feel sorry and think they had hetter not do so. They should let to Lord and all of His works be the upper nost thoughts of their minds. How can we erre God and mammon? It is impossible with us. We cannot expect sinners to come to Christ, if we do not let our light shine, or kt them see by our good works that we will re the Lord; they will say that they are as god as we are. So let us ever try to live par Christ, that all men can see we are:

A CHRISTIAN HOME.

isg the Lord.

Carterwille, Va.

BY LOTTER KETTING

It is believed that there are few pers the can estimate the influence that is conwell-ordered Christian home. to fearful that there are thousands who ha r considered what such a home includes stinfluences pervade it, or whence these in d; many consider it merely s a place of shelter, and more like som g we have made than like something God made-which last is nearer the truth But now we will consider more carefully the

We look, then, first at the dwelling its thin which the Christian home exists, com-red with the home of the savage. The which is respectable and comfortable deep impressions on the mind. Such i wish of thoughtful men and But let us consider for a mo at such a home incloses. A spirit of quiet, and peace seems breathed upon it, for sded. Next we see that the spirit of ness and order is there, as we go from at to apartment, each has a story of wn and makes its own appeal. Through we recognize the presence and the power heir ideal—the ideas of social life and ere, of religious life and culture. These to pervade the place as if blending together in natural union. There is Breside, it speaks of pleasures enjoyed her by loving hearts. There is the li upon these shelves are found histories ore or less numerous on the different cts of knowledge, biography of the noble d, choice treatment on religion am als, adapted to the amusements and in-ction of the young. No one can com-d such treasures as are found within alevery family where Christian instruc as produced industry and temperance ks in their places-what impres the very sight of them make. It is Baxter, Doddridge and Bunyan, thes of the past--along with these ose works go everywhere to inthe people of the world. It is instas ere looking from the book-case on

when these books are read from time to time, again, we see that it is rather sweeping in its it is the enjoyment of pleasant convewith the good people of the world. It does surely happen that in this familiar contact with the intellectual life of such counselors, of so many expounders of the good, those wi enjoy such a home become ouriehed in mind The r sading of a book often induces persons And resuming of a book often induces persons to lead better lives. It induces them to have a desire to live for a good and noble purpose, and by this strong influence, perhaps, its future course of life, its character and ends are determined within, though acting more

or less effectually, the influence is there But this is not all that includes the Chr tian home. Parents, children, brothers and sisters live together, secluded from the world. Divine relationship exists between them The father presides over the house. He has the power over all the members of the family which cannot fail to be felt, and he p the character of a Christian man; add then to this the mother's power; unlike somewhat in kind, but ever more transforming, because reaching all that is most tender in the heart The pious, Christian mother has a wonderful infla ence for good, so much so that I can The brother becomes gentle do it justice. and refined by associating with the sister; and the sister gains courage from her contact with the brother. On the parents also, as well as on each other, the children exert a constant influence. The tastes and habits, the plans and wishes, the whole character and lives of parents, are very commonly modified by the spirit of the group that is growing around them, to such an extent far greater

then they can imagine.

vetions of the Christian home. On the table lies the Bible, and day after day when the day's work is done, that Holy Book is opened and read to listoning ears. The peahns, the parables, together with the labors of Christ and the Apostles, all these from time to time presented, inscribe lessons on the soul. Then they all kneel around the family altar with humble words of thankfulness in prayer to God, the Giver of all that is good. I need not dwell at length upon the influences of such a service attended through a course of years at the altar. It is the highest forces that pervade the Christian home. It crowns and sanctifies the rest, but I am sorry to say that there are comparatively few such homes in this enlightened age. Many are living care ess and unconcerned in this world as if there no God to obey and serve; but, brethree and sisters, let us make our homes pleasant and happy, be kind to one another, and ask God to be always in our midst, and we will have a Housen on earth

But one thing more remains in our ob

STRANGE as it may seem, yet it is a fact, that we, as a people, in any reformatory move that is speaking generally, are so apt to, and do so frequently, run into extremes. I was very foreibly reminded of this fact in reading ittle notice in the B. AT W., in Vol. 7, No. 47, page 5, last column near the bottom of the page, where the writer says: "Under Rom-nlus, a woman, who tasted wine, was punished by death. One could wish that some power-ful sovereign should arise to do as thorough a work for us." Is it possible! We will, in our zeal, wish for something that would bring persecution upon the church, and cause, pesaps, almost as great lamentation as in the days of Rachel. I had to think, if and sovereign should arise, how many, faithful in Christ, would have to seal their faith with their blood; and we, as a people, are lending our influence to the formation of such a lay For the authorities, in reading that notice, would certainly think such a law would be in harmony with our wishes: while it would be in direct opposition to one of the institutions instituted by Christ himself. Now, while believe in a reformation, and think it is very much needed, yet we should be prudent enough so as not to become wise above that which is written.

Our brother, perhaps, slightly overlooked

the first part of the item he refers to. The item states that in Greece the vineyards were years ago. It is to this part that the wish these were looking from the book-case on [years ago. It is to this part that the wish common the book-case on [years ago. It is to this part that the wish common the household. What for a powerful sovereign, we think, more parally, and to come to a final determination. Fed impressions do such books diffuse! So [itcularly refers. After looking at the item [This work will require from one to two years.]

nature. We, however, gladly welcome correc-

tions of this kind.-En

THE SAD END

HUMANE feelings have been aroused in not a few by a distressing incident which has lately come to light. Several weeks ago a Freuchman left the neighborhood of B for the woods at the head of Moosehead Lake Maine. Quite recently the skeleton of a mar has been found with both hands fast in a bear The remains are supposed to be the of the missing man. Evidently, he came to his death by starvation. It starts the sympa-thies, because those who hear of the terrible occurrence put themselves in the place of the sufferer. It is suggested that those who are guilty of cruelty to animals, wild or other wise, should put themselves in their places, and inflict no more unuecessary pain on dumi animals than they would wish for a strange to inflict upon themselves

THE 23d PSALM.

Davin has left no sweeter psalm than the twenty-third. It is but a moment's opening of his soul; but, as when walking the Winter street, one sees the door open for some one to enter, and the red light streams forth, and the forms of gay children are turning to greet the comer, and genial music sounds, though the door shuts and leaves the night black, yet it cannot shut back again all mgat black, yet it cannot shut hack again all the eye, the ear, the heart, and the imagina-tion have seen. So in this pastm, though it is but a moment's opening of the soul, are emitted truths of peace and consolation that will never be absent from the world. The twenty-third psalm is the nightingale of the psalms. It is small, of a homely feether, nging shyly out of obscurity; but oh! it has filled the air of the whole world with melo dious joy greater than the heart can cor the day ou which the psalm was born.

WHAT CAUSED THE WAR Ir the following, related by Admiral Ralph

emmes, is to be believed, whisky was the mmediate cause of our late civil war: "After the election of Lincoln, twelve of the leading men of the South, repre six States, assembled at the St. Charles Hotel New Orleans, and spent a whole evening dicussing the question as to what the South ought to do under the circumstances. For an our and a half eleven of the statesmen were averse to war-one only in tavor of it; then, however, whisky was sent for, and all partook of it quite freely, becoming, before the exon of the third hour quite inchricted. As these distinguished Southerners remained ber they were averse to war, but when they became intoxicated they were unanim in favor of war. And it was the oninion of the Admiral that, if whisky had been let

alone that night, the terrible war, which cost the North and South so many millions of dollars and so many precious lives, and evil influences which we still have with us, would

THE DEVISION

AT a reception given in New York to th American Revision Committee, some inter ing facts were brought out concerning the n on. Within seven months after its pub lication, nearly three million copies had i a fact surpassing anything in the history of hooks. Two daily papers at Chi (the Tribune and the Times,) printed the whole of the New Testament in the Sunday issue of May 22, two days after the publics tion in New York. The Tribune conslove for the purpose ninety-two compositors and five correctors, and the whole job was comed in twelve hours. The Times had the Gos-pels, the Acts of the Apostles and the Epistle to the Romans telegraphed from New York This portion of the New Testament contains about 118,000 words, and constituted many times the largest disputch ever sent over the wires. Fifty American reprints of the new version are already in the market. The work on the Old Testament is going steadily The whole has been twice revised and all that destroyed. The same was done in China 700 | now remains is to adjust the dimercines of the British and American now remains is to adjust the differences of

EDUCATIONAL

BY 0. Z. SHARP.

THE new students are coming in encoureg ingly. Begun last week with one can and forty-one. A number more cam Begun last week with one hundred

THE improvement in singing during our orning worship and in the literary societies is very gratifying, since the students have been under the efficient training of Mrs. Me-

Give the Young People a Chance

Activity is one of the characteristics of children. They want to work long before they are qualified, either mentally or physically, but to discourage them, they may drive out forever the desire to be something or to act nobly. Give the little girls needles, thread, cloth and a pair of scissors as soo they can handle them, encourage their efforts and induce them to think that work is noble. Let the little boys take hold of the plow while you hold the lines and let them do something. No matter if they spoil a furrow now and then; better spoil a furrow than a hoy. If you are a mechanic, buy your boy some took and set him to work as soon as he can. Oive him some money and let him buy some trising things he needs, and when he makes mistakes (and all young persons will make them), then correct and advise him, and be him try again. Better make a had hergain in a trade for a pair of shoes or hat than for a store or a farm. Do not fail to give him the books and papers he needs. Fifty dollars spent for books will do him more good than a gold watch and a fast horse. ell, encourage them in religion. Let the little boys and girls feel that it is just as important for them to be present at family worship as for grown up people. Take them along to Sun day school and to church and let them know that they count just as much in making up a congregation as anybody else. Give them a hymn book and let them feel that their aid in singing is appreciated and that they can help to make worship acceptable. In short, give them an interest in everything you are in-terested. They must take your place before

Does Geology Teach the Development of all Animals From a Few Simple F.c.nel

That this question is too deep for us to cide positively, I think most of us are will ing to admit, but from the limited knowledge we have been able to obtain, we cannot help but feel that the answer of geology is in favor of the negative. Among all the thirty thousand species of organic bedies that he been dug up from the earth, the difference is just as great as among the living speci Geology teaches that in all the different

ages there were found different animals adapted to such respective age, and that new groups were introduced at once, thus showing their creation instead of their development from some other species. It is true that one or two species of batrachians or chelonians have been found as low as the Devonian series, but not one in the vast formation below, nor a single example mammals until we rise to the tries. There was a time when organic life first appeared upon the globe, and that there was an indefinitely long period when no animals or plants existed, and what then gave the laws of nature the power all at once to start the new races we would like to know. Why was not that power put forth earlier or even from eternity, we will let our opponents answer.

Prof. Senford, of Mt. Morris College, has well said that a weak argument in favor of mything is a strong argument against it some have tried to convey the ridiculous idea that man is a superior kind of ape or monkey We think goology teaches that man is more the descendant of the monkey than of the whale, but the result of a special creation When we see how man in his mental and moral faculties is raised immeasurably above the animals next below in rank, the idhis gradual evolution from them is absord The moval powers of man, which are noblest distinction, do not exist at all lower animals. Those who labor so hard to establish the theory of evolution should thank their Creator, as did the Pharinco of old, that they are not as they claim their an

BRETHREN AT WORK. Published Weekly

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J. H. MOORE. Office Editor.

propor credit has not been given within two or eks from time of psymout, notify us at once

SEND Us Your Connous for 1883, NOW

Congress was in session last week LET not the true children of God be dis-

WE are not able to comprehend all of

Our list at Waterloo, Iowa, is working up artite encouragingly.

Bao, B. F. Britt, of Adams Co., Ill., bas on elected to the ministry

Baethren, these fraternal affliction he for the good of the faithful.

Bro. A. B. Suyder reports considerable diphtheria in the vicinity of Cerro Gordo, Ill

THERE are three ministers attending school at the College this term: -Orr. Young and (Fish

THURMAN made no small amount of trouble in his day, still the Brotherhood lost nothing by it in the long run

BRO. Sharp preached on the Trinity in the College Chapel, Sunday evening, Dec. 3rd. The room was well filled.

These will be quite an amount of travel in the South this Winter. Much of it will be in Florids, the "Italy of America."

THIS world needs more cheerful Christians Why should not a Christian be cheerful He certainly ought to enjoy his religion

From the Long Slur we learn that Eld Robert Badger and wife, of Dallas Co., In. were at Waddam's Grove a few weeks ag

Bro. Evans preached in the Silver Cr pecting-house, Dec. 3rd. His theme was "g silver, precious stones, wood, bay and stubble

THE price of the Microcosm, in its enlarg ext form, is \$1.00 per annum. Or, it and B AT W., will be sent to the same address for

Trip Lutheran Observer says that a large proportion of the recent German arrivals here age young men under age who wish to escape military service

Bro. S. J. Harrison's programme for Dec., is as follows: 8 to 15 Dulhas Co., Iowa; 15 to 18 Linn Co., Iowa; 18 to 22 Lanark, Ill.; 22 to 26 Grant City, Mo

WE are in need of a good pressman. should also be a skillful compositor and good engineer. No one but a sober, honest

Bun. C. S. Holsinger's mother. spent the Summer with him at his home in Henry Co., Ill., has returned to Pennsylvania in company with J. B. Miller and wife

WHEN nature makes a long face on a me it is all right. But when the man attempts put it there himself, it is generally quite evident that he has made a poor fit of it

WE have just made another lot of : script tablets, which we send by mail for fif-tages cents each. They will be found quite everyenient to those who write for the press

were preaching at Cerro Gordo, III., last week PEW in a popular New York church sold lately for \$2,600. Some years ago a pew in one of the oldest Boston churches was sold

ONE evening last week the police -made raid on the gambling dens in Chicago, an

captured 133 inmates. The affair bas made quite a sensation JAPAN is continuing its policy of education

by a determination to establish primary schools over the whole empire, requiring all children even down to the age of six to attend Bro. Landon West writes that th

feasts in the Miami Valley are not all over yet. He further adds that he will now be able to write more for the paper than hereto-Four Baptist churches in Rhode Island, which a few years ago adopted the practice of open Communion with quite a flourish of

trampets, have renounced the error of their Bro. W. M. Lyon, who is now hard at worl in the school-room, in Grant Co., Va., says be expects to write quite frequently for the B.

AT W. during the Winter. He promises us
a good list by the close of the year.

THE Bruderbote and BRETHREN AT WOL will be sent to the same address for \$2.30. We insist upon our German Brethren avail ing themselves of this offer in order to aid the publishers of the Bruderbole as much as pos sible Buo. Jas. R. Gish is again well ouough fo

mission work. Can we not have a few thou and series of meetings this Winter? Let all of our preachers turn missionaries a few weeks and report the result to us for the en couragement of others. ALL orders for the Bretbren's Ab

have now been filled. If any who have ordered them from this office, fail to receive them they will inform us immediately. The Alms cas prepared and printed at the Primi five office, and then shipped to us. Last Thursday morning the thermo

in this part of Illinois, dropped down to 18 de-grees below zero. It was the first real cold spell of the season here, and was quite gener-I throughout the northern half of the United States. In places considerable snow fell. THE Missionary Worker is the title of a

new religious monthly that hails from Wash ington, Kansas, edited by Matthew May Eshelman, with L. A. Eshelman (his wife) as proprietor. The January No., for 1883, put up in a neat pamphlet form, is on our desk.

BRETHREN Jas. R. Gish and C. S. Hols er closed a series of meetings in the South-ern part of Bro. Holsinger's field of labor in oodford Co., Ill., on Ti anksgiving-day with seven additions by baptism. Hundreds of other ministers might do equally well in

WHEN ignorance was all but universal in Europe, when kings could not write their names, and many of the clergy could not ever read, the Bible was auknown, and vice pre-vailed to an alarming degree. With the reival of letters and education, came forth the Bible to bless the world and emancipate the

PAUL instructs Timothy to sludy in order to be approved of God and a workman that needeth not to be ashamed, and who coul rightly divide the Word of Truth, 2 Tim: 2:15 Those preachers who are opposed to study, fearing thereby to imbihe human wisdom. and depend on direct inspiration, are not ap proved of God and cannot divide the Word God approves of study and attention to read-

WE are always ready to encour good work set on foot for the good of human ity. We should never cease to do good to the as seem to be meeting with fair success in their Orphan's Home project, and have pur-chased a farm of Bro. Jacob P. Miller, in the vice that brothren may think proper to send

send Fall Creek Church, Honry Co. Ind., Bro
us. We now have before us a lengthy letter Miller himself donating \$1,150.00 towards
Fall of the spirit of Christ. Such letters do in institution. We like to publish the mobile deads of such onon-hearted members

CLUBBING RATES-THE BRETHREN BRETHREN M. J. McClure and H. Shomber AT WORK and Primitive Christian, to the same address, \$2.50. B. AT W., or Primitive. and Young Disciple, \$1.85; or papers, 83.00. To get the benefit of these clubbing rates all the papers should be or-

dered from the same off GRUMBLERS are never good workers, and a a rule, good workers do not grumble. If you

find a man who grumbles at his lot, you may rest assured that he is not the man you to work for you. We further add that good preachers do not grumble. They do the best they can, and leave the rest in the hands of

Tunovon the influence and labors for se en years of a single Quaker missionary and his wife, the Modoc Indians, once blood-thirsty, treacherous and degraded, have been transformed into well-mannered and welldressed people, owning nice farms, and for the most part, members of the Society of

On the first page of this issue will be four an article on feet-washing that may prove valuable in defending the antionity of that acred rite. Those who set aside that institution on the account of numbers will find themselves following directly in the foot-steps of Ancient Rome, who thought to change

BENEDICT, the Baptist historian, remarks, that, "the more I study the subject, (Baptist Succession,) the stronger are my convictions, that if ull the facts in the case could be disd succession could be made out." Ray's Baptist Succession, p. 18. A similar opicion was entertained by Darwin respecting Evolution. He was strong in the pinion that if all the links now wan

disclosed, a very good system of Evolution could be made out. But the missing links are the cause of the trouble. The Evolutionists are busy looking them up, and so are the Baptists, but neither have found them. In the Baptist church the missing links seem to be at the other end

Some professing Christians have strange they ideas of persecution. do as they please with things belonging to others they count themselves persecuted. unite with religious bodies having clearly d fined principles and regulations, and at the same time know the penalty for violating these principles, yet when they do violate them and are dealt with for it, they count that persecution. Some persons having more zeal than knowledge act very imprudently and thereby bring upon themselves census they call that persecution too. Others pread a doctrine that the members of their church cannot endorse, hence demand that they ces preaching that doctrine, while a minister in their church. This, too, is called persecution. In short, they call everything persecution that happens to be contrary to their individu-al way of thinking and acting.

THE SUNDAY VISIT.

WE chauced to have no meeting in town. day morning. November 3rd, hen cluded to attend services at the Disciple church, a west brick building in the east of town. It was our first visit to that church

The congregation was not large, but very attentive to all that was said. The minister was a young man; we presume he has not been preaching very long, he was, however, very entertaining, and handled his sub-ject understandingly. We saw a few things but may be well to mention:

1. The house was well ventilated so that the people could have a little pure air to breathe, honce there was no sleeping during

the house, so there could be pieuty of light during evening servi 3. They supplied all present with sing

books before services opened. This is the way to have good singing. 4. They some times that were not only one

o sing, but such as had some life about them The preacher had a subject and stuck to Whou a prescher will stick to his subject his subject is sure to stick to him

6. While pretching, he stond fasing the congregation. He did not turn first one side.

3. In the minds of many it would be and then the other, to the congregation as garded as quite inexpedient for the Countril

though he was speaking with his ears instead of his mouth. 7. He made an effort to pronounce i rds loud enough, and distinct enough that all in the house could bear what was said We see no use in men having an education it does not teach them bow to talk as they

onaht to

8. He read his selected Scripture, and the tried to explain it. He did not stand in the pulpit and read an essay to be called a se Why men of culture and education will continue to read their sermons when the know the people do not sanction it, is a my try to us. If uneducated farmers should write their sermons it would not look so bad but men of education ought to know better 9. Occasionally the preacher came to no he did not understand, and had candor to tell the congregation so. He did not spoi his sermon by trying to explain things the

plainest parts, and left the rest for wiser bead 10. When he got through with his subject he quit. RUNNING ASHORE.

WE should think that some of the learned (?) scientists would soon be ready to end inchor somewhere and winter for a Science is not only true, but useful. The is no use of running it into the ground as breaking it off, or trying to support it upo hir castles." A few more mistakes, search ing for the origin of life outside of a special divine power, may yet cause the messes to conclude that some of the would-be learned stand in need of good sound sense Some of that class of skeptics whose ide

of science consists in eliminating God from the universe, have proposed to settle the one tion of the origin of life by a very origin bypothesis. Unable to account for its enst ence on the earth without ascribing to its Creator, they have waived the difficulty by the conjecture that living beings, or germs life, were cast upon this planet by meter which had been burled from some other pled world which had exploded. Prof. R. a Proctor, the astronomer, bimself not parties larly distinguished by his faith, shows the such a hypothesis is absurd, saying, astro-

omers know of no force that would week world, that could cause one to burst into fragments; nor could life survive such a cate trophe, or a passage through the inter-plu etary spaces. But how can this new idea he their cause? Where did the life come for to that planet? From another planet, a suppose. Let the origin of life he locate anywhere in the universe it must be tracels God, and the infidel may as well admit it firs as last and save his credit.

REVISION OF THE MINUTES.

BRO. C. C. Root's article, on page 7 of this issue, expresses the mind of many off ers in regard to the Revision of the Minute bence we give it room, thinking that others are entitled to their views as well as the who have already written. In commutation it we desire to offer a few remarks.

1. The revision of the Minutes is of on siderable importance among our people junow, yet that importance may, iu s es be magnified. The Minutes should be regarded as an mid in church government and not as a matter of absolute necessity BI der all circumstances. The age in which live and our religious training in church mat ters, have much to do in forming our way thinking about these things. Let us look up. the Minutes simply as an aid and designed

help us to a better nuderstanding in carrying out the principles enjoined in the Scripture Some churches reach these principles, an yet use the Minutes but little, while other nust depend upon them almost constantly. 9. In our indoment it would not be not

ble for the Committee on Revision to prepar their work and run it through the press t

suggested, unless they should meet at som oint and spend days preparing the mails for that purpose

mublish the result of their labors beshall have been approved by the An-

Meeting To bring the work before our various bes, and pass upon it, item by item.

long todious job. this whole matter is, however, submitted wisdom of the Committee, which has ser to do as it may think proper, and conduct is amonable to the A M the information of some, we will state that B. F. Moomaw, of Bousacks, Rocking-Co., Va., is the Ioreman, or president, of Berision Committee, and that nothing id be done publicly without his consent sons have any suggestions to make, for mittee to act upon, such suggesti ald be submitted to the Foreman. Ther an consult the other members of the

WIDOWS IN INDIA

gods her degraded, uneducated, the slave nsn; her path-way strewn with thorns, and cher but little real enjoyment in life. It is her up, enlightens her mind, places ber the side of the mun, fills her path-way in flowers, and enables her to enjoy the and things of earth. Banish Christianity from the earth, and the following picture of to where Christianity has no influenand be the order of the age:

It is estimated that there are 80,000 widow: a ladia under six years of age. Girls are count of the interest aroused by the visit of dea betrothed as early as three years old ed if the chosen husband dies they can nevg marry again and are doomed to a miserable let all through life. The widow, whatever be her age must never wear, any jewelry, nevor dress her hair, never sleep on a hed, noth se but a piece of matting spread on the hard brick floor-and sometimes, in fact, not ever got between her and the cold bricks; and, a gatter how cold the night may be, she mu here so other covering than the thin garment he has worn in the day. She must eat but meal of food a day, and that of the coars of kind, and once in two weeks she must fast trenty-four hours. Her food must be eater part from other women, and she is looked spec as a disgraced, degraded being

SOME STARTLING FIGURES.

For several years an effort has been made nong the Methodists of this country to rais find of \$500,000 as a loan fund, to aid is the work of church extension in that de The great work is completed and the bard of church extension will now be able t scare the erection of two new churches each How would it do for our own people b undertake a work of that kind? We are not as numerous as the Methodists, but in proportion to our numbers we are equally a wealthy. Besides we do not have to pay of ministers for preaching as they do. Northern Illinois we have near a dozen cor gregations, which, if they were Methodists would be expected to pay about 8800,00 each for preaching, but as it is they pay nothing By being Brethren they save nearly \$10,000 Our expenses in Northern Illinois, for mis tionary work, is but a little more than \$300.00 year, while if we were Methodists or Luans, we would be expected to raise about \$16,000.00. Then since we do not spend any of our money for jewelry or fine clothing, we in that way save thousands of dollars that oth traise would be spent if we belonged to other churches. It may be sufe to say that we saw of least \$20,000,00 by belonging to the chur of the Brothren. And what is true of us qually true of other Districts all over the good. There are in Indiana, Ohio Virginia, Maryland and Pennsylvania twolve Districts as wealthy as the two in Illinois which altogether spend about \$200,000,000 le for Indiconable dressing and religious purpor es than is spent by the same number in other denominations. In ten years it amounts to two million dollars. From a financial stand point it would seem evident that it pays, east in this world, to be a member of the German Baptist Church. But will it pay in the day of judgment, when we hand in our ac-counts for a final settlement? Two million

dollars in ten years! Invest the amount at six per cent and the interest alone would built eixty meeting-houses a year. These are start ling figures, but they are based upon actual

Would it not be well for our Brotherly to make some provision for using this vast surplus wealth that our people are yearly acumulating? It seems that just such ques tions as these anglet to come before our nual Meeting. Some steps ought to be toke to raise a church extension fund to be used in siding weak congregations in building meet ing-houses, and also building up ch in isolated places. More important questions could not come before the A. M. and our District Conferences. What think ye of it brothron?

THE NOVEMBER METEORS

THE Scientific American publishes a very nteresting article concerning the mystery of the "falling stars," which in former years greatly astonished many of our readers wh are yet living, and remember the circumstance quite well. It may be some satisfaction to them to know that on the 12th, 13.h and 14th of November, the earth plowed her way through a swarm of meteoroids known as the Novemher meteor-zone. There was no reason to antic ipate any special display at that pas sage, but everything relating to comets, mete ors, and the curious connection existing be tween them is now specially attractive on ac

the great comet. The November meteor-zone is made up a swarm of meteoroids revolving around sun in an orbit of great eccentricity, the peri belion resting on the earth's orbit, and the aphelion extending beyond the orbit of Ura The earth passes through the portion ag on her orbit every year about the 13th

of November. The immense width of the zone may be inferred from the fact that the earth, moving eighteen miles in a second, is three days in passing through it. The earth neets the thickest portion of the swarm in thirty-three years and a quarter, event is signalized by a dazzling display of dooting stars that ranks among the most we-inspiring and beautiful celestial pher na on record. At other times, the earth er counters a portion of the zone either almost destitute of meteors, or where they are sparse by conttored. There cannot be a grand meli ic shower puless the earth and the swarm of of motocre cross at the same time

It is now clear as day that the Novem neteors are caused by the earth's encounter ing a swarm of particles Iollowing Temple' omet in its orbit, and completing the cir in about thirty-three and one quarter y The comet's tail is actually splitting into me teors that thus far fill but one fifteenth of the ne, but will in time be scattered through its chole extent as has already taken place in the August meteors, a much older system, con noted with a compt in the same way

It is therefore easy to see that once in bout thirty three years, the earth and the sil of Temple's comet will meet on the celes tial road, and the result will be a rain of Bro nooting stars falling like snow. Many oh ervers now living will remember the superb By steerie showers of 1833, and 1866-67. onsulting astronomical annals, these showers have been traced back for a thousand years The next one mny be expected in 1899, and is eagerly anticipated among coming celestia events.

THE PRESIDENT'S MESSAGE Tuy Provident's Message is now before the

mablic. It is a very voluminous document out coucise in its statements. If Congress beeds many of the suggestions which the President makes, we will have a wiser and better nation.

Though our people never take part is the political issues of the day, they are nevertheless thankful for living in a nation where their rights and religious privileges are respected by those in authority, and it may at times be well to speak of the commendable deeds of those who are "God's ministers" to administer the affairs of nations. It would not be possi-

ble to retain the principles of liberty and ins e in any nation where laws are not wisely ade and prudently administered.

The tone of the document before us is wild. et vigorous throughout. It proceeds to state our peaceable relation with other nations the courteous treatment, received from them yet deplores the treatment of the Jews in Russia, and prays that the laws of that coun try may be so modified as to murantee pro

tection to them. The President regrets the state of affairs in South America, and states that proper efforts have been made by this Government to

induce Peru. Bolivia and Chili to smicably settle their trouble by arbitration,—the war between them having commenced more than three years ago. Speaking of that matter the President thus addresses Congress:

I am unwilling to decuss this sub ect with I am unwilling to discuss this sub-cd without nevaring yout of my suppose to my massures the wedom of Con-grees may devue for the promotion of pence on this com-tinent and throughout the world, and I trust the time is night when, with the universal consent of civilized people all international differences shall be determined without proof to arms by the benignant processes of addination.

This is virtually the doctrine of our Broth hood, and if the popular denominations of the day would cease preaching their v mous, and war doctrine, and preach the doctrine of peace, and advise that all "international differences shall be determined with out report to home by the handment non of arbitration," it will not be long till the civ ilized nations of earth will find their expen sive preparations for war unnecessary. people of culture can be made to see that the relation of two civilized nations toward each other is similar to the relation that exists be tween two neighbors of the sa then will they see the shamefulness and bru tolity of wor

The Message refers to the growing illiterney in some parts of our country, and suggests hat substantial aid should in some way be endered to a more general education

Our Post-Office Department was never in a etter condition, and now it is recommended that letter postage be reduced to two cents. Our Treasury is full and running over. It nay puzzle Congress to know what to do with

the steadily growing surplus. As a remedy the President recommends a reduction of tax es on demostic articles of common use but not on distilled liquors. Decided Civil Service improvements and reforms are recommended. which, if put into practice, will do away with much of the perplexities attending appoint ments by the President. Had these reforms een made years ago, Garfield might have still been living, wisely administering the affairs of our nation.

THE DIRECT THE Bible is a religious work, designed to

meet and satify the wants of man in all ages Viewed from this stand-point it is perfect and complete in all its parts, containing neither too much or too little. The brok was never designed to teach men how to farm, how to spell, or even how to speak and write correctly though its spelling and grum mar are faultless. It is not a book of scionce though its statements are in perfecharmony with true science. It too the movements of the planets, or the princi ples of philosophy, but leaves them wholly to the skill and research of man. Nor is the Bible the history of the world, yet it contains ome of the most valuable history there is in the world

Its one great aim is religion. It supplies this want most completely. It moulds the spirit of mankind, and cultivates the morals lays hold of his religious nature and lifts hin higher in the scale of humanity. It per man to sequire all the property he may think proper, but requires him to do it honestly, make a good use of it, and prepare to render an account of his stewardship at the end of his course on earth. It leaves man to make his own living in any way he can, so he does it honestly, and renders justice to all oth their relations to him. It demands that he follow no pursuit not in harmony with the morals and principles laid down in the Scrip

The Bible assigns no limits to a man's learn

ing or acquisition of knowledge. The bear ens are spread out above him, and the broad, deep earth beneath his feet. God made then Man may study them to his heart's content, yet he must not bury his talents, but use them for the good of humanity. His mission is to do good, and be of some use to the world and his race. There is no limit set to the extent of his deeds. The world and races of mankind are set before him, but in all his ets he is required to be as wise as a ser pent and as harmless as a dove. He must use all the wisdom that is possible command, and at the same be perfectly harm less. The Bible is his compass, his guide his code of morals, his religious instructo and by it he should walk in all his travels through earth. If he is a husband, it tells him how to treat his wife, how to treat his children, his neighbors and mankind in general. It grants man all the liberty that any good man could ask for. Make it your companion in life, stand by it, and it will stand

INSTALLED,

THE Congregationalists in Chicago have d a little trouble. It seems that they invited a Mr. Esserich to be their pastor, 'He is said to be one of the best Biblical scholars of He is said to have the Scriptures on the end of his tongue, is a very eloquent and gifted speaker, and can read theoriginals almost with the same ease as his mother A number of ministers met to install him in his new work, and examine him in theology. He passed a most brilliant examiination; but when questioned concerning pro-bation in the future state, he expressed his belief that those who have died in heathen ands, or without enlighteument, would bay a chance hereafter. But those, he affirmed who died under the sound of the Gospel impenitent, will have no second chance. warm dispute arose among the ministers whose heads kept hot, while the lunch prepared for them was getting cold, until it was at length decided that Mr. Emerich should be installed, sixteen voting for it and eight against it.

THE TRANSIT

Last Wednesday was not a good day for witnessing the transit of Venus in all parts of the country. The best views were find from the extreme eastern and western parts of the U. S. In the Mississippi Valle was cloudy most of the time. Good v were had from some parts of the South. At the time of the transit, Venus was 24,000,000 miles from the earth, and 67,000,000 from the sun. The planet is nearly as large as the earth, and being between us and the sun nearly six hours has, no doubt, had its effect upon the atmosphere. The astronomers were able to discover any moons about her, and The different govern but little atmosphere. The different governments of Europe had their astronomers stat oned in various pourts of the United St taking observations. taking observations. The full details of these observations will not be reported much short

of two years. TROUBLE IN CAMP

THE Chicago Tribune says there is trouble among the Seventh-day Adventists. The sect has its headquarters at Battle Creek, Mich., where they have an extensive publishing establishment, a noted sanitarium a college, and other institutions incident to the headquarters of that religious body. ly the college was closed, and it now turns out that grave dissensions have sprung up widow of the late Elder White, the acknowledged leader of the denomination, and herself ery prominent in the leadership also, declares that she has recently had a vision wherein it was revealed to her that Elder Smith, the editor of the denominational organ the Review and Herald, and Maj. William C Gage, manager of the Review, are guilty of workliness, and consequently improper per sons for their responsible positions. The matter is stirring up great feeling in the large community of Adventists located in Battle Creek

LET your religion be seen. Lamps do not talk, but they do shine. A light-house sounds ents no gong, yet far over the waters its friendly light is seen by the mariner

Come and Family.

For the Lutherm Syngelist. Our Children.

When first, with tottoring steps and slow, When tret, with toltoring steps and slow, Forth from our guiding hand, With new found skill our children go, To keep, or break consumed; Hough of with wayward coarse they move, Or show a stobborn will, They forfet no our foundst love— They are our children still.

Or when, ere yet their youthful powe Mills wastons at the marin, With waston hand they plack the flowers Most electioned, whose wire charan But peeps out through their opening parts Out foud love thinks no ill;

For though they break our toys, our be They are our children still. Or when, alas, sin blooms in crime

Or whose, also, sin bleoms in crime,
Or has the prison-cell;
When pristings, unrestrained in time,
The streams of angusta societ;
When all two world feasibles, and strives
The criminal to kill,
Though all steems both, our love survives,
They are our children still. Hew like to children are we all.

Or on sin's pleasure, wait. Our bope is not in stainless life, But in our Father's will; brough all this world's uncertain strife We are His children still.

When, older grown, they chafe and first Beneath porential sway. Nor mindful are how great a debt of love attends their way; When with the dregs of sin and shame The cop of his they fill. Our hearts, though bleeding, years the san They are our children still.

Gossin WHAT is the cure for gossip

Simply culture. There is a great deal of gossip that has no malignity in it. Good-natured people talk day, and will not take it as a gift. about their neighbors because, and only because, they have nothing else to talk about. Gossip is always a personal confession, either of malice or imbecility, and the young should ot ordy shuu it, but by the most thorough culture relieve then from all temptation to indulge in it. It is a low, frivolous, and too often a dirty business. There are country neighborhoods in which it rages like Churches are split in piece Neighbors are made enemiby it for life. In many persons it degenerates into a chronic disease which is practically incurable Good-night.

How very commonplace is the exvolumes it may speak, for all faiur time! We never lisen to it in passing, that this thought does not force it is uttered ever so thoughtless. The lapse of a few hours may so suround and hedge it in with horror, that of all the millions of words which a lifetime has recorded, these two little words alone shall be re membered: "Good-night!" The little child has lisped it as it passed smiling from this world; the lover, with his gay dreams of the nuptial morrow; the wife and mother, with the tangled threads of household cures still in her fingers: the father, going out to death, leaving home and unprotected and uncared for Good-night! The seal upon days past and days to come. What hand so rash as to tear aside the veil that covers its morrow

Laboring in Vain.

Tue devil is a hard master. Half the work that criminals do, and half the thought and energy they put in-to their business, if turned into a right channel, would get them ar honest living much better and more comfortable than that which they accomfortable than that which they ac-cure at the portl of life, health, peace and liberty. The way of the trans-

gressor is hard, and every man's hand is against him; and, however he succeeds for the present, ultimately he must go to the wall. Says a pa-

"A striking instance of fruitless work has been reported. A convict in the prison at Folsom, California, was enabled to escape ofter nine months of hard und ingenious labor. Beneath the floor of his cell he discovered a cavity which was an aleandoned sewer. With a chisel, which he smuggled from the work-shop, and a heavy piece of wood, he broke one of the stones. This required a mouth, because he could only strike a blow when a door was closed, or some noise occurred to hide it, and he frequently sat up all night without b ing able to strike more than once or twice. At the end of three months he got into the sev three months he got muo me sewer, and found it plugged with stone and cement ten feet thick at its former outlet. The remaining six months were spent in digging through this obstruction. He worked at night and naked, leaving his clothes so arranged in bed that the guard sup-posed he was in them. Foul gas in the sewer nearly suffecated him, less of sleep made bim ill, and his weight fell off tweaty-five pounds. But he got out at last. He had but a poor reward for his labors, for in three hours he was recognized by an offi and once more ledged in goal," If men would only fear sin as much as they do punishment, all would be well. But they seek their m rain in paths of ungodliness and then struggle to escape the inevitable consequences of their own misdoeds; just as men will serve the devil and go to perdition, hoping to be restored hereafter, when they have the offer of free salvation to

Provide for Boys and Girls

I WISH to enter a plen in behalf of the young people on the farm. Many of them are not having, or will not have, the opportunities for h education that they deserve. How shall they employ the long evenings just before them? Shall they spend them at the village store or taveru, or shall they find in their homes, that attraction which will make them content to remain? One thing is ertain, if they do remain at hom their minds will crave some stimu lus. They will want to read a thing, and how important it is that they should have only the best liter ature placed before them! Nothing so pains one as to see a boy or girl throwing away precious time on trushy movels. It is worse than wasted. For a farmer's son there ould be a goodly number of agri cultural books and papers provided besides religious and strictly secular If farmers are to be intelligent tillers of the soil, they must be cading and thinking farmers, and oyhood is the season when habits of reading and thinking are form

Fallen Asleep.

Bro. D. A. Lichty, of Morrell, Kan. Th. funeral occasion was improved by W. J. H. Bangana and oliere, from Job 14: 43, 14.

KATHERMAN. — In the Pleasant Grore obsents, Kassar, Oct. 18, 1882, Norsa, daughter of Solomon and Barbara Kuther-nora, reveally from Darke Co., Ohio, nged I year, I month and 15 days. Peneral Jacon Whyrmour

MONROE — In the Cottonwood congrega-tion, Lyon Co., Kan., Nov. 19th, Ho., Ed-win E. Monroe, agel 55 years, 7 months

no was of the keart, and a few days before he died, was paralyzed in the left sid L. H. FLAC

SLIFER.-in the lows Rover church, Mar-risell Co., In., Oct. 28th, our much beloved and esteemed young sister, Amanda Ellen Stifer, aged 26 years, 8 months and 17 days.

er, who moved from Carroll Co., Ill., to Mar-hall Co., Iowa, last March. Femeral servic-s by Levi Saylor and others, Nov. 26. Ern Jone M

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Correspondence.

Report of Committee,

ME FOR THE POOR MEMBERS AND OBPHA-

cet of Indiana are probably all aware there was a committee chosen by the ouncil, to select and purchase for a home for our poor members and you children. After soliciting and receivthe offer of a number of farms, the com de arrangements to meet at Anderind, on the 21st of November, to engage work laid upon them. They went and d the different farms that were offered different congregations, and after con-

ing all their surroundings and their ation to the purpose for which it was ad and the convenience of the Brotherin the district, the Committee decided asiy to purchase a farm offered to us Be. Jacob P. Miller. The farm is situ-tin the Upper Fall Creek Church district, Enry county, and contains one hundred fety-eight acres; is very good land and high state of cultivation, good fences mu The house is not very large. form lave on a good 'pike road, three hs of a mile from a railroad station d Henry Creek Station, on the Pan-de read leading from Cincinnati via good, Ind., to Chicago; three-fourths of to a school-house, one and a half miles Brethren's meeting-house, two and a niles to another meeting-house where Brethren have regular preaching. The of the farm is \$50 per acre, and in the es Bro. Miller donates \$1,000 in the in addition to \$150 donated before, and

the Brethren by their liberal contris, and considering future prospects, we afe in making the purchase. Now, ren, let us put our shoulders to the and all labor together in contributing cause, and we will soon have it paid Let us remember that all we have of world's goods is obtained by the blessing d, and contributing to an enterprise t the sufferings of poor humanity is leading to the Lord, who will return to interest with a home in Heaven. glad to say, the members of the commitwere deeply interested in the work, and ed zealously together in love and union, ve feel that there was a love and attacha formed among themselves that will not be forgotten, and the brethren and s with whom we lab ored, manifested a

committee felt and realized the great

sibility resting upon us, but for the

poor and orphans, and the eno

interest in the work, and we feel to By Order of Committee

ARRAHAM BOWMAN

W. R. DEETER.

From Milford, Ind.-Dec. 1. Door Brothmon

We attended council meeting with th ck Run congregation, Nov. 25th. Had sant meeting; much love being manifest of the church numbers over bundred, all loyal to the general Brother We tried to preach to them s is. Much interest manifested. There

2 Mill Creek Church, Adams Co., Ill.

en different causes.

Is accordance with the Proclamation of resident, we concluded to have Divine n that day. Insemnels as we aridestes and rulers it becomes us, a request of our rulers, especially when the

Rebecca Hershey, Mt. Vernou, 111. raded in the Word of God to be subject Mary Statzman, David Statzman ers of the Lord Jesus, to comply with st is of a Divine nature. I believe it Mattie Whitehead, Syrscuse. mendable if our churches in Anna Guy, eral would engage in Divine services on Rebecca Gu Rebecca Guy.

home minister, delivered a very appropriate discourse on this occasion. Bro. Lierly is a Reuben Cart Morrisonville III very energetic speaker. Few persons in or out of the church can quote Scripture as readily as he can, he being frequently called the "walking Bible." It appears he has almost the whole Bible at his command, and is insequently a very able defender of the practices of the church, ever ready and will-ing to give Scriptural reasons for the neces sity of complying with the terms of the Gospel as laid down by our Savior. Bro. Ligrly has passed the meridian of life, but our prayer is that he may be spared a years yet to proclaim the Gospel in its purity and to warn the sinner to turn from the error of his ways and usite with the people of God. S. S. HUMMER.

Report of Money Received for St. Louis Meeting-House.

Liberty, Ill., Dec. 1.

THE following amounts have been received ince my last report: esant Mount, Ill.... Jacob Mitchel, Saline City, Ind..... A Brother, Cerro Gordo, Ill.....

J. R. Royer, Durlach Mills, Pr John and Esther Van Horn, Pioneer, Virginia.

Richard Callane, Flora, Ind. C. C. Allbright and wife, Cerro Gordo, Ill. 3.40 John and Daphna Stinespring, Dayte

Judson Beckwith and wife Buchanan Hiram Barkman and family, Frederick 75

Monroe Co., Iowa J. Smeltzer's family, Frederick, Monroe Co., Iowa. Jacob S. Hauger, Milledgeville Church, conditions very reasonable. Now, on, you will see we are still some short as to pay out. I would just say here.

99.00 TIL Samuel Reed, Progress, Pa.... Noname 00 Rebecca Custer, Goshen, Ind. Jacob Dilman, Goshen, Ind.,

Mary Shomber, St. Lonis, Mo. J. P. Ott, Bethel Church, Neb. 2 00 Sybilla Clemmer, Polo, Ill... Howard Swenk. Susan Peters, Thomas B. Wewrick, Union City Po office, and Union City Church, O. John P. Bailey, Urbana Church, Ill...

Jacob Coffock, Tippecanos City, Grove Church, Ohi Charley Miller, Cerro Gordo, Ill. J. J. Solomon, Shoals, Ind. . . Henry W. Klick, Ligonier, Ind. 1 60 No name..... Sister Putt. Fisherstown

A. Rowland, Eel River Church, North Manchester, Ind...... A sister, Falls City Church... 7.00 No name. Catherine A. Arnold, Packerton, Ind. Lou Perry, Dwight, Ill. .

S. T. Bosserman, Dankirk, Ohio John P. Ehersole, Rome Church, Fos-

toris, Ohio... siah Keim, Canton Church, Loui ville, Ohio..... Levi Lichty, Lanark, Ill...

D. D. Horner, Indian Creek Church Jones' Mills, Ps... Jas. Hershey, Gettysburg, Ohio... Samuel Click, Nevada, Mo. . John P. Ebersole, Sugar Ridge Church,

Deweyville, Ohio... J. P. Nofsinger, Orleans, Neb. C. F. Wirt, Winone Church, Lewiston, Minn. . . 2.50

Enoch Beery, Newton Church, Pleas Charles Stutzman, Wausson, Ohio. . .

John Arnold, Solomon's Creek Church, Milford, Ind. S. W. Hoover, Dayton, Ohio. Cath. Hoover, " " O. P. Hoover, W. I. T. Hoover. Francie Kinsey,

Christian Bucher, Tulpehocken Church Schnefferstown, Pa... John Leam, Salem, Oregon. Catharine Leam, Salem, Oregon W. Forney, Hudson Church,

Hudson, Ill. Samuel Smith, Chippewa Church, Creston, Ohio . . . John A. Lincoln, Brooklyn, Iow. Josiah Rensberger, Rockrun Church Goshen, Ind.

E. P. Peffly, Goshen, Ind.

Samuel B. Miller, Goshen, Ind.

Nathaniel Ogg and wife, Root River

Church, Bristol, Minn. Hannah Ramer, St. Martins, Mo..... Cerrogordo, Ill., Nov. 28,

From Walton, Cass Co., Ind.-Nov. 29. Dear Brethren Our little arm of the church seems to be prospering, considering the surroundi elements, that are laboring to sow discord in the churches generally. We are still getting

some additions. There was one baptize before our Communion, which was held the 26th and 27th of October, and at the Communion another, and at each regular app ment at the church since the Communion there has been one haptized, and may the there has been one and good work go on, is my desire.

W. S. Tones.

From State Creek, Kan,-Nov. 28,

Door Rections I am now in the State Creek congrega-tion, Sumner Co., Kan. I am preaching this week to very attentive congregations. This ministers and five deacons.

church numbers about sixty members, four Bro. Jacob Troxel has the oversight. The future out look of this church is encouraging. A num ber of good members contemplate moving ere in the near future. The church s to be alive to the great work she has to do. JOHN WISE

From West Otter Creek Church, Macoupin Co., Ill.—Nov. 28th.

Dear Brethren

9%

BRO. DANIEL VANIMAN closed a series of meetings last night at the Hazelgreen school-house. He preached seven discourses in which he clearly set forth the Brethren' faith and practice. Three united with the church by baptism. Two of them were members of the Christian church. They want to obey all the commands of Jesus, which they could not do where they were. May the Lord help them to hold out faithful. CHAS. C. GIBSON

From New Paris, Ind.-Nov. 29.

Dear Reethvou-Street the 95th of December the time

of our Communion, three have muited with the church, all young men in the prime of 25 00 life. How pleasant it will be for them, when old to look back and see their best days given to the Lord. We trust their influence as workers in the Sabbath-school will cause many more to make the good confession. To-mor row being the 30th inst., we have a meeting that we may observe the wish of our ruler, in thanksgiving. On the evening of Dec. George W. Cripe will preach for us. will protract the meeting as long as we desire, or as long as he sees best AABON B. MILLER

The Revision of the Minutes Again

More, much more-very much more, depends upon the revision of the Minutes of our Annual Meetings, than is known by many, or was suspected by one out of many in our Amen? Some may judge so from what they made by them and all parties converned, and to see and hear at home, while many it is a general reconciliation effected. Wounded to hoped, here coexision at home to think or hearts were headed and sorrow strend to

10 know little about it. Be this, however, as it may; if there be not greater confidence and authority, or even prerogative power, placed in the committee of revisers than they seem to claim, or than has been suggested by those who have proposed plans for the committee, then the barmonizing of our waiting, panting, trembling, halting Fraternity will be so tedfous that the increasing threatenings of her dissolution will have time to prove to her irrecoverable ruis of union. But the mighty hand that ever leadeth her, has prepared, by the last Ananal Meeting, a triuns medium by which this great work can be brought into complete prosecution by our next A. M., pro-vided those set apart for its work will not as promptly as the serious nature of the case requires, and that is implied in the means or medium so wonderfully adapted to the pres-ent erisis of the church, its time and its

1st. This threefold means consists in the 2 00 controlling auspices of A. M. over ber ac-1 00 knowledged papers; and 2d, in the delegated system of representation in A. M.; and 3d, the mandatory power of A. M. Hence, let the committee at once proceed to place in the reach of the press, parts and particles of the result of their work for weekly insertion, as fast as is necessary in order to get the whole of it into the hands of the churches in time for every church to be prepared to represent in A. M. its sentiments in the aggregate upon the work of the committee, and then vest into the authority of A. M. the right to decide in the aggregate, according to the sentiments of the churches represented. All congrega-tional objections to amendments and abrogations of former decisions must be Ested the congregation, which lists can be distrib-uted by the standing committee amongst as many sub-committees as may be necessary, and a decision be given in favor of each ob jection, provided there be found a sufficient majority of represented churches so objecting. Then only such abrogations as are found in a certain majority of churches represented will be placed into the revised

This plan would also work up a thrifty condition of the delegated system of repreentation. All those districts whose District Meetings are yet pending, might appoint committees to work up, at the close of the publication, the objections according to the number of churches so objecting, and thus act in the stead of sub-committees appointed by the standing committee, and thus lessen the labors of the standing committee. Now, is it not a prerogative of the committee of revision to adopt some plan by which the churches can at once prepare themselves to see into the result of their work at next A. M.? For which I suggest the above as a whole or any part of a method which the committee should speedily afford us. Oh, God grant this work speed and perfect success! C. C. ROOT

From Roans, Ind.-Nov. 27.

Dear Brethren.

Our Love-feast in the Roann congres tion was held Nov. 21th and 25th. It truly was a season of soul-feasting. The ministers were R. H. Miller, J. H. Miller, Daniel Bock Jacob Crumrine, Aaron Swihart, Stephen Ulery and Burkett. We had some very good preaching during the feast. Bro. Bock staid and preached to us Saturday night. baptized here since my last report.

Fróm Kansas.

Done Really on s.

In order to correct all wrong imp sions that may have gone out relative to affairs in the Poney Creek church, Kansas, I affairs in the Poncy Creek chuwch, Kansas, I write this. I do this by the advice of Bro. David Bechtelheimer, who is now sitting by my side, a complaint having been brought against this church by some parties unto actioining elders. The church was invited to conneil on Nov. 27th. Not much advance in the investigation of matters was made on first day. The council was continued on the 28th, at the close of which the writer and Bro. Jonathan Warner were pronounced ex-Brotherhood. This is a fact ascertained only polled. Matters at this time looked rather by those who travel much among the churches gloomy. The elders from here went to Falls by those who travel much among the churches and visit much among the members. Who is City, Neb, but resurred to us on Dec. 1st, under evangedist that does not say to this, doing all that was done. Confessions were

gladness. The cause of the Brethren coming to us was, misconception, having been misir position occupied by their formed as to the They labored under the misconception that a part of their church desired a separation from the main body, but after having learned their mistake in this respect, like men of honor, they returned, and ters were amicably adjusted to the satisfac-tion of all present. We feel satisfied that if, when the issues now affecting our once unit Brotherhood are adjusted, Brothren on all s would manifest the spirit manifested in our last council, the spirit of strife would soon cease and divisions among us would

Hans that all who name the name Christ will labor for love, union and Christian fellowship and lend the hand of charity. W. J. H. BAUMAN.

Correction.

Door Reethren

In my October report of funds receiv ed for St. Louis meeting-house, I made a mis-take. D. G. Couser, Maryland, Ill., is credited with \$15.25. It should be \$16.2 JOHN METZGER.

From Turkey Creek Church, Ind.-Nov. 4

Dear Rectheen

Bno. Stuckman preached for us yes day in the Turkey Creek congregation, Elk-hart Co., Ind. Text, the words of Peter, "But grow in grace and in the knowledge of the He also dwelled at quite a length on the soul of man-LEVI E. MILLER.

From South Bend, Ind.

Dear Brothron

We had a week's meeting, which co menced Nov. 17th and closed Nov. 23d. Had a good meeting. One young sister baptized, and some more almost persuaded to come Good interest manifested throughout. God add his blessing to the Gospel seed that is sown for the furtherance of the cause of

From Hudson, Ill.-Dec. 3.

Dear Brethren:

THE Brethren at Hudson, McLean Co. Ill., expect to commence a series of meetings 17th of December and continue till after Christmas, no preventing Providence ters to come and help us. Traveling mini ters, seeing this notice and responding to the same, will find a hearty welcome, and their lahors will be appreciated.

By Order of the Church THOS. D. LYON.

To the Missionaries of Southern Kausas. Dear Brethren.

I provised the Brethren at Keighly, b try and send them a minister, and I think it for them, as their work is confined to isolated members and anorganized territory. Dear Go, "while the waters are troubled." Any one addressing Bro. A. D. Stone, or Jacob P. Byerly at Keighly, Butler Co., Kan.; will I met at Keighly or Leon, and conveyed to near the St. Louis and San Francisco R. E Brethren remember the isolated and huner souls that are starving for the Bread of Lit Circo M. Verroury

From Low Point, Woodford Co., 1ft. -

Dear Brethren

Our series of meetings closed at this oint the last day of November. Seven were added by confession and baptism. Bro. C. S. Holsinger was with me most of the time. cont, but by preaching the pure Gospel and by distributing those large, coarse print Testaments, to induce people to read. i sold me seven or eight dollars worth of these. I them around and sell them at what they cost s getting people to read, and there are more people now, reading and searching the Scriptures in this neighborhood, where the rowing and lending to such atter, seamingly labor, meeting was held, than there have been for "with the greatest of pleasure. Now, this call. Liberty, Ill.

in the near future, a glorious ingathering of precious abeaves into the Master's garner, when they that sow and they that reap, shall sice together. Brethren and sisters, that

From Cerro Gordo, III.-Dec. 5. Dear Brethren:

Please announce through your column that our Communion meeting will be held in the town of Cerro Gordo, Piatt Co., Ill., Dec. 25, commencing at 2 P. M. A general tation is extended, and we hope the minister ing brethren will come to assist carrying or the meeting. Passenger trains are running on our road on Sunday, going east at 12: 30 P. M., going west at 3 P. M.

From Story Co., Iowa.-Dec. 3.

Nov. 24th to 30th inclusive, visited the rid's Grove" church, Story Co., Iowa. Eld. D. E. Brubaker began meetings there the 22nd, and continued with me until the 29th. Attendance moderate, attention and interest good. Thanks to the brethren and ristory there for their bindress. The church is not numerically large, but in love and un ion. We hope good impressions were made. It is a source of congratulation to know that the brethren in Iows, are not going to remain idle during the Winter.

From the Round Mountain Church, Ark. November 28.

Dear Brethren

Our small hand of brothren and sisters are all in love and union. Our Communion came off the 4th; had a good time; three bap tized and two admitted by letter Since th time three more have been haptized. hest of order prevailed at our feast. Bro Geo. Barnhart and Bro. Harris were also with us, from Newton Co., Mo. All the church was revived and many, yet outside counting the cost. Our number is small but souls are still coming to Christ.

S. C. MEEK.

From River, Huntington Co., Ind. &

Dear Brethren:

Our Thankseiving-meeting is in the Not a very large attendance, but a very meeting. Quite a number took part in speaking, and a very strong sentiment of peace and union was manifested. Dec. Ist, I went to the Clear Creek congregation, to at end a church-meeting on Saturday, the 2nd where we met with the brethren and sisters R. H. Miller and David Krider also present the latter having had the oversight congregation for a number of years. Dor Hodgden was ordained to the full minis try by the laying on of hands and prayer Some other business was also transacted. The fourth seems to be in love and union, and, it condition. Nice Winter weather; health is Samuel Mussay.

Important Facts.

Door Brethren.

WE noticed in a recent visit to some newly sottled counties in Ohio, a few things that ar worthy of notice. We now have quite a number of "home mission boards," calling numbers of evangelists into new fields of labor, and as time multiplies into future years, the facilities or means for carrying or mission work will (we londly trust) inc proportionately, hence it is necessary that we spend our means and energies in places where st good can be accomplished. In view of this I wish to call the attention of all our dear brothren interested in missionary work to a few important fact

I. In newly settled places we find a cla of people that are more sociable and neigh borly than in older places, the reason is that they are measurably dependent upon each other in various ways. They realize that "in union there is strength," and we find that when a piece of ground is to be prepared for the fire-brand they make a common fund of their strength, all go to work and soen it is

years. From this seed-sowing I hope to see, tivates a brotherly feeling and just prepared them in this respect for good, loving breth They are about all in limited circ

stances, living in pioneer houses without the modern brackets, transoms, etc. Pride ho not made its inroads among them; they hav things common, hence the crowning argumer in favor of our brethren preaching our poor man's Gospol. No pride to battle with, no selfishness to overcome, but you meet a plain, honest, hard-working people, eager to listen to the "glad tidings of great willing to obey all that is commanded of G But we are not in the main tooking after their needs. Other denominations pay but little attention to them, because they not able to support a minister at a very high salary. Surely, if there is a place on God': green earth where "the harvest" is both great and ripe, it is here, in these new settle

3. These new settlements are not confine to a few counties in Western Ohio, but are in all States in the Union. I verily believe that wherever such new settlements are found in the Eastern, Southern, Western or Middle States, the result will be the same if a proper effort is put forth. Consequently I would arge that we try to plant the Gospel 1 in as many such places as possible, and thus grow in numbers, wealth and Christian graces with the country growth. God, whe he created man and placed him in the gan den, commanded him to dress and keep it and so with us, we are under obligations to improve all such opportunities as the above and if we fail, what will be the result? Eternity alone will tell the sad result. Methinks I hear our Master saying, "Thou oughtest t have used my money—the opportunities I gave you—that at my coming I might have my wo with its incresse Let us therefor own with its incresse." Let us therefore realize that a man's life does not consist in the abundance of the things' which he pos esseth, but in treasures laid up in H through a proper distribution of God's gifts Those of us who can tell sinners of a Savior' ove, shun not, and those that are bleases with this world's goods, refrain not to give Paul says, "Charge them that are rich in this world's goods, that they be not high-minded t in uncertain riches, but trust in th living God, who gives righly all things to enjoy, that they be willing to communicate ull workers together with Him.

B. F. MALLOUY. Ganges, O. Dec. 2d.

From Mill Creek Church, Ill.-Dec. 5. Dear Brethren

WE held our quarterly Church Conneil Dec. 2d. Brethren with us from abroad: Daniel Vaniman, H. W. Strickler and John Clingensmith. Had a very pleasant church Had a very pleasant church but all passed off pleasantly. Among the re solves made was one to double our dilieeue and renew our energy in prosecuting th missionary cause to bring sinners to God. 1 am what to state that the Old Mill Creek Illinois in the missionary cause, and it is aim to do still more for the cause in the In ture. I believe the missionary and Sunday school cause go hand in hand with the church in the promotion of the cause of the relief of Jesus, in bringing sinners to the fold of

We held nu election for a minister: choice fell on our worthy young brother. B Britt; we think the choice is a good one and our prayer is that the brother may worthy of his high calling, and faithful in proclaiming the Gospel in its purity. There as quite a delegation with ino church, mostly young mombers, and as we have a number of young members in our church, it made a very pleasant and e joyable season for them. I think such inter-changes of visits productive of good results

Saturday evening, Bro. Vaniman preached again. He extended an invitation, when a middle-agod man came forward to unite with of God. Sunday morning, at 11 o'clock, Bro. Vaniman delivered a very inter esting discourse on sanctification. After tended to. In the evening Bro Vanimas preached again, with good effect on the audi This concluded our mootings, as the Brothron had to leave for other fields of labor. S. S. HUMMER.

From Madison, Kan.-Dec. 4th.

Dear Brethren BROTHER Eli Franks, my wife and sail BROTHER Elli Franks, my wife and self, started for Koighley, Butler Co., Nov. 88. We passed through the Flint Hills, they at-tend nearly through the State, North self. South; are very rough and covered with gravel of every shope, shade and form & entists are often seen meandering up a down those hills in search of geological s imens. After leaving the hills w our way over the high prairies Southwe riving at Bro. A. D. Stone's, Friday, the Ites commenced a series of meetings Friday nigh at the Brownlow school-house, and co meeting till the 24th, with good interest, as fair congregations. The doctrine of the Brothren was never before preached in the neighborhood, with the exception of two mons. I saw old men and women who her heard the Gospel as taught by the Brethe

Brothren, why is it that the pure Word Grace is not carried into unorganized tem Is it because the Brethren are as able to preach the Gospel to the whole world The command is to everybody. I am mais to exclaim: Is it possible that mea and w nen die at a good old age right in our mide and never heard the pure Gospel of Christ presched? . Who is to blame? Is not the Is not the church able to preach the Word unto all the world? If they ere not, Christ has on manded an impossibility. See Matt. 24: 1 Mark 16: 15. I see most of the Brethre going out two and two, it is too much for m to do the singing and preaching too. No. 35th we moved our meeting to the Keighle school-house, where we preached three mons to appreciative congregations. We sembled at the water-side after preachi on Sunday, where one dear sister was buri with Christ in baptism, and arose, we true to walk in newness of life. We met sist Thurman from Illinois. She talks of loss ing at Keighley in the Spring, with her l band and son, who are both members have four members there now, and if the three move in, in the Spring, I think Brothren could easily build up a church th Many are convinced that our doctrine is rich and told me when they "got ready to join church they would come to the Breth preached eighteen sermons for them, a made many new acquaintances. Most the 27th, we started for home, where rived Tuesday evening: found all wall the Our home church is thriving; one rece by baptism and one by letter since our last Chas. M. Yearour.

From Eaton, Ind .- Dec. 3d

Dear Brethren:

I WOULD say our church was in a ve ood condition, considering past diffic hich we have passed through. Hope members feel like taking the admoniti the Apostle forgetting what is past reaching forward toward the prize for high calling of God in Christ Jesus feast is among the things of the past Communion was held on Nov. 17 tinued over Sunday. Bro. Lewis Teeter, E Detweiler and Bro. G. W. Sala were w us; had good preaching. On Sunday, 19th, one precious soul made the good fession and was buried with Christ in tism; others were made to seek their C: in their youth. On the 26th, regular me day, one more came forward and was veyed to the water-side, where prayer to be made. It was a wintry day, the w curtain spread her snowy mantle or ground, while the by-standers stood shi ng on the bank to see the candidate deinto the chilly water. But the child of can obey Christ in all of his requires under all circumstances, and water be chilly now, will they be chilly wh
we are called away?

S. Youxes

A TRULY pious church a church in e bent on its own spiritual progress, and the salvation of souls, will live through the sta of poverty, the fires of persecution, the of friends and the opposition of fors. It was assert its right to live by performing it functions of life, and by continuance in well doing will live more abundantly. Religi have not because ye ask not, or otherwise, ye ask amisa—let tool be true, and every nost liar who doubts His pramise or controllets ======= The Brethren at Work,

he Steibren, or Corman Bap of Chareb, is an uncompro-piles advocate of Pramitive instancy, so taught and actued by Christ and the

BRETHREN AT WORK.

"Set for the Defease of the Gaspel"-Philippinas 1: 17.

(Binale Copies

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Brathren at Work

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A WONDROUS PRAYER.

Per AEU 016)

Lord, openk to me, that I may speak in hving coher of Thy tone; As Thon hast sought, so let me seek Thy erring children, lost and lone.

The wantering and the waveling fret; O feed me, Lord, that I may feed Thy hongering ones with manus sweet.

O strongthen me, that while I shaud To wnostlers in the troubled sea.

O truck me. Lord, that I rear teach The precious things Thou do-t sespent; And wing my words, that they may read The holden depths of many a heart.

O give thine own sweet rest to me, That I may speak, with soothing A word in season, as from Thee, To weary ones in needfal hear.

HINTS ON EDUCATION.

BY WH. M. LYON.

AFTER quite a delay I propose writing, for the benefit of your muny readers, a few hints on education, hoping it may find space in your valuable columns. There seems to be some difference in the minds of the Brethren opon this subject; hence this article. design of the BRETHREN AT WORK is the promulgation of the Gospel, the growth of Christianity in its primitive purity, and the disciplining of the minds of the masses to the religion of Jesus Christ. A glorious design

The teacher's work is a great and good work, if he is true to his name; i. c., I mean the true and faithful teacher, in his proper sphere, performing his responsible duties with true and pure motives in view-moulding the minds, shaping the intellects, and forming the characters of the rising generations the future workers of our con Christianity in its pure meaning elevates the creature to the highest scale of earthly emi sence, beauty and perfection, and completes his nearest approximation to the order of the Perfect morality is the steppingstone to Christianity, and perfect morals and manners are the result of consummate discipline. Hence, we can trace the history of man and bis highest relations with God, back lo the source of these heaven-favored callings, and we find it to proceed from the inex haustible riches of a mind that has been perfeetly trained and thoroughly disciplined I speak of perfection in this art. Not what

it is but what it should bo. Shall we condemn the cause of education in its true sense, simply because its principle: and systems are sometimes grossly perverted, and thus produce unfavorable results? Shall we dispense with a good cause, because it is trampled upon by men of corrupt minds? As well might we abolish the divine code of heaven because Judas was a hypocrite and traitor, or because Christianity preaches God's will and the spirit of the world cries, our own way -- POPULARITY Truth vs. error and error vs. truth. Learn ing against ignorance and ignorance against learning. Unite learning with truth and adce the cause of morality and Christianity Abolish them, and in [their stead substitut ignorance, and pave the dangerous avenues to immorality, vice and superstition. But, says one, education ruins many persons. Let us

FUDERS MARRIED MEN. Did it rain Moses or Paul? Both were

leaders of God's chosen people under the tw different dispensations, and both were men of high learning. "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts 7:22 Learning produces power, and that power may be applied to either a good purpose or a bad one. It makes the possessor more powerful for either good or evil, according to the will and disposition. Paul, before his conven was just as powerful in an cvil cause, as he was afterward in a good one. Education nakes the power; principle mores it. Eduestion develops and improves; principle is the directing power. Education constitutes the machinery of the mind; principle puts it in motion. But Mr. A. says, "there is Prof. B., and learning has made a fool of him." But Mr. A., how are you going to prove it? Are you certain it is the education? Might it not be principle? Be sure that you tr it to the right source. Will man's opinion be sufficient proof? Let us see how far that Hear Festus to Paul: "Paul, theu art beside thyself; much learning bath made thee mad." Acts 26: 24. Not so, Festus, you are mistaken. "I am not mad, but speak forth words of truth and soberness." Would to God, that to-day we had fewer Festuses

"Education," says Webster, "is the train of the mind." Now we we will question anti-school men some on the subject. Why do you oppose a liberal education? are your reasons? Upon what are your obiections based? Can it be possible that you are not in Invor of training the mind? Then what will become of the rising generation?

and more Pauls.

Train a child in the way he should go, and when he is old he will not depart from it." The mind and heart must be educated. Train the tender minds while they will receive instruction. Bend the twig in the right way, but be coreful lest you break it. We go to the nurs ery. Well prepared ground furnishes the nursery for the plantation. Schools are the mind-nurseries. Properly cultivate plantation and realize sound, healthy and perfect plants and trees. Rightly educate the minds of the youth with true and useful knowledge, and when ripe age shall come, it will prove a tower of strength and a model of beauty, sublimity and perfection. Hack or braise the tender young tree, and the injury may heal over before it matures, but the scar will always remain. Wound and bruise the tender young minds by neglect ar abuse, and the injuries thus inflicted will be clearly visible in maturity-even down to the "setting of life's latest sun.

The mind is susceptible of improve even down to old age, and especially in youth therefore, this alone is adequate proof of the right and duty to train and improve the talent. Develop the gift of God. "Neglect not the gift that is in thee." We certainly will neglect it if we fail to try to improve it. It should not rust, but be kept bright by using and never allowed to lose any of its aplendor and brilliancy by abasing it. Use it and not abuse it. Its origin is divine. The Crenton gave it and He will require His own with usu Neglect to develop and use this heavenly gift the mind, and we set contrary to the design of the Deity. We thus withstand the divine arrangements of the noblest and high est order of the work and creation of Al mighty God, and thereby in the end prove not ment for the Master's use. Greenland, West Va

He that hath knowledge spareth his words. The other.

ISAAC Errett, editor of the Christian Stand ord, is decidedly of the opinion that elders ought to be married men. The following question and answer bring out his views, and ome of his reasons for so believing.

Will you phase give your yews as to the Scriptu beating of the qualifications of an elder-in one partic but, you, whether or not be shall be a married non-will his basing momercial disqualify him? A DROTER.

According to the teaching of Paul to Tim othy and Titus, the bishop must be a married man. The reason given is, that he must have proved his capacity to rule in his own family before he can be regarded as competent to rule in the house of God. This is sufficient But there are other reasons that will readily suggest themselves in support of this one, es sted in many things which it is essential he should know in order to deal with ma questions and many cases that will come be fore him. There may be good reasons why some men should remain unmarried; but they are, in the obsence of the experiences that belong to married life, incompetent to judge it many matters, and, failing to be fathers in a natural sense, connot inspire confidence in themselves as fathers in a spiritual sense.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

"T rinn in the work-house many inquiries about dress. In new sections the plain appearance of the workers mises this questi Often have I been asked, does the New Testa ment teach a particular cut of dress? I in variably answer no. It is a fact that in all the teachings of Jesus not one sentence can be found telling his followers how to dress and the little that is said by his apostles, is said almost exclusively to women, requiring them to "adorn themselves in modest apparel with shomefacedness and sobriety; not with broidered hair, or gold, or pearls, or cost ly array. I Tim. 2:9. "This Scripture, whether ye eat, or drink, or whatsoever ye do, do all to the glory of God," I Cor. 10:31, applies to everything done by the Christian, dr included; but does not describe any form of dress. Neither can any passage be found in the New Testament that does. Yet if some extremist should procure and wear a cont, woven from the top throughout and claim that the form required it, he would have the force of Christ's example for it, which would be just that much more than can be found in the New Testament, in favor of any other form for dress, and, while wearing that form, no man could convict him of violating the

Scripture in dress Why then do the Brothren, Meanonites Quakers and others, advocate their peculiar ut of dress? Answer-Because of its common sense, practical utility, in cuabling them to recognize each other as soldiers of the same army; and as a help in maintaining the prin ciples of plainness or modesty required in the Scriptures; it being natural for us to copy most after those we love most. In the prop ortion that we love the Brethren more than the world, do we desire to appear like them, and all having the same form, exhibits that spirit of oneness which is so commendable mong the children of God, and prevents at the worldly unnoyance of being frequently perplexed as to the means with which to gratify the demands of style. To dress plainly, modestly and to the glory of God, as the Scriptures require, - prohibits extrava-games and superfluity on the one hand and a sphere of action. careless, awkward or slovenly appearance on

The dress of the children of the Great King should be plain, neat, clean, convenient. comfortable and as healthful as possible. It is a terrible shame for them to dress in a eless, slovenly, awkward or immedest way and it cannot be done that way to the bonor and glory of God, nor to the credit of his It therefore becomes the members of his royal family to see that the new-born babes are early taught by the example and precept of the older ones, how not to bring reproach upon the family by extravagance and vain display upon the one side, nor by

slovenly carelessness on the other, but to

dress as we also should do everything else,-

to the glory of God.

AN EXPOSITION. DY JAMES EVANS. Ir would seem that in the Corinthian

church some were ranged under the banners of Paul, Peter and Christ. It would that Paul, Peter, etc., were looked up to as oders of parties. Now we know that neith er Peter nor Paul would suffer any such thing. How then,-it may be asked,some say, "I am of Paul, and I of Apollos"; Paul was a great advocate of unity. He preached and wrote much in defense of the unity of the faith. He considered all those who would stir up strife, as childish, carnal, walking as men. One bouse, one temple, one worship) all builded together for one dwelling of God. No, Paul could not have been sognized leader of any party.

Paul claimed that he and his colleagues were only servants and stewards of the mys teries of God. 1 Cor. 4: 1. He also insisted that as such they must be faithful. But men arose and led away disciples after them. and loved to be leaders of parties. These leaders had no idea of being servants, but rather of being rulers. Like Milton's Saton, "they would rather reign in hell than serve in hear en". Paul did not directly accuse the breth ren of following these, but in a figure forred them to himself and Apollos for their sakes. I Cor. 4: 6. Paul, Peter and Apollos the Spirit. But even with all these gifts they must not become leaders of parties How much greater theo, was the wrong inflicted on the cause of Christ, by ranging themselves under selfish, uninspired men ought only pre-eminence, and who troubled the household, and reduced them to that low degree of spiritual life that Paul could not write to them as spiritual. Paul simply transfers the cose to himself and Avollos in order to show the great sin of schism and

LOW OR HIGH

Ase you seeking some mountain peak where you may rise to noble endeavor? Some lofty height of activity? O, learn that every service is worthy that is rendered to human nature. The race may be in ruins, but it, is our work to relay the Toundation, reset the fallen columns and dedicate the Temple of Humanity snew. It is a great thing to learn how and when we may perform noble sets. We should not wait for pilgrim staff and sundals, to go in quest of hallowed shrin's worthy of our sacrifices. Let our offeri he made here and now. The love of our fel low-men sanctities every place and spirituali es every deed; it is the most acceptable gift which we can bestow on mankind, and the one which brings us into the most exulted

per Now is the time to renew. "Cu

Religious Essays.

GONE-LOST,

BY D. D. THOMAS God keeps his record up in beaven

God keeps his record up in heave And sits upon the threne, When idle moments go, he writ "Another moment gone." en bravy is the burden borne,

By him, a weary one, Thou smilest not; 'tis thru be writes, " Another jews I gone." And soules are all each golden getar

n why should our Maker write, Another newel gone?" In lanking o'er the lives we live.

O' -r other days now flown, How many pages witness this, "Another jewel gone." In the little we accommist,

How little we accommiste,

To take with us to Heaven PROTRACTED MEETINGS

BY TORY THEY

In this paper I do not intend to discuss the utility of series of meetings among the Brothren, but simply offer a few suggestions meetings. These suggestions are the natural outgrowth of observations made in my quite limited experience among the churches.

A church concludes that lukewarmness is felt, perhaps growing upon them, and they at something ought to be done. They accordingly send for some preacher, or preachers to work up the good cause in their nidst. Now, this is more than most of as poor preachers can do in the time usually allotted to us - eight or ten days. There may be many reasons for this, and they may vary according to circumstances and sur-roandings, and I will leave the reader to figure some of them out by the suggestions that I now offer

Don't undertake to hold a meeting be fore you are ready; but select a suitable time ason when all can unite and a good attendance may be secured.

Make your appointments shead so the ments so made that they can be present dur-ing the meetings to assist as well as to enjoy

S. Keep telling your children about th meetings and make every arrangement for them to attend, and encourage them to strict attention to the Word preached as well as their obedience to God, thereby securing deep interest of them in the meetings.

Keep announcing this intended meetng at your various appointments, previous to meeting, so that your neighbors and friends may know of it and make their ar rangements to come: urge, entreat, and enmore them to come, tell them y good time, a happy refreshing, and have then understand that when they do come that they are very welcome, that it is their meeting as

See that arrangements are made to have the house clean, that the fires (if in Winter) be made comfortable, as it is but little use to preach to a congregation shivering with cold or melting with heat; as the devil is sure to work such mismanagement to his advantage to choke and destroy the Word. Again, see that the lamps are well-trimmed and bright good light is essential to good meetings—the minister should be able to catch the hearer's eye as well as to reach his heart through his ear, then, too, it greatly promotes good atten-tion and order, and embles all to assist in

ng. Be on time, or what is better, pr be there fifteen or twenty minutes before the ointed time, especially if the meeting be in the country, so that you can warm, if cold, or cool off, if warm, and see that, by all means, you do not attract attention or annoy yourself or others by tardiness. Then again. you are there in time, you can assist in aging some of the beautiful songs of Zion general services, which greatly prepures the preacher and heaver for a profitable waiting upon the Lord. Brethren and sisng at your meetings, all sing; get your

children books and have them sing; your friend or neighbor your book and sing with your brother-or, what would be better, get a number of Hymnals inst to ac commentate your friends, by all means have them sing; "sing with the spirit and with the understanding" and the Lord will bless you. Often has good singing been the means of drawing forth from my heart the purest and hest thoughts of my mind, thus p

ing the mind to preach and hear th

Now, dear Brethren, I have only euge few thoughts which have been called forth by a very limited experience, and I do hopthat some of our old and experienced berald of the Cross will promptly take up this sub ject and handle it without shunning to de any needful thing, as I think it of great importance to the success of our labors in preaching the Word, in building up our be on, and converting sinners to God.

There is much that might be added with reference to the minister's preparation for his work: the condition of the spiritual at mosphere of the church preparatory to, and in those meetings; and too often is the minis ter looked up to, to do a great work under almost every possible disadvantage to gain hich he was called. He is with the richest dainties earth affords, antil he is tempted to est too much. He is taken touse to house, and must talk the whole live-long day, upon all the topics of the day domestic and political, with a very small pecent. of religion mixed in. Finally he i taken by kind hearts five or six miles after meeting to their pleasant home. They love him, have him cat again before he retires talk to him till way into the night, theu give him the lest hed in some well-furnished but distant room in the house; and thus by in-tended kindness, some of the brightest minds and ablest ministers of the church have had their health rained and their labors greatly dwarfed, and both church and minister dis appointed in the result of their efforts

Clarence, Ia.

JESUS WEDT

BY LOTTIE BETRING

WHEN Christ was on earth, He attended parriage feasts, would make long journey om one city to another, and much of his time was spent in the country with the mo humble people. We can learn a lesson from this: That He will be with us in all the works of our daily life, and let it he our earn est desire and prayer that he will be with us in all our troubles and joys, at home and abroad. In this case we find Him in the bouse of mourning. There is no place in which he will more surely be found. He sept with those that wept. "Jesus wept. These words are placed in a verse by then selves: the shortest verse in the Bible-only two words, yet there is a vast amount of meaning in those two words. Jesus wept becanse he was grieved. He loved Marthr Mury, and Lazarus; he was well acquainted them; their house was his home; they were his heat friends. He felt the loss of Lazarns, and he did not consider it wrong to weep, "for he wept." Then we may weep when we are grieved. Grief is not wrong and tears are not sin, we may weep for s for Jesus wept. in sympathy. He loved the sisters, and h loved their brother, and found them in sorrow loved their brother, and found then in sorrow. Each showed their sorrow, and both expressed filled with one thought, for both expressed themselves in the words: "Lord, if thou hadst been here, my brother had not died." It was indeed a sorrowful time. The sister went, the Jews who came with them wept, and Jesus saw them weep, and it caused him to groan in spirit, and he was troubled. He desired to see the place where they laid him. Then it was that "Jesus wept," not only for himself, but for the sisters.

But he is gone where there is no sorrow But no is gone where there is no sorrow; He weeps no more. But he still cares for us in all our sorrows. His pity and love is as tender as ever. Let this be a consolation to us. There is yet something else I want to notice. He wept in the prospect of resurrec-tion. He said, "I am the resurrection and

We can learn two important lessons fro Even hone, faith and a trust about the departed, a koking forward to the rising again; and, to apply the lesson more widely Christian hope in any trouble will not quite stop our tears. When nature will not be de-

the life: Lazarus, come fortl

nied, and our tears will flow, we need not platform of feith or Gospel foundation occur blame ourselves, as if there were no faith in pied by our fathers, and the primitive Ch us. There is more faith in gentle sorrow than in caluness. But all our sorrow should he of a Christian cort, and our thoughts should be of Jesus and the resurrection and full of faith. "Thy brother shall rise again."
Thus did Jesus comfort the sisters; and
again, "I am the resurrection and the life; he that believeth in me, though he were yet shall he live; and whoseever believeth in me shall never die." They who have died in the Lord have fallen asleep in Jesus. They are gone before. They will rise again, in God's own good time. Ought this not to be a consolation to us? Brethren and sisters, Ought this not to be let us take courage, be faithful. Let us ser-God with our whole heart and soul. and sorrow are only for this world, and if we sre faithful, Christ will wipe all tears from our eyes when we arrive in that upper and

> THE GREAT CITY. BY M. MYERS

"The great city was divided into three parts, Rev. 19: 19.

WHEN the revelation of Jesus Christ was guified unto John, it was said to him that he should write the things which he had seeu, and the things which are, and the things shall be hereafter. The language at the head of this article was embraced the things yet in the future at the time hn's writing and banishment, and was pro phetic in its nature and bearing. Almost the whole book is prophetic, and we are forbidder to add unto, or diminish therefrom. Much of the prophecy therein has been fulfilled while some will be fulfilled in the near future It is done," nttered a great voice out of the temple of Heaven from the throne, when the seventh angel poured out his viol into the

We have not space to speak of all the incidents connected with the pouring out of the visl of the wrath of God of the seventh angel, hence, we proceed to the text.

The city referred to is not such as is inhal-

ited by a mixed multitude, or built by meu of the world; but it is the building or city of the living God; the church on earth, of the first-born which are written in heaven; that in these latter days are keeping the com-mandments of God, and bave the testimony of Jesus Christ as first delivered unto the Saints, and observed in the beginning of the Christian em

The great city of "Mystery Babylon," or upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns scarlet-color, and decked with gold and prec ious stones and pearls, having a golden in her hand full of abominations and filth ness of her fornication." Behold her to-day arrayed in the same manner. She gives a to the words and commands of Jesus for she loves him not; neither is she willing to suffer shame for his sake, but is carried away by the things of the world, worshiping at the foot-stool of the mammon of unrighteen ness; dwelling far out in the wilderness of siu, disobedience and the pollution of her own

The great city of our God, or the true surch of Jesus Christ, is represented by a woman clothed with the sm, and the mo under her feet, and upon her head a crown of twelve stars." Note the great difference this woman, city or church, is clothed with the light of the word of the sun of right ness. (Ps. 84: II). The moon (or world) under her feet. She stands united with her Redeemer in the Gospel of the salvation God which came down from heaven, while a crown of the doctrine of the twelve Apostle of the Lamb adorns her brow. She is light of the world, the city set upon a hill that cannot be hid. This city may be lightly esteemed on earth, especially by men of world; but in heaven it is held in high re puto and termed the Great City, as, in a kind of panoramic view, John saw it divided into three parts. Then, far in the future, but now

three parts. Then, fur in the future, but new fulfilled before our eyes in the German Baptist clearch, the true church of Jesus Christ on earth, exemplifying by Christian walk and conduct the characteristics of Christ

tians immediately following Christ and the Apostles. The first division from the mai hody of the church is by some termed the Old Order brethren, who, on account of a Old Order prethren, who, on account of son trivial affairs, formed a party of their our refusing to act any longer with the main bod of the church, separating themselves ther from without any Scriptural reason or preter whatever, further than their peculiar opin of the Scriptures; thus going back from the other division, termed the progressive ment, taking into its organization the frag-ments of all former departures from the general Brotherhood, constitutes the thin party, which, under the pretence of reform has gone back to the weak and beggarly the ments of the world; permitting things with its organization that are forbidden in th Word of God, and indulged in by "Myster, Babylon," the great city of the abomination of the earth. Wherefore, let him that think eth he standeth, take heed, lest he fall. He is the great city, or church of God on earl divided into three parts, as foretold by the spirit unto John on the Isle of Patmos, fulfilled to the very letter. It may be asked have not other denominations been divided into three parts? Why not call them, or least one of them, the Great City? Simpl because they do not come up to the Go standard or fill the measure according to the measuring reed; Rev. II; or in other word do not keep the commandments of God laid down by the Savior in the new Cover laid down by the Savior in the new Corenest He that loveth me, keepeth my command meets. Search the bistory of the church of city of our God for three centuries after Christ and the Apostles; then visit the churches of the present day and you will fin the same characteristics of the ancient churc prevailing alone in the German Barti church. Among these are faith, rep believers' baptism by trine immers' Among these are faith, repentan washing, the Lord's Supper or feest charity, kiss of charity, the Communion of the bread and wine, non-resistance, non-swearing nd non-conformity to the world, togeth with many other peculiarities, promined features of our people not found among an other people on earth. The garb of the that of the Apostolic church. Rejoice no that she is divided. For the cities (c churches) of the nations shall be the next is fall; then great Babylon shall come in re-membrance before God, to give unto be the cup of the wine of the fierceness of his "Come out of her, my people, that ye he not partakers of her sin, and that ye re ceive not of her plagues," for in one hour she is made desolate. When she shall fall b rise no more, then "Rejoice over her, y heaven and ye holy apostles and prophets for God hath avenged you on her. Every island fled away and the mountain were not found." All earthly government shall pass away, Satan shall be bound and the reigo of peace shall begin when, "They shall not hurt nor destroy in all my holy mountain for the earth shall be full of the knowledge of the Lord, as the waters cover the sea

LOYALTY TO GOD.

BY C. H. DATABARON

To Bro. J. R. Spacht, of Dunkirk, Okio: Your fraternal missive of Aug. 30th reached me duly. I thought of you offer within a fornight, and intended to write you on the 21st of Aug., as I on that day parteel at uoon of the last apples you sent me last Au tunn. I heartily thank you and other saints Dunkirk, for your exceeding kindness to m in the matter of fruit, and other expression of brotherly love. With all my heart I than God for the bond of the cross, and the swe fruit of sacrifice that grows on the summit Golgotha. "God so loved the world." Si Let the Cross testify to the height and dept and intensity and glory and rapture of this two-lettered monosyllable! This is not only the ground of our hope, but the standard of our life. "By this shall all men know that ye are my disciples, if ye have love one tanother." And this is the form of God love, that He died for his enemies. And this is the mould of ours, that "we lay down on walk and control the canneteration of a ring.

Josen in the higher hand of the heart. But is the model of ours, that "we he does not able designing men found their way into the life of the higher hand when you are livided; the mid-since." Without this, in nathest what on side ground, or concernative brekens being the case they of the church, stoudies on the rings, or on the result of the third cases.

of a needy soul out of his heart's blood, has the mind of Christ. The requirement is s to do good to those we hate, but to then to hate us. If we hate, we lack the dispo on that permits and sanctifies sacrifice This is the test for Ood and man Homo means, behold the sin-slain, love-ined, self-revived Godman! The more e fashion after God, the warmer, deeper, see will be our love, and the sweeter, temper, more self-spending, self-finding, Africatifying our life. To gainsny this god in Christ. "Not as I will, but as thou B," was the pivot fact of Gethsemane and hery, and of the incarnation from first to t. Self-will is wrong only when self and sin are synonyms. The essence of Deity if will, but it is right-will and good-will ist was made of a woman under the law. at under Adamic proclivities as the very brook of the nature, the subjugation ight use of which led to the righteons f God in the flesh. This he fel gh all His earth-life, and out of this the victory which is Eternal life. Somto think this was no supremematter after whole being. Had what Emmanue lency in a single expression of life, no option would have collapsed. This surely of Divinity over humanity was the y of sin. "Not for Jesus sake" is for the c fiesh's sake, and means curse and death the fullest extent of the violated law. The flesh preference of Eden immediately of for the Divine-human seed of the woand heal the inner dislocation of our and nature. A single infraction carries the consequences to-day. Law and sin sever change character and issue. ut did not obliterate the apostate adency in Christ. He was without sin, but not without those elements from which sin springs. In the deepest sense God himself is not. To choose and stand in the right is the very essence of Deity. It is not absolately impossible, so far as mere power is concerned, for God to do wrong. But moral-ly, all things considered, God is alone the sibility of deviation from rectitude. he have converted stones into bread at the stion of the devil; but his eternal habi of righteousness could not be infringed. you have called upon his disciples to draw it swords and fight to the death for his cue from the infernal Apollyon and his us, and high moral instincts and impul as preferred crucifision to the brea rlasting integrity. And this is Chris-This constitutes the true Brother His super-angelic virtue and unctic was this: "Thou hast loved righteousness, and bated iniquity; therefore," etc. Heb. I: 9.
The Divine image in man is liberty in good or evil. The characteristic of God is un eavering establishment in good. The characteristic may be lost in man, but not the What is constitutional unot suffer destruction without the loss of dentity. The quality of being which depends or rodition may be bartered for an apple, or mess matting may be bartered tor an apple, of massa of pottage, or "a plain hat that coats only twelve and a half cents." Longing, prefer-race, takes the whole life in its train. To hust is to die. The whole wurld in a vast-e-melery. Even Christendom is a Kibrothbattarah, Num. 11: 34. uity has become a charmel-house, a valley of dry bones. Nothing but the incarnation of God, and "the power of his resurrection," can the moral putrescence from the systical body, and create us anew in boli ness and rightcourness. So long as liberty means licentiousness, and progress is the synonym of carnality and fratricide, and bumbust and passionate declaration take the numility and forbearance and truth fulness, the Holy Ghost can find scant room song us. Eumanuel has shown how (fod) and that decision shall be samalately to all investigation ports Himzelf in the flesh, and what the charches," To a portion of this I can ceanant blims and sacred uses are to be made of say a heavity amen, but to the other I must session.

our manifold possibilities and activities: and demur. All queries must of course be deto "walk as He has walked" is the sum of "p religion and undefiled before God and the Father." "Man liveth not by bread alone," and not by tobacco at all, nor by any othe unnatural lust, "but by every word which pro-ceedeth out of the mouth of God." That word is the manifested, incarnate Deity. Not the letter, but the living, eternal Logos Some have fallen into the gross delusion that every sin and every duty must be specified ir the Divine record, or the church has no power of execution. A faulty Bible-maker there is in Heaven, or foolish Bible-readers on earth. Such a book would be like a hu-man being having a head as large as Mount Sinsi—too big for use. If no one will quit sinning on principle till a Bible is given in which all sins are specified, we will all go to hell. The life of incurnate Deity is infinitely larger than his written biography. The spirit Where one sin is mentioned, a thousand are meant. When the last of the eye is indicated as autagonistic to the incarnation, a register chew nor smoke tobacco, etc., and it shall of sits is involved which would outnumber all the libraries on earth. When God says sin not, and has given Himself as a pattern When God says in the tiesh of the life be asks us to lead, and sent the Holy Spirit to interpret the letter in accordance with this Perfect Life, He has given us a Gospel, and a whole Gospel. He that will not accept it as all sufficient, "will not believe though one rose from the dead." The popular cry, which has acquired new The parallel erg, which has sequence use required the comparison in these days, where the Gospel clear that the mandatory decision will can as an indiring but the Gospel, it is unthing but asker, this reservation of the days and surface that critical for its buffer of the control of the con ownering invergiation. "Hate that said; fen. 3: I. God lath of said in alphabetical characters that we may not gratify the last of the eye, and the last of the desh and the pride of life in ten thousand borns now pre-valent in the world, and if this is, the only mode of prohibition, sin and holiness identical. But he has interdicted all for and all unexpressed essences of sin in the f that He was himself made flosh, and gave humanity the widest possible liberty for the numently the widest possible liberty for the development and expression of all its powers without the privileges and enjopments which are now claimed as evidences of high volig-ions attainment. Loyalty to God, and loyalty to ourselves, is possible only by child-like dordity to the grand lesson of the incarnation which demands the absolute sacrifice of overything to the supremacy of indwelling Deity. The Beatific vision, and the Beatific state, in this world or the next, are possible only to those who "know nothing but Jesus Christ, and Him crucified." "MANDATORY."

BY J. B. LAIR.

I have been reading a good deal, and thinking more, about the mandatory decision of last A. M., and I desire now to give the subject a few thoughts publiely. I refer to Minutes of 1882. Oct. 5, and for the sake of hrevity will say that it is somewhat object tionable, as I shall try to show, because A M. is not a legislative body; hence, it has no right or power to make law; to assume this to arrogate to itself power equal to that of Jesus Christ, and would indicate that the Gospel was not a perfect law—incomplete unfinished, and needed the assistance of a legislative body to complete it. But A. M. is a judicial body, her prerogative is to de cide what is law. Her decisions must com port with, and conform to the written and re Her decisions must comrealed law; they cannot be law equal to that already made. The article referred to says that queries "shall in all cases be decided according to the Scripture, where there is any direct applying to the question." Now, there is anything "direct applying to the question" why a decision at all? If a query comes before A. M. with a direct Scripture covering the case, will an A. M. decision make it stronger or more forcible in any re-If any will not bear Christ, will they hear A. M.? Here, now, is the place to cu off queries, as is claimed the query will do When such a query comes before the meeting, return it to the church from whence it cane, with the Scripture plainly marked it. The article goes on, viz: "And all quos-tions to which there is no direct, expressed Scripture applying, shall be decided acc parit and meaning of the Scripture

eided "secording to the spirit and meaning of the Scripture;" but the question wises, has A. M. any right to make binding where there is no "direct Scripture?" The article assumed that "all queries sent to A. M., shall be de cided according to the spirit and meaning of the Scripture, and they shall be mandatory to all the churches." Doubtless A. M. can make some things mandatory when there no "direct Scripture applying." Such, for no "direct Scripture applying." Such, for instance, as selling liquor, gambling, dancing, fashionable dressing, etc. Decisions against these must be mandatory. But the "all" and these milst ce mandatory. Durities an and
"shall" covers everything, and assumes to
much. For instance, can A. M. describe;
cut of hair, or beard, or coat, or dress, or car
and say it "shall be mandatory?" The Scripture is too remote in these cases, a as many others, to make them a test of fel-lowship; still the advice of A. M. is very good in these cases—almost indispensable. Again, will A. M. assume the prerogative to say that Brethren shall not vote at the nolls, shall not mandatory? A. M. ought to put itself or record in these matters; but according to be decision she cannot do so at all unless it be decision she cannot do so at all unless it be comes positive law. Now, the objection to the article is this: These things must all be come a test of fellowship, or they must all be blotted off the record and A. M. have no pro test for or against—as the case may be—my such minor things, or else violate her own deeisions, for "all shall be mandalary." It is clear that the mandatory decision will cut of Scripture there is no here of any decisions, and for that reason the article ought to be so changed as to allow A. M. to give advice in loss are cases, where there is no direct Scripture. Sorrely, this is the idea of an A. M. to devide on things that may come up and are not covered by direct Scripture. Her advice union, and keep out discord and congregationalism. A. M. advice in many things where there is no "direct Scripture" will help many elders to govern their churches and a church government. But under present de cision no advice can be given, it mast be mandatory or no decision at all. In my mind, A. M. ought to make decisions on all queries and say whether they be mandalory

ever upon the rolls.

EDUCATIONAL. BY S. Z. SHABP.

A gooday number of students added this

THE College for the Blind, at Vinton, Iowr has an attendance of 123, the greatest n

Eveny young lady should study physiology and hygiene and commit to memory the par-that condemns tight lacing.

TER Florence Kelso received a teleg last week stating that her father at Waterloo Iowa, was quite ill. She immediately left for

Turne is unite a healthy sentiment, being cultivated among the students in favor of temperance. The tone of the literary socie-tics and of the prayer-meeting give proof of this

THE Government of Japan has resolved or the establishment of 53,760 primary schools. logiate departments, with one college to each department. Even children under six years of age will be compelled to attend the primary school.

In 1850 the population of Vermont 314,000 and there were 99,110 children in the public schools. This year, with a population of \$32,000, there are only 74,000 in the schools The constant decrease in attendance has been secompanied by an increase in the expendi tures. The State Superintendent declares that the work of the schools is not satisfac tory, and it has been suggested that an edu-cational commission be formed, for a thorough investigation of the matter, the result to be dress by an eminout between, the Hou. Government control to the legislature, at its next, R. Wendling; subject, "If a man die, shall be

THE Tokio Christian Association makes the remarkable statement that "a large pro portion of the Japanese who went to America for education became Christians; but that not a single instance was known to them of one who had gone to Germany, France, or England becoming a Christian,

Storen Eva Shellenberger received a call last week to take a position in the public schools of Covington, Ohio, and to enter upon her work at once. She had expected to be with us until Spring, and this call came unexpected to her as well as to us. We are serry to part with her, as her diligence in the class-room, the literary society and the Sunday-school, as well as her Christian portment, greatly endeared her to us all

"Study to show thyself approved of God a workman that needeth not to be ashamed rightly dividing the word of truth." 2 Tiu. 2 15. The above was the text used by Bro. J 19. The above was the text used by Bro. J. H. Moore last Sunday evening, for a clear and logical discourse. The subject was closs-ified under three heads. 1st, That we should study to show ourselves approved of God 2d, Study to become workmen that need not be ashamed of our work. 3d, That we must rightly divide the Word of Truth noticed the fact that a man cannot tell any-thing he does not know. When the Word or God was given the first time, then non wer inspired to prochim that Word. Now the Word is before as and we must study it is partners of life me at first unsatisfied or nalamed of their work; but when they be-come skillful, the feeling of shame no more distarbs them. It is the duty of all to study until they can do their work well. Teachers as well as preachers are included under this head. The Worl of tell is the subject to be studied and rightly divided—otherwise it Grammar, natural science, mathematics, etc. stood, and the Bible is no exception to this rule. It is divided into the Old and the New Testament. The Old Testament is again di vided into history, law. prophecy and poetry or the Psalms. The new is likewise divided and must be taught in that way.

The Literary Societies

Knowledge stored in the mind without the ability to call it forth in an intelligent and logical manner, is like having treasures locked up and the key lost. Hence, to give students the ability to express in an appropriate manner what they know, there are connected with the college two literary societies, the Philorhetorian and the Amphictyon, in which students are trained in the art of public speaking, writing essays. The professors take their turn in as ing the students in this literary work. Students not members of either the above name:

ocieties, receive individual instruction one of the professors. To give an idea of the nature of this literary training, we give the programme of each society as followed last

By the Philorhetorian, on Friday evening Music: Essay, "Earne-stuces," Della Grady: Declamation, "The pen and the press," Arti-lo Yerk: Essay, "Odd Moments," Vinic Eller. "Dependence of Man upon Man." B. Thompson: Recitation, "Waiting by the Gate," Minnie Stover; Declamation, "The Glass Ruilread," E. S. Young. Reces Music: Recitation, "The Voyage of Life Mary McNeil; Recitation, "Little Gretchen, Eva Shellenberger; Debate, "Resolved, Th Mon are moved by Policy more than by Prin ciple," Afternative, Jac. N. Falkenstein, Neg-ative, E. Page. General debate.

By the Amphictyon, on Saturday ever By the Ampinetyon, on Saturday evening Music, "Merrily Singing;" Recitation, "Sam-mer," Lucla Good; Essay, "Life," Ida Hut-ton; Essay, "Tears," Georgia Bixler. Debate, "Recolled, That the Education of the Sexes should be Similar in Kind; Amanda Forney and M. E. Bushor; Negative Anna L. Sharp and Geo. E. Dawson

The exercises of the last named society were cut short to afford its members an stening to a most excellent : live again?

BRETHREN AT WORK.

Published Weekly. I WILLIAM & DOORSE ANDER TAKEN

J. H. NOORE,			0,	Rec	r	ditor.
R. H. MILLER, JOSEPH AMICK,	}			-		Editor
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Daniel Hays,	J. S. Flory,	S. T. Bosserma

VOUR PAPER

I Jun. 'v?," shows that the paper that time "I Jun. '83," shows

SEND Us Your Coupons for 1883, NOW

Bno. John Wise has returned from Kansa to his home in Bond Co., Ill. Bao. John Clingingsmith, of Adams Co.,

, has been ordained to the eklership. THE Brethren held a series of a Ephrata, Pa. There were three additions

TROSE who order Manuscript Tablets from

BRO. H. W. Strickler, of Lorsine, Ill., now preaching at Pleasant Hill Church, Macoupin Co., Ili

Do not send as Canada or any kind of for ign stamps. They can neither be sold or us ed in this country

Tus authorities have been laboring to see a strict observance of the Subbath law in the City of New York.

Buo. Jacob Appleman writes that the church at McCune, Kan., is in love and union. One was recently added by confession.

THE price of the Microcosm, in its cularg-AT W., will be sent to the same address for

In the closing part of his article, this week, Bro. Enoch Eby gives some good advice to members who fail to find their places in the

The Primitive publishes a plea for assist-ance in behalf of the "Glen Hope Meeting-house," Pa. The Huntingdon church donat-

Mansier, by Eld. J. Amick, Mr. Edward C. Butterbungh and Miss Mary E. Bopp, Dec. 14th, at the residence of the bride's parents in Ogle Co., Ill.

SINCE printing the inside pages of this issue, we learn that Sister Florence Kelso' father died shortly after she reached her kome in Waterlos

THE Free Methodists have decided aga steeples on their inceting-houses. They, too, are learning that the way of popular religion is not of the Bubbe

Bro. Geo. W. Cripe, of Indiana, promi to let us hear from him quite frequently. He is this Winter, as usual, spending much o his time in the mission field.

A SUNDAY liquor law, passed by the author ities of Wayland, Conn., provides that one of the head officials shall, on Saturday nights, seal the doors of all saloous.

Connell University finds that an estate bequeathel to its library, and which was supposed to be of only moderate value, is worth ove: \$2,000,000 in cash, as it was inste l in Wisconsin pine lands

WE are prepared to fill orders for any book or publication of that kind in the market, at publishers' regular retail prices. When or-dering books from us, give the name of the author and publishers if they are kno

us for Hymn-books and Tuno Books should be sent to this office, and not to the Western Book Exchange. See our notice and privalist on the 6th page of this irst e. are I to ill orders for all the books advertised on that page

BRO. H. C. Early, of Barren Ridge, Va. writes that the church at that place had ar-ranged to commence a series of meetings the 16th of this month.

TRE Brethren at Nora, Ill., expect to com mence a series of meetings, Dec. 25th, to con-tinue over New Year. Bro. J. G. Royer, Professor of the Monticello High School, Ind., is to be with them during that time. Others are also invited.

WE sometimes receive two or more r of the same meeting, written by different persons. We frequently publish but one of them, usually selecting the one that reaches us first. We mention this that the others

may know why their articles do not appear. THE church at Blue Ridge, Champaign Co. Ill., had a profitable Thanksgiving day of it Bro. Barnhart preached a Thanksgiving sermon. The church took up a collection for the Orphan's Home, and then concluded

to make an effort to build a meeting-hous novt Summer THE editors of the Primilire must either

get up very late in the morning, or else there is a wide-awake class of people around Hunt-ingdon, for recently a man called at the editor's house and waked him up to subscribe for the paper. That is business for the scriber, but does not speak so well for the

This is the last issue of the B. AT W. for this year. Our next issue will be No. 1 of the next volume, dated January 2nd, 1883. We will try and have it reach our readers shortly before New Year's. It will be mailed to all our old subscribers, with the hope that all who have not yet renewed will do so Waldenses and Education. - In 1229

they had spread themselves through all Italy. They had ten schools in Valcamonica, and sent money from all parts of their abode in Lombardy for the maintenance and sup-port of said schools. Penin's History, page So we see that these ancient wi for Christ maintained schools among them

Turne has just been organized in Lauark a mining company to be known as the "Lon ark and Colorado Consolidated Mining Co with a mining capital stock of \$3,000,000 The company will operate in Chaffee county olorado. We are personally acquainted with all of the officers, and most of the directors and know them to be men of good business standing and qualities

THE Standard editor says "that feet-wash ng and the holy kiss were never the practice of their churches," and in the same paper he as serts in his reply to an advocate of sprinkling "We believe in rendering obedience to posi-tive laws by doing just what is commanded." Now, as both feet washing and the boly kis are commanded, what apology can the Stand-

Some of the memoriams sent us for publieased, and published as obituaries. As a rule we do not publish memo-risms; if we did, we would get enough to fill salf of the paper. It is best for our friends to be contented with a neatly pre-pared obituary notice. Persons widely known ould receive a more extended notice, for the benefit of those who may have known then

Dr. Paspati, the leading archaeologist of Constantinople, and a great authority in modern Greek, states the interesting fact that sile writers of the period when the New Testament was compiled, wrote in classical Greek, the sacred writers wrote in the ordi nary colloquial Greek, which has been sub-stantially retained till now. "The common people heard" the Master and his disciples gladly."

WE are asked to explain the difference be on a Unitarian and a Trinitarian. A Triuitarian is one who believes in the d trine of the Trinity, which is the union of three persons, or powers, in one Godhead, so that all the three are one God in substance but three persons in individuality. A Unitarian is one who denies the doctrine of the Trinity. claiming that God exists only in one perse Those terms are thus defined by Webster o the Thress terms are time stement by webster. After resting the pumpilet you was need W, or also our people, hold to the Trinsierian the fourse of this text. Though the pampilet Websteins, believing that in the Goldhead there is free, still we suggest that thuse ordering seeks are three persons the Father, Son and Holy Spirit.

Spirit and Arenne, Chicago, Layana, 420 Marras Layana, 420

THE prayer-meeting, last Thursday evening, was a refreshing season indeed. The subject was, "He calleth thee." Touching and affectionate appeals were made to the sin ner. The meeting was led by sister Stees.

TERTULLIAN Says, (Vol. 1, chap. 18, page 102) "What prayer is complete if divorces from the holy Kiss"? It is the seal of pray er, and the token of peace. So it seems that this old father not only advocated trine immersion, but the holy kiss of peace after prayer. Orchard claims him for a good Baptist; so he was, but more like the German Baptists, than those whom Orchard represen

THERTY-Two years ago, a woman stole two aps from a Buffalo merchants' store. Lately the successor of that merchant receiv in payment for the goods. The thief had on r dying hed repented and confessed her transgression and caused the money to be sent, with the hope that the same morchant might be alive. His successors hunted him np, gave bim the \$10, and thus set at ease woman's spirit that had long grieved and worried over an affair of such trivial financial importance.

MEETING-BOUSES should have about them all the conveniences that the congregation is prepared to pay for, but extravagance and display, which is intended alone for the last of the eye and the pride of life, should be strictly avoided. Spending the Lord's money for finely decorating a meeting-house, worse than waste. Solomon's temple is no excuse for a gidded meeting-house. manner of reasoning would justify war, for the Lord one time permitted that too, but he requires men everywhere to repent and depart from these evil

NEVER write a letter or card without giving ir post-office. It makes no difference how well you are known. The other day we re-ceived a letter headed "At home," giving neither post-office, county or State. As good luck would have it, the post-mark on the side of the envelope was plain enough to be read, or else the writer could not have received what he ordered. Hundreds of per sons writing to this office often fail to give their address. Of course they think ought to know the address of everybody, but it so happens that we do not. Plea

Bno. Evans' pamphlet, entitled, "The Kingdom of God, its origin and durati on our desk. It contains 24 well-printed pages, and is neatly put up in pamphlet form Price, I0cts; 3 copies, 25cts; 13 copies, 81. It can be ordered from this office. The composition was done by Bro. D. L. Miller, secre tury of the Mt. Morris college, who says that the pumphlet contains some of the strongest points against voting that he has yet read. The main body of the work, however, is de-voted to the kingdom question. We think the reader will find the work at least outer taining and also profitable.

WHEN Moses' face shone, it seems the did not know it, was not aware of it. Would it not be well for us all, even if we have talnts that cause us to shine somewhat, to so far forget ourselves as to be answares what gifts or graces we may pussess? After all, are we not unprofitable servants? What have we that we have not received? Let all say. "I am not all God desires me to be or all that we ourselves desire, but one thing we may all say, 'By the grace of God I am not what I was once." The resurrection of the dead, the rejoicing with Christ, and the habitation in eternal man sions constitute the one hope of the saints. - Missionary Worker

WE are in receipt of a pamphlet entitled "Some questions and answers about Chris-tian giving." We believe it will do any one good to read this pamphlet. It will be sent free to any person who will carefully distrib uto them among the churches. We sug that each of our ministers order copies to dis tribute among the members. Then let each minister preach a sermon from this text: Himstory Present a sermion from this sexx.

But this I am, the which soweth spuningly shall reades spaingly; and he which cowech boundfully shall
sea and boundfully. Every man according as he pursorth in his force so the long sire; not grendgingly, o

f necessly; for God loveth a cheerful green,—4 or, 9

After reading the pamphlet you will

CLUBBING RATES-THE BRETHREN AT WORK and Primitive Christian, to the same address, \$2.50 B. AT W., or Primitive same nauress, 82.00. B. AT W., or Primilia, and Young Disciple, 81.85; or the three papers, 83.00. To get the benefit of these clubbing rates all the papers should be or-dered from the same office.

WHEN an editor thinks we may have st ples on our meeting-houses, organs and choirs in our churches, build tasty, stylish houses of worship, and should close our meetings by pronouncing the benedictions over the c gregation, as it is done by the popular de nominations of the day, we begin to concludthat he is teaching and endorsing the way o popular religion about as fully as it is done in the fashionable denominations of the day IT is claimed that when Peter and Paul

ommanded all the brothren to salute one an other with a holy kiss, they did so on th grounds that it was the usual mode of saluta tion then in use. And as the custom ha changed, so we may change our mode of salutation. Those who claim this, might a well allege that immersion was practiced in Apostolic days because it was then so cus tomary to bathe, but inasmuch as we bathe but little, especially in Winter, that another method will suffice. This was the argument of Dean Stanley, who frankly admitted the three immersions based on antiquity, but alleged the primitive custom of bathing as giv. ing rise to the practice. ELDERS VISITING THE MEMBERS

WE are confident that among our people

the elders of the church do not visit the mem bers as much as they ought to. Perhaps there are families who do not receive a visit from the elder once in five years, and other where he is never seen. As elders we have all neglected our duty in this respect, and the facts against us are so well sustained that there is no use trying to deny or evade them There are some families that we visit quite frequently, and are personally acquainted with every member of the family, while others, just as good by nature and practice, are wholly neglected.

When these neglected families do : thing that is wrong, how prompt we are to send them a visit, not to admonish them, but to cite them to the next council to make satisfaction to the "church." Is it any wonder that they should occasionally go astray when there is no one to visit and look after them What would the most of us do were we left unvisited, and unencouraged as many fam ilies are to-day? Brothren, there is utterly a fault here and we ought to seek to correct

Officials ought to visit the members for more than they do. They ought to be on better terms with the members and their fam ilies, especially if they are a little weak in the faith and exposed to temptations and siverse circumstances. The hest of people need encouragement, and ought to have the assistance of those prepared to give it. You may not be able to talk much; your conver sation may not be very instructive, but you presence will be greatly appreciated. ver a now leaf, and see how many neglecter families you can visit the coming year. The elder is called a "shepherd," a "ho

keeper", and an "overseer." The church is compared to a "flock," and must be cared for as a shepherd careth for his sheep. It is his duty to feed the sheep, to guard them against memies and see that none stray from the flock. The church is also compared to "honee" that is to be looked after and kept in order, as a woman sees to her house, or th father to his family. The church is a holy of men and women engaged in the Lord's work, honce the neressity of an overseer to take a general superintendence of the work in order to insure general harmony.

It must be evident to any one that these various duties cannot be performed by an elder who does not visit his flock, and makes no efforts to inquire into the wants of differ out members. How can a shopherd see after his sheep properly, and dictate the nourish ment each one needs, when he does not see them once in five years, only as he meets them accidentally? How could a housekeeper keep her house in order if she did not ecca

visit all parts of it, and become faith the wants of each department? ensider these visite a necessity. They oid coldness upon the part of many They prompt the members to at nectings more punctually bey give the elder a better insight indition and wants of his flock; one to adout his sermons and religion more to the needs of the congrega If elders would visit the members more); with them more freely on religious they would find it far less difficult the church in order. It is the want sequaintance between the laity and

troubles when alders do go on these visits old leave much of their " authority Go as a kind obliging father, or voted friend, in whom every member andy may have confidence. The parav have their hearts burdened with and seek your council for relief. As obliging father be ready to lend all assistance in the kindest, possible Remember that when the Lord sent nt to feed his sheep and lambs, he did thereing him to go from house to house ip the erring ones. The apostles wer

house to bouse to break bread, but n

on and hurt people's feelings. If ad-

possible, and in a way that will not

chlers will not visit those who do fully in sympathy with some parts sith and practice. They will speak to asion presents itself, but de inclined to seek occasions. In our of this is all wrong. These are the abers they ought to visit. Perhaps t visits and conversatious would re ost of the opposition.

says one, "how are our elders to their families, and visit the members ought to?" That is just where the comes in. Perhaps some of our s can suggest valuable improvements arts of our church work in this di We all believe that an elder should the members of his tlock; it is generally that we have all neglected our duty in pect, and now who can give the rem

THE STEEPLE AGAIN

graning of steeples on meeting-ho age says: "Where is the sin of having thing on church houses that will distin them from other edifices." The editor sot reason that way when talking of uniformity as a means of distinguishing m other people. He opposes dress uniity because he can find no "thus sayeth Lord" for it, yet can take in a whole steebell and all, without even so much as a of authority from the Bible. We are sed of opposing the thing without a good We regard it as a waste of the Lord's Is that not a good reason? It is a g stride towards popular religion. Were not for popularity, steeples would be unen they are of no use beneath the in this or any other age. Better take oney and use it for some good purpose sply because other evils are tolerated is u of that steeples are right, for "two wrongs not make one right." A plain people what to have a plain meeting-house.

THE CORRECTION.

Some weeks ago the Christian Standard blished an article censuring and making m of the Brethree for some of their odd nd peculiar practices. We are not percally acquainted with the writer, but rather link that he got most of his inform cond or third-handed, or else he is a loose riter, caring more for a little fun than for le solid truth

I. He attributes to the editor of the Prin

2 The article intimates that members of er church, in good standing may attend where you want them. Then think of sendhorse-racing, participate in gambling and ing five thousand items and articles to a friend

burch may make a business of distilling 3. The writer also states, that at the meet ing in Virginie, a few years ago, hours were

spent discussing the dress question as to whether we should use buttons, or books and eves on our garments

When we read the article we that it was so full of fidseboods that no one knowing anything about our people, would presents a difficulty that is somewhat disturb we passed it by unnoticed believe it, hence Week before last the article appeared in the Progressive, without the needed corrections given by us above. The low tone, and the that gives rise to many serious fun making part of the article, saying notb ing about its false statements, is a disgrae We are a little to religious journalism. tonished at the Standard, with its exult conception of Christian literature, for pub ishing such an article, and we are still a surprised to think that any one pretending to know our people would es ent to give the article a still further circulation.

RENEDICTIONS

Out attention has again been called to the mestion of pronouncing benedictions at the lose of religious services after the order of the popular churches of the day. We are told that good men in Bible times pronounce ed blessings upon others, and that benedic tion means to bless Our attention is als called to the fact that New Testament writer close some of their epistles with benedictions or short forms of prayer. These things is no way affect the question of pronouncing benedictions at the close of services as it i done by the popular denominations. There is no instance on record that it was ever done by an inspired apostle, or any other Christian teacher in the apostolic age. Those who claim that it was so practiced by the inspired apostles should point out the chapter and verse. Just so long as we hold the Bible a our only rule of faith and practice, just that long have we a right to reject this human in stitution. It is not taught in the Scriptures

it is not essential to religious worship, no would it be advocated at this late date; were it not a popular custom among the popular religious denominations. It is a subject concerning which the Bible is as silent as the bence we neither teach or practice it Saying that it is our duty to pronounce bene dictions over a mixed multitude at the cle of public services, just because good men, in Bible times, pronounced blessings on a occasions, or closed an epistle with a short prayer, is stretching the meaning of Scriptare far beyond what it is warranted to stand It would not require half that much effort to get an absolute uniformity rule out of Rom 12: 2. Men who claim to take the Bible, and that alone for their rule of faith and practice ought not to insist upon the introduction of popular religious practice for which neithe they nor any one else can give any Scripture authority. Let the popular churches have things that belong to popular religion, while the true disciples will continue to walk in the good old way.

A RARE OFFER.

Door Brethen T WORK one year for \$1 00, to send as a gift, to Ke acky? In traveling sees in the South, but Spring, and the people had no knowledge of our fruteuity the locality I was us, and from the i st, I thouk they would, if taught, readily ash rgang and preaching for them and would like the i

Those, who desire to send the B. AT W. I donation to any of their friends or the who are peor can have it for \$1.00. But remember it must be a donation. This we willing to do to aid in getting the paper into the hands of those who may be benefitted by reading it. Hundreds of our readers hav friends who might he won to the truth by reading the B. AT W. One year. You beli in missionary work; here is an opportunity to invest a few dollars that can be applied just

whiskey drinking, and that an officer of the for the small sum of \$1.00. Of course, we make nothing by this operation; but when people offer to do a good work, we feel like enournging them. Those who wish to accept this offer will please respond immediately by sending the money, and the names of th to whom they want the paper sent

MANDATORY AND ADVICE. ELSEWHERE in this issue Bro. J. B. Lair

ng other minds as well as his. He does not see how the church can make a decision where there is a plain "thus sayeth the Lord." The Annual Meeting need not make a decision on any question unless she is asked to. If question is asked and can be answered by the plainly stated Word, well, and good. To Sa tan Christ repeatedly said, "it is written. Our brother sees another difficulty concern ing decisions that are to be made according to the spirit and meaning of the Word. It is clear that some can be mandatory and other He mentions some that the A. M. can not decide in a mandatory sense. We are of the impression that the A. M. can give advice now as well as formerly. She can decide that our manner of dressing should be plain, and then give advice in regard to the best methods of carrying out that plainness. Plainness is a principle clearly stated in the Serintures but the methods of applying the principle are not given by inspired writers hence the A. M. may give a method, backet up and supported by her advice. This has dways been the course pursued by our Broth erhood, and never would have made an trouble had not the enemies of uniformity at tempted to overthrow it, and we feel confident that the A. M. will not depart from her seems tomed course in this respect. Questions that sense can be acted upon by A. M. only in th sense of advice. Bro. Vaniman, in his article this week, takes a consistent view of the drequestion, a view that is not only Scriptural but reasonable.

THE POOR

Many thanks to our readers who are sending in contributions to be applied in sending the paper to poor members who are not ab All money received for that to pay for it. purpose will be reported and wisely applied As this is for the Lord's poor, we earnestly solicit contributions to the fund, and will agree to send the paper to the poor for \$1.00 per annum till this fund is exhausted. Poor persons applying for the paper to be paid for end us a statement ut of this fund should s certifying that they are too poor to pay for the paper. This statement should be signed minister, or one of our agents, or the post-master; or such names may be sent in by agents. This is necessary to keep us from being imposed upon by persons of w ges we have no knowledge

LOSE OF VOLUME SEVEN.

Turs number closes volume seven of the BRETHEEN AT WORK. From its beginning the paper has experienced a varied history; it has had its seasons of prosperity and sea of adversity; has changed hands several time still it has always enjoyed a good circulation and commanded an influence plainly percept ible in the Brotherhood. Since January last the paper has been

der our immediate supervision, and how well we have performed our part of the work must be left for an intelligent reading public to de cide. Suffice it to say that we have done the heat we knew at the time. Lucking back over our work we now see many instances where improvements might have been made, but the oast, with all our efforts, is forever gone, and we must look to the future alone, for opportunities to put our additional experience and information into practice.

It may not be amiss, even in this conne tion, to further remark that our great Brothorhood, during the last year, has passed through a very trying period. At times it

would seem that darkness had covered the land, and the hand of Old rested heavily up en his chosen people. Strong hearts felt the fainting chills creeping over them, while not a few even doubted. The church has had ber enemies within and without, yen, even of her own household and kindred. Such days, in our once happy, but now bleeding fraternity, have not been seen since the landing of our pilgrim fathers on the American shore. To steer and manage a weekly journal, during such an adverse period, when billows raged on every hand, has required far more skill experience, patience and foresight than most of our readers are aware of. It is easy to manage a paper when all is calm below, and the sky is clear above, but when the elements rage below, and darkness seems dense round about the Old Ship, then it is that the hearts of men are tried. But amid all this confusion we hear a familiar voice, we know full well, saving. "'Tis I, be not afraid.

More than likely this part of our history will prove the most beneficial period through which our church has ever passed. Our principles will become more fully known, and more clearly defined in all their parts. will learn the weak as well as the strong points of our doctrine; the defects if my in our method of church government will be made apparent for our future amendment. The different elements that have gone from us, as well as ourselves, have an excellent opportunity of showing to the world what spirit they are of.

The Burraney at Work has taken ber stand with the general Brotherhood, believing that her doctrine, faith and practice, are is barmony with the Scriptures, and proposes to continue that course in the future. far we have endeavored to give no uncertain sound, but aimed to remain loyal to the cause espoused. We have been doing what we could to improve the tone of the paper, and helieve that our efforts in that direction have not been without its salutory effect. To many of the rumors affont, and the hard things said by other journals, we have paid no attention, believing that it is our duty to rise above these things as much as possible

Our contributors have also greatly aided us in our work. Their contributions have done a good work that will have a telling effect in the future. The tone and intelligence of their productions speak well for them and the cause they advocate. Not a few of their articles have been copied by other journals, in various parts of the country, and in that way their work still goes on. Without our subscribers the paper could

not have existed. They have furnished the money that sustains the enterprise, and we trust they feel fully rewarded for the amount paid for the paper. We have endeavored to give them the full worth of their money by furnishing a paper sound in doctrine and in

teresting in news. This article would be incomplete without mentioning the good work done by our agents We know not how to thank them enough for their generous efforts. Many of them have worked hard, spending much time and even money trying to gather subscribers for us Had we time we would be pleased to write each one a special letter of encouragement; but being pressed with much work, we hope they will, instead, kindly accept this public recognition of their carnest efforts in behalf

of our institution. And now, to one and all, for this year, we say, farewell. Volume seven of the B. AT W is forever closed, but its good work we trust is still moving on. If we have published any errors, we ask purdon, but for all the trath ont forth give God the glery.

We wish you a happy Christmas, a happy New Year, a happy journey through life, and a happy meeting beyond the river

Gome and Pamily.

The Mother and Death

I man the sweetest lot on earth, Each moment gave new pleasures birth No zaother's bliss as mane to rare, No child as mone to wondrous fair. The Angel Death then said one day, I come to hear this joy array; Upon her check I've cast my breath And the shull be the price of Death

have a power thou dost not know

Expect troubles from every quar r; you were born to them.

PRIDE liath two seasons ard spring and an early fall. FAVORS of every kind are doubled

when they are speedily conferred. ALWAYS act as if you thought God as present and that you must give an account to Him.

A CERTAIN amount of opposition is a great help. Kites rise against not with the wind. Even a home

Itlatrimonial.

or Co. 1882, by John Zork, Mr. Samuel Granden to Miss Cynthau Stateman HELFER-HETLER .- Dec 3 d, at the re-

d nce of the bride's parents, twelve miles west of Arhimal, O, by the undersigned, Bro N. W. Helfer, to sister Anna E. Bet-

B F. MALLOTT Yown-kip, Itl . at the residence of Mr. and

sister Octo Emmerman, on Dec. 12. b. S Newcomer, Bro Andrew L. Mant Mt. Morris, and sister Elia Greenawalt, o Hagenstown, Md. M. S. Newcongn

Fallen Asleep ...

KELLEY.-Nov. 5th, in Newton, Co., Mo eter Menerva Kelley, daughter of Wen. C Sowers, and granddaughter of Brc. Philip Dior, aged 26 years, 4 months and 15 days

She was seek only eight days. Her suf-trings were intense up to the last twelve-ours of her life, when the closed her eyes as Sister Kelley was a member of the death. Sitter Kesley was a member of the chorch only a short time. She was very anxions to engage in the adimunes of God's house, as she was heard to say prior to her death, she was going to attend the Love-fenst was then pending) which she and old be her last opportunity. See no meeting. Her last meal was at the table of the Lord. Sie leaves a brokend, Iwo little ph of a living faith. Her disease was ty-and and pacumonia. Funeral services were noted by Bro. J. J. Troxel and other be bereaved family we would say. Pr your trust in Jerus; prepare to meet him with he comes and all will be well, L. E. Paters ve

CLINE—In the Mt. Vernon district, Va., Nov. 18th, 1862, Bro. Saylor T. Clino, son of J. A. Cline, aged 26 years.

Bro. Chine was not considered strut, hav-been stillicted with heart disease, but died is parameter. He had been theted to the the tear of his Savior. Fun GRAYSON. - In the Cherokee church, Che-

tokee Co., Kun , Nov. 28, Malson Gmy son, daughter of Bro. Jacob and sister Emi Inte Gripe, recently from Maron Co., Ill.

ton Gupe, recently from Mason Co., HI., ngred 18 years, 8 months and 28 days. Foundal servaces from Amor 4: 12, "Pre-pare to meet thy God," by Samuel Edgecomb and Jacob Applement. HERNY SHITGLESS. LICHIY .- Drr. 2, sister Sprange Lighty, esesort of Bro. David Lichty, dronsed, in Milledge-tille congrogation, Carroll Co., Bl., aged 55 years, I mouth and 21 days

Thus one more mother in Israel has pas-od over, dying in the triumphs of elemal glory. Her remains were buried in the Datebloron Countery. Function discourse to a large audience from Full. It 21, by Ehl Jacob S. Hanger, nomined by Bro. Henry Martin from Cherry Grove church.

METZGER -In the Middle Fork cong tion, Chulon Co., Ind., Nov. 22, 1882, Bro. Neah Melager, aged 33 years, 3 months and 8 days

The integet of the notice was seven by and that know him. He leaves a young widow and three small children to moturn he untimely doubt. Funcan services by our elite. J. W. Mettyset from 2 Con. 5: 1 to a large congregation of sympathizing relative, friends and neighbors. Michael Flohy. SPITLER .- In the Sulfurator church, nea-

Taylorsboro, Montgomery Co., Obio, at his sesidence on Oct. Rt. 1882, of paralyse Hen John W. Spitler, aged 72 years. troutles and 7 days.

The deceased was a faithful m

the church for nearly fifty years. An ag companion and sister, five daughters and a burning-ground near the mechanish

MILLER - In Cerro Gordo, III., No

Nov. 30, Mary A., daughter of Bro. Jo seph on't sore: Mary Blickenstuff, aged years, 10 months and 9 days. Disca

FOX - Oct. 25, 1882, at Mt. Jackson, Va secum her loss. The church has lost or of her brightest jewels.

FOX -Again, of the same family and of the same disease, lattle Benme Fox, aged ? years less a few days. Occasion improved from Amos 4: 12 and Job 1: 21 by breth

B. W. Nave WAGNES -Nov. 26th, in the Turkey Creek AGINATE —Nor. 2015, in the Turkey Creek church, Nob., a ron of Bro Frederick and sister Mary Wagner, aged 7 months and 20 days. The funeral by the writer to a large crowd of sympathrong friends.

LICBTY.-Nov. 25, 1882, Eve K. Lighty. wife of D. A. Lichty, of Brown Co., Kan., aged 41 years, 7 months and A days. The fuseral took place on the 26th, attended

loss. The occusion was improved by Bro. W. J. H. Bassinan and others

Co. Ill., and unived from there to Kansas tome nine or ten years ugo, and belood to get in shape the cuttbly home she guit left.— She called the ciders of the church and was We deeply sympathics with Bro. Lichly and his family in the Iron of a loving con-

panion and another, and pasy that God ma

BOYER.—Oct. 27, 1882, in Nodaway Co-Mo, Peter Hoyer, lusen in Frederick Co., Macyland, March 3cd, 1805, He moved to the State of Indiona in the

prar 1835, and was one one of the first set there of the State. He was ma ried to Eliza beth Barniezer, of Washington Co., Md., in the year 1870, who has been stend 14 years ex survive, and all belong to the church o Some Kine the Julie three bat one) loop and the retuninder of his slays. He purchased a home and a lot in a city called Hopkins, of which he was to have pourssion, Nov. 1, and ere the time came, b was prostrated with sme-stacke, which term

insted in erysipelas or blood-posoning. His which be endured his great sufferings with true Christian patience. All of his children were with ins but one, and also his second rafe, to whom he had been married about 19 wole, to whom ue had been married about 18 years. He has been a member of the Brethren charch about 55 years. He died near Hepkins, Mo., at his sen-un-law's, Allen Euler, His remains were sent back to Indiana, for burnd, necording to have request where his first wife and five children were where the first wile and two changes were barried. The remains were taken to the old homestead, where he fineral was preceded by Rid John Caylor, neighted by brethren McCarly and Gashor. Text from Job 14: 14 to a large and sympathizing convergation. Margina Hyrrana.

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CHICAGO

KANSAS CITY

Correspondence.

they that feared the Lord spake often or

In Memoriana ed on the death of Eld. Samuel Lon

of Panera, lown, who died Sept. 28th, 1882, other Siddie A. Plane.] and to have no falker now

some we see his snarkling over so bright He gentle voice no more we hear, He is gone forever from our sight While we are weeping lonely here ne is sad without dear father,

The grave, the cold and silest grave, Too will be one fate ere long. 0, for fath in Jerus' blood that saves. And bears us up to join the heavenly th

And all around linger shades of gloom.
But through an eye of fasts, so lengts,
We look beyond the portals of the tomb To where the pearly gates are open wide, And Bowers in beauty bloom so fair,

bere crystal waters gently glide. Oh, how we long to jom our love Thither, me-thinks, our father d

Hath joined the heavenly host above.

And happy with the redecoded appear,

To back foreser in the smiles of Jesus' le

We hope to meet our loved ones by and by, When we, too, have but this world farewer. To be forever in that glorious beme on high And ever with our Savior dwell.

From New Haven Church, Mich.

THE members of the New Haven congr

ion, Mich., met for church conneil at the of the writer. Business was transactis a Christian-like manner: all was nes nd amion, which caused us to thank God nd take courage. A part of the work that es to the second degree of the ministry. hich was done according to the order of the May the Lord bless them in their arreased labors. Our financial matters wer is stiended to; although the most of our cubers are in limited circumstances, and estand in need of a meeting-house here pt we felt like sending our mite to the St. Louis call. Praise the Lord. ELEAZAR BOSSERMAN.

My Trip. - Continued.

Dear Brethren:

My last was written at Nickerson, Ren Co., Kan., where I found a fully organized burch, with about fifty members, living con ly scattered. This makes the r Found them in lov ad union, and willing to govern the of far as they can, in harmony with the order all practice of the general Brotherhood, re bering the commandment, "Love the herhood." As far as we could judge, all nuniforted a commondable seal in the good J. W. Beer is their elder, living on

Wa next came to Newton, where we met ley members living in the south-western par the Peabody district, and under the sight of Bro. Jacob Shirk, (formerly of Mt. Carroll, Iil.) whose church work is very nient, living about 30 miles from their meeting-house, which is 5 miles north-east of abody; (Bro. Jacob's address is Marie Marion Co., Kan.) and, I think, been forty and fifty miles to the member Newton. Here we had seven appoint with commendable interest

We were then taken by Bro. John Waleir meeting-house, above alluded to, where to met the members in church conneil, and beined to transact some business which seem through the transmit some flatteness with the some properties of the source of the sou

a good country; has good society; a good many From this point we desired to go north in the State, and as railroad travel was inconvenient in that direction, the brothren were willing to convey me through in turn with the team, a distance of about 150 miles er and sister Eshelman where I am now

writing.

On the way we had a small meeting in the heuse of Eld. Geo. Mourer, ten miles south of Abilene, Dickinson Co. He then brought me next day to the vicinity of Eld. John Forney's ten miles north of Abilene. Here we had three meetings with ordinary interest one one Thanksgiving day. From thence to this place,—sixty-five miles—via Clay Center, Clay Co. Here we have had two appoint ments in the M. E. church, with good interest one German meeting three miles south-west, in Bro. John Gauby's bouse. This afternoon German preaching at Bro. Sam. Merkey's se; to-night in town again, which ends our labors at this point.

agements for the future are as follows: At Belleville, Republic Co., Kon., till the 11th: at Burr Oak, Jewell Co., till the 16th; at Bestrice, Gage Co., Neb., till the 23rd; at Sabeths, Brown Co., Kan., till Jan. 1st: at Lawrence, Douglas Co., till Jan. 8th.

I can be addressed at any of the above amed points in harmony with dates gi A number of other calls I must pass by, not willingly, but by constraint. Time would not permit me to visit all, even to spend but a day at each point. Hope this will answer as sonable apology to those who so earnest ly solicited a visit from me

will apply reasonably well to all the other districts through which I traveled (numbers excepted) as far as I could learn with but or or two exceptions, where there was not that union that is so desirable. We meet with members whose principles for church order are very strong, and in the same church district some who are very lenient in church government, and who would be willing to get along without any rule or order, and who brethren all meet in church council pretty determined to carry their point, dom as becometh Christians, you must expect, either a schiam or a great deal of for

earance; and as the latter is often wanting, a schism is the result Brethren who desire to see the church is

order, often become annoyed and grieved at the leaseness of others, and because they can not immediately control things as they would desire to do, they do not exercise the requir ed patience or forbearance. They leave the church, which is neither prudent nor wise for as long as the church shields the minority as she does, there is no need of such a step The general Conference, through the aid o instrumentality of the adjoining elders, co to their relief, and the anti-order brethren can be controlled. If no other way, by the desire of Paul, expressed in Gal. 5: 12, "I would they were even cut off, which trouble on;" but brethren generally do not resort to uch means until every other remedy seems to fail, but forbear long, with a hope of a re-formation, and in not a few instances have

horne too long. Sad experience has taught us this fact ith the faults of babes in Christ and weak mbers we should bear long and patiently; for they can be taught and saved. soon suffers, when we bear with minis tering brethren who teach things they ought not, for numbers' sake, who preach sound loctrine, but privately and in Conference, ig are the Brothren's interpretation of the Scripture, and introduce their own. To such Brc. Paul would say, "We gave place by sub-icction, no, not for an hour;" Oal. 2: 5, much less for months and years.

I have thought we could all labor together o better advantage and edification, if ember would fill his place and use the gift God has given him, to edification. have the gift to preach, but cannot rule well If the church were left to their management, it would soon go down. We have seen such gift to preach the Gospel as expounders, but are excellent housekeepers, wise and prudent in keeping things in order, which is much more important than the simple preaching of

for the light is there and they can see it, and will walk in it and be saved. On the other and, much good preaching, with poor church order or government, will not go far in con vincing the more intelligent and thinking the contrast between the preaching and prac-tice is too great. Actions speak louder than words; many can soon be brought into the Washington, to the home of our loving brothchurch by a gifted preacher, but some one must take care of them. That prescher may not be the one. If left to themselves, he his converts might be lost at last. Hand them into the proper hands, where they will get the proper food and can grow strong in

the faith Remember a man can plant as much in a day or two, as he or some are for properly the balance of the year. Therefore, why does not that preacher alluded to, attend to his work and persuade all to obey the Gospel, and leave the church go eroment to others? Just like the good, o elder or deacon, who lets you preach and r ices in your work, for he knows be cannot so you should not interfere in his work, but rejoice that others can do that which you car not. In that way we can work in harmon and in union and to edification. If we woul put the cars where the eyes are, and the eye of both, and the body would not be edified by

If each member, especially every official member (for they are the principal cause of of our church troubles) would work in their proper place and not interfere so much the work of others, there would not only nore work done, but much better work. There are exceptions to this rule, however. Some brethren seem to be useful in almost any kind of church work, but they seldem, if ver, find fault with others, but work when they can, to promote the union and peace and prosperity of the church; and, I am glad to ay, the districts of church through which I ave passed are strong in loving the Brother head, and show it by their zeal in carrying out the order.

A few members in a few places would have things different, but are overruled by the great majority, and, we hope, with proper care, and a little time, they will see eye to with the general Brotherbood.

I find many whose knowledge and exp ence of our church government is very ed, especially of the true character and work of our Annual Conference, as many have confessed to me, even elders. opportunity to learn; yet have a strong de-sire; hence, almost to a man, said, they will attend next A. M., if the Lord be willing.— I am pleased they bave it so conve hope if we are spared by the kind providence of our Father in Heaven, to meet on that oc sion, it will be to the profit of all, and to the glory of God. Amen and Amer

Washington, Kan.

From the Round Mauutain Church, Ark, December 3.

Devre Brethrens

In reply to an editorial in B. AT W. present volume, will any that less than a year ngo this church was organized with the s umber of ten members, one minister in the first degree, one installed as then, fourteen have been added by baptism and nine by letter. Five have gone to Wash ington Territory, two moved to Missouri, the remaining twonty-six are apparently satisfied and zenlous in the Master's cause. rectors are not opposed to the house h used for religious purposes. The objections and objectors are but few, and it is thought that by the influence of the latter, our form e was reduced to ashes; hence we thought it expedient to make an effort b build a church-house. our members will remain here if we are suc confol in cetting a church-house built. not, they will likely scatter. We have one minister in the first degree and one in the second, who are laboring to bring souls to Christ. Pray ye, Brethren, that they may not bear the sword in vain; for there many precious souls who are starving for the Brend of Life. It seems that the sistors ar making a pretty fair start towards that Arkansas honse. Sister Lottie Ketring, from Pa., sent \$1.00. God bless all the beat

ing influence of his Holy Smirit to guide us in the way of all truth, and bring all things to our minds, whatsoever he has com ns to do. - Donations for the meeting-house should be sent to Fayetteville, Ark MARSHALL ENNIS

The German Bantists or Dunkard

rmer's Home, published at Dayton, Ohio, con tains a very interesting article, descriptive of the Br ren, from which we glean the following.:} Our first acquaintance with these good, simple-heartest, honest folk was formed by

reason of business intercourse, and we ven are the statement that not a business man in Montgomery County, Ohio, but what recognizes in their straight-forward manner of dealing, their love of the truth, their almost universal habit of each payment for all purchases made, traits worthy of imitation by many who are more pretentious and showy in their exterior manner and dress. Speak of dress, we are reminded of what one of their own ministers aptly remarked to us: my opinion that if people paid their debts as they went along there would be less finery on their backs and more brein in their heads

Although most universally engaged rming, in which avocation they are signally encocceful se their well-tilled forms and comfortable homes fully attest, not a few of the Brethren attend market and their presence is very generally bailed with delight by the wise providers of our households, who have I Like the "Shakers," in many respects their proto-types, the Brethren are remarkably

clean in their personal habits, and are known everywhere for their sagacity, industry, and economy. They aim to observe in general a uniformity of dress; and their houses while of plain, unpretentious exterior, are at once models of neatness and order. Passing along Main Street on a bright Saturday morning however harriedly it may be, we notice here and there, on the street or in the stores, mer of sober demeanor and possessing faces de-noting at once strength of character wrongbt out by conflict with the world, and a calm peaceful, quiet expression withal, denoting alike conquest, comfort, and an absence of corroding care. Their broad-brimmed bats their high-cut vests, long coats, and pants of most peculiar cut, their clothes of home-spur material, bespeak their separation from or non-conformity to the manners of the world; while the ladies with their sun-bonnets and snowy white caps, and dress of plain, ortho-dox pattern and color, and an absence of jewelry or articles of personal adornment, proclaim that they are sisters of the self-same

We have often noted in their religious gatherings the presence of very many sires and matrons upon whom the silvery token of more than the allotted "three score years and ton" rests as an evidence of right living and u henediction to their successors in this world and in the faith. Their simple and independent mode of living/ their conformity to the known laws of health, and their uniformity of habit and dress, explain the mystery of their ery general attainment, as a class, to a ripe old age; and adds not a little both to their religions and material growth and strength, ca in the former sphere their words are gladiy heard and reverently obeyed as the voice of the church, while in the latter, holds are kept organized offtimes until many of the children have grown up to manhood and womanhood, and start out is for themselves with the parental blessing and a good farm to "start them along. Any personal quarrels or differences

abers are referred to the church whose decisions are as binding with them as a decree of court to a litigant; the highest jurisdiction being vested in the General Council whose decisions are final. Although in a certain sense clanuish, the

are hospitable to strangers, and unobtrusive and discreel in the presentation of their distinguishing tenets. Their general thrift in 1 husiness way is one of their most marked characteristics, and liberal charity in the care and infirm is well worthy of imitation Among the most liberal tax-payers in Mont gemery County, its charity institutions of alms-houses have never been called upon to support any of the Brothren.

As a class they stand alsof from all polit ical affiliations or parties.

While not adherents to total abstine

Will report

GEO. W. CRIPE.

enness being an evil known to them only by s rayages upon those of world, out of their fold.

In their methods of farming they are com-endably abreast of the times, taking kindly to all improved machinery.

From Mansfield, Ill. Dec. 3d.

Dear Brethren:

In accordance with the advice of Annueting we had public preaching, Thanksgiving day; the attendance was pretty good. Our discourse was delivered from Psalms 24: We tried to show that all the blessings that the world and the church enjoy from God, the Father of all good, and his Word teaches us to do good to all men, but especially to the household of faith. We felthat our pleadings were, not in vain, as the brothrou and sisters, and even others that ere not members of the church, gave freely for the benefit of the poor. We remembered our Orphan Home. I think our little band of brethren and sisters in the Blue Ridge church will always come to the front when money is wanted for any good enterprise. The new plan as presented by our late District Meeting was favorably received, and v think our full share will be subscribed. Al eady a number baye given their pledges to assist the poor churches in building plair bouses of worship; thus you see that our agregation, young, small and poor, is alive to its duty. We did not stop when we had complied with the desires of the District Meeting, but the brethren and sisters that were present, without a dissenting voice agreed to help make an effort to build a meet ing-house here next Summer. Thus, we think, we did a good day's work on Thanksgiving, and the foundation was laid for some good work to be done in the near future for the advancement of the Gospel of our Lord and Savior, Jesus Christ. Hope our Brethren will look at the meeting-house plan favorably and for once do something in this direction that will prove a blessing to the church and the world

We want to say a few words to our Brothren who contemplate changing their home Come and see where we live. We think we live in one of the prettiest sections in Central Illinois. There are some good farms for sale We think they ought to fell into the hands of good Brethren. Let us hear from some parties soon. We have no division here and I pray God that we will love the Brethren and the church and the Lord, so well that there will be no division JOHN BARNHART

From Nora, Ill.-Dec. 11th.

Dear Brethren -To THE many kind friends whom we ited on our journey to and from the West we would say, we arrived safely at our old home on the 24th of November, after an ab sence of six mooths. We visited our children in Missouri and Kansas, and found them all enjoying the blessings of God. We visited also, many old acquaintances; brethren and sisters with whom we would have spent more time had the season permitted. We here express our thanks for their kindness in helping us on our way, and pray God to continue his goodness to them and all his children; and our prayer is that the hearts of his children may be enlarged for each other, and may the last prayer of our Savior, Jesus be our prayer chalf of each other: " That they all may be one as I and thou, Father, are one; that they may be one in us, and that the love wherewith thou hast loved me, may be in thom and I in them

S. EGAND B. H. KEINER.

In the Muster's Field,

Dear Reelleren

Just closed a glorious meeting at Union Center, Elkhart Co., Ind. Seven baptized and two applicants. Presched one week; the extreme cold cut our meetings short. with the best of feelings, both in and out of e charch. This church is in excellent conall in love. John Anglemyer and John Neff are the elders here, with Joseph Horthoth and John R. Miller as assists ministers, God bless them for their liberal ities. We shall long remember them all seed meeting here at Yellow Crook Here their elder and all their ministers had gone with the Old Order, but h

ministry since the division. Will report again when the meeting closes. Pray for the Yellow Creck, Ind., Dec. 3d.

From Locke, Elkhart Co., Ind .- Dec. 5th.

Dear Reethren

QUITE an interesting meeting is in pro-es at the Brick Church, Union Center disict. Ekler G. W. Cripe is laboring for us

No accessions yet, but trust, through the blessings of God, some will be awakened to a mse of duty and their eternal interest before the meeting closes. Bro. Stockmyer, of Kan was also with us to-day. Who comes next Brethren, come, you shall receive a hearty J. R. MILLER.

From Indian Creck, Iowa

Dear Brethren.

Ir was our pleasure to attend our qu torly council to-day. There was considerable business before the church. All passed off in harmony. Our church is still moving utly. We have reason to rejoic that love and union seemed to prevail. Sunday-school is among the things of the past, and one long to be remembered. had a very interesting school. Our kind su-perintendent presented to the classes some CHARLOTTE MOWEN.

A Request.

Dear Ryelloven -

Will some good brother, living in Ore gen, and acquainted with the country, please wer through the BRETHREN AT WORK the following questions, and give such other in-

How is the climate, and what is its feet upon immigrants from the East, especially those palmonarily inclined?

What encouragement to farmers from the East, who do not expect to find money on at can a man, with small means; do

there in farming For what can land be bought, and for what rented?

What can you say of the productivenes of the land?

What of Indians; is there any trouble In what part is the church the strong

Are there many members in the State What are the educational interests? How long do schools run per year? How many and what branches a

aught in common schools and how much are chers paid per month? Are ministers needed?

What is the least amount of capital quired to rent a farm and set a man up to

GEO. W. GRADY. Mt. Freedom, W. V., Nov. 29th. From Pipe Creek Church, Md.

Dear Brethren-

As an item of church news I will that our Communion meetings in the Pipe Creek church came off at the Memlow Branch meeting-house on Oct. 28th, and at the Sam's Creek mooting-house on Nov. 24th, and also at Woodbury, Nov. 11th. Our Love-fews meetings were all very largely attended, and are seasons long to be remombered; and we feel grateful to our dear Brethren who, out e, canie umong us. They were Bro. W R. Deeter, of Ind., Bro. J. C. A. Beelman and Bro. D. Nicely of Pa. Bro. John Flory, of Va. Our dear brother Flory cume to Woodbury, on the 4th of Nov.
"which is two miles North of Baltimore," and preached there and at Waverly until the

Love-feast, on the 11th. One precious son was added to the church by baptism, and others were brought near the kingdom. meeting closed there on Sunday, the 12th and then Bro. Flory commenced a series of meetings for us at the Sam's Creek meeting. house, which closed on Thursday evening same out on the Lord's side. and were four tized, to walk in newness of life, and one that had strayed away from the flock was received back again into the fold. We hope all will We hope all will

they have elected Bro. John Nusbaum to the dam congregation, where he held seven meet-H. ENGEL

New Windsor, Nov. 4th.

From Loraine, Ill .- Dec. 7th. Dear Brethren

In my report of our Communion n ing at Loraine, I forgot to state that a dele gation of brethren and sisters from Mill Creek church, twenty in number, came to our assistance, which added greatly to the interest of the meeting.

On Tuesday morning, Nov. 27th, I left my family to meet Elder Daniel Vaniman Concord church, to attend to some unfinished business. In due time we reached the place and had meeting Wednesday night. next morning we met the brethren and sisters rith a number from Mill Creek church wh had not lost their zeal. We held a deliberate conneil and disposed of such motters as come before the meeting. The next morning, with our old and much loved deacon, John Wolfe, and daughter, we started to Mill Creek We met the brethrou and sisters in cburch. ouncil Saturday, Nov. 2d, at 10 A. M. He we were met by a delegation of ten of the young brethren and sisters from Loraine turch who lately enlisted in the cause their Master, also Bro. John Chingingsmith minister of the Hadly Creek church, all of which added greatly to the interest of the meetings. We think the matter of social interchange of members from one church to another, is too much neglected among on brothren and sisters. Here we had a pleasant meeting. After disposing of the regular business, au election was held. Bro. B. F. Britt was called to the ministry, and was de installed in office. We again met at 7 P. M After preaching, an invitation was extended, when a man of more than ordinary zeal (of the Baptist church, and able to speak five different languages, who came sixty miles from Missouri), stood up for Christ. reaching, on Sunday morning we went where there was much maler and he was baptized by the authority of Christ. After one more more meeting we started, in company with Bro. Clingingsmith, to the Hall-Creek church. There, on Monday morning we met the brethren and sisters of that pla in council, when the business presented was

smith was ordered; the oversight of that church.

H. W. STRICKLER. From Ressville, Ind.

Dear Brelliven -Turs, the Middle Fork church, has had its dark seasons, but we trust that it will have a brighter future. There were cleven added to our number in the last year. blessing rest upon them, that they may rest the attention of their associates, that they, too, may come. We believe others are thinking seriously of this matter, and we bope they may soon choose that good part which will be more lasting than life itself. On the 8th of last mouth we had of the most pleasant church councils I ever attended. Bro. D. Boek, of the Howard church, was with us, and helped with the labor. Our hearts were made to say, "Lo what an outertaining sight are Brothron that

From Mound City, Mo.-Dec. 6th,

To-DAY it is snowing. On the fourth, Sunday, we held three meetings at different places in our congregation. Bro. P. E. Whitmer and I hold the meeting in the lower end of our congregation; the first meeting held there by the Brethren. One received into the fold by baptism, a youth about seve years old; may be hold out faithful, and show Christ and learned of Him.

On Thanksgiving day we had one of the most onjoyable seasons of warship we c experienced. Truly, it was a day long to be remembered. We were addressed from the Four dear souls chose that good part and 160th Psulm, showing we should be thankful to our Heavenly Father, 1st, For our crea-tion, redemption and plan of salvation. 2d. That our lots have been case in a land of liberty, in a land of Bibles, and in a land of Incide again; into the total. We hope aff will insertly, or a most or Direct, mar, in a mass of the lense tays are really found taken. Lead, Bor, Flory gave as three meetings fall that we live in a hant of power, 4th, 100 are really or for the building. Chrisbon in born, is then went to the Borever should be the dankful that our mattern into in: free "go varies as expected," and the sum of the power of the building. Chrisbon in born, is then went to the Borever should be the dankful that our mattern into in: free "go varies as expected," and the sum of the power of the building. Chrisbon in born, is the went to the Borever should be the dankful that our mattern into in: free "go varies as expected," and the sum of the power of the power

from pestilence. The query then pre itself: Are we truly thankful? Do family worship morning and evening Are we truly thankful? Do we

we return thanks for our daily meals We had a recess of a few minutes, and met for our regular quarterly Among other things it was decided to heok of minutes. Also, our treasurer p his annual statement and settlement re-appointed. Twenty-six dollars were for our home mission work. proposed that we raise for the St meeting-house seventy-five dollars, which con raised. This, with the twenty-fin lars already sent, makes one hundred do from this church. We hope the St. cause was remembered on Thanksgivin among all God's people.

among all crofts people.

There were two received by letter, als received by baptism. So you see great, for rejoicing among us that day. We that God was with us and bless dantly. J. R. KELL

Report of Money Received for St. L. Meeting-House. THE following amounts have be at this office since the last report

Lizzie A. Hope, Mandon, Dakota Esther Homer, Lindon, O. Eph. Garman, Darlington, Mo. Thos. O. Garman. S. S. Garman, Mary C. Garman, Honry Bolinger, Lincoln, Pa. . . .

From Carthage, Mo.-Dec. 8th Devir Brethren PLEASE Say to your namerous that until further notice my address all Mulberry Grove, Bond Co., Ill. I b closed my visit in Kansas, and am nor

From Cerro Gordo, III - Doc v

Dear Brethren -I have just returned from Knex (-Meetings largely attended and good intermanifested. Bro. Columbus Workman. Rossville, was installed in the ministry; 1 a young brother, well qualified for the amicably adjusted. Bro. John Clinging-smith was ordained to the eldership, and took A terrible accident occurred here ve Mr. Pitts, an old and good citizen and ler, was instantly killed by the nan in his grain elevator. It casts a gloo the community. "Be ye also ready.

From Ashland, Oregon,-Dec. 34.

D. B. Grass

to our mind. Deer Brethren:

Would say there are a few of our Est ren here in this valley, the Rogue River, being so scattered we do not get togel very often. There appears to be fore union among all. Health generally Fine weather. Time very good.

E R Woon

From Pulcytine.

THERE is a Baptist church in Palestin Nablous, the ancient Sheehem or Sy Youhanneh El Kary, is a native of the try. He was converted about twenty years ago, and haptized by an American ister in the pool of Siloam at Jer The church numbers sixteen the co tion a hundred, the Sunday-school 150 boy's school 32, and the girl's school larger. With the last is connected a m meeting, of about a hundred Moham who meet and are instructed and by the missionary for an hour, and the make garmouts for the school children El Karey also goes on mi among the Bedawin Arabs. He is no ported by any society; but Dr. Lendel his church in London have aided him work. He calls for workers in that fire

THE Presbyterians of New Zeahard last supply of judicious wisdom which of thom, by the exercise of a wise business iny, to make their societies financially d In all new settlements they secure a ground before prices have advar the time they are ready to build their d

